The Lutheran Lesson Commentary

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LESSON COMMENTARY

FOR

SUNDAY - SCHOOLS

OF THE

LUTHERAN CHURCH

1901

By Over One Hundred Writers of the Church

EDITED BY
THEODORE E. SCHMAUK
J. C. F. RUPP and W. L. HUNTON

For the Sunday-school Committee of the General Council of the Evangelical Lutheran Church of North America

Vol. V

GRADUATE THEOLOGICAL UNION
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PREFACE.

A TEACHER touches the soul. There is a breath and stir of life in his word which you cannot mistake. He has the quality to move you. He has a power to instruct which is as effective as it may be subtle. This gift of teaching can be caught and acquired by us all. It must be made available in our church class-rooms. It must quicken the thought and fill the imagination of the growing generation with the life that springs forth from the pages of God's Word. It must bring the mind of the pupil into direct contact with the forces which generate, develop, and maintain spiritual life. It uses knowledge and facts as a foundation. But it aims at the truths, convictions, ideas, hope, and in a word faith that cause the soul to glow with something more than knowledge.

In our teaching we must call up the living man, the flame of fire, the hammer ringing on the doors of the stony heart. The main goal in teaching is the production of convictions, of insights, of instincts and longings for what is godly, and of recoils from what is base. So familiar must we be with our materials, that thought will run alive out of the inner fountains of our own personal insight. Heavenly promises, words and deeds from the heart of God, the basal motives of man, strong and mighty purposes, not mere details of mosaic, or rich fabrics upholstered for effect, or dashing and splendid boldness in holding attention, is the main material in our art.

The lives of our Sunday-School pupils are immersed in the bounding rush of a material civilization. "When the boy rises," Prof. George Harris has said, "a sponge is placed in his hand by the Pacific Islander, a cake of soap by the Frenchman, a rough towel by a Turk, his merino garment he takes from the hand of a Spaniard, his linen from the Belfast Manufacturer, his shoes from the Brazilian Grazier. At breakfast his cup of coffee is poured by natives of Java and Arabia; his beefsteak is furnished by the Texan Ranchman, his orange by the Florida Grower. He is taken to the city by the descendants of James Watt. His messages are carried hither and thither by Edison; his day's stint of work is done for him by a thousand operatives in the factory. He reads works composed by ancient historians and modern scientists, and which were printed by the typographical descendants of Gutenburg. In the evening he is entertained by German singers who repeat the myth of the Norsemen; and finally he is put to bed by South Ameri-

cans who bring hair, by Pennsylvania miners and furnace workers who bring steel, by Mississippi planters, who bring cotton, or, if he prefers, Russian peasants, who bring flax, and by Labrador fowlers who smooth his pillow. A million men, women, and children have been working for him that he may have his day of comfort and pleasure."

In this sweeping expansion of material thoughts and this rush of the world into progress for greater comfort and pleasure there is a fascination for the youthful mind. The only adequate force which the teacher can use to meet and to stem these tides of lower and physical ideas is life itself. Life is always more than its raiment. Spiritual life is more commandng than evanescent streams of natural vitality.

The great motors of the human race are moral and spiritual. Their dominion there is none to dispute. When thought once becomes alive and operative in the soul of the pupil, the spiritual can be depended on for struggle for supreme control. But until once these motors are really alive within us, all their force is lacking. The letter kills. James Russell Lowell says, "Every truth of morals must be redemonstrated in the experience of the individual man before he is capable of utilizing it as a constituent of character or a guide in action. A man does not receive the statements that 'two and two make four,' and that 'the pure in heart shall see God,' on the same terms. The one may be proved to him with four grains of corn; he can never arrive at a belief in the other till he realizes it in the intimate persuasion of his whole being. This is typified in the mystery of the incarnation. The divine reason must forever manifest itself anew in the lives of men, and that as individuals. This atonement with God, this identification of the man with the truth, so that right action shall not result from the lower reason of utility, but from the higher of a will so purified of self as to sympathize by instinct with the eternal laws, is not something that can be done once for all, that can become historical and traditional, as a dead flower pressed between the leaves of the family Bible, but must be renewed in every generation and in the soul of every man, that it may be valid."*

Training is one main part of teaching. Too little thought is given in our classes and too little stress laid on the matter of training. The teacher has a better opportunity, in some respects, to train than is afforded to the pastor. Luther recognizes this fact, saying, "It is hard to make old dogs docile and old rogues pious, yet this is what the ministry works at, and must work at, in great part, in vain. But young trees, though some may break in the process, are more easily bent and trained. Therefore let it be considered one of the highest virtues on earth faithfully to train the children of others, which duty but very few parents attend them-

* Essay on Dante.

selves." It is sometimes supposed that the Lutheran Church believes school-training to be more or less secondary, because our church emphasizes the training to be given by the house-father at home. Luther himself answers this false impression in a very pointed way. He says, "Each one, you say, may educate and discipline his own sons and daughters. To which I reply: We see indeed how it goes with this teaching and training. And when it is carried to the highest point, and is attended with success, it results in nothing more than that the learners, in some measure, acquire a forced external propriety or manner; in other respects they remain dunces, know nothing, and incapable of giving aid or advice. But were they instructed in school or elsewhere by thoroughly qualified male or female teachers, who taught languages, other arts, and history, then the pupils would hear the history and customs of the world, and see how things went with each city, kingdom, prince, man, and woman; and thus, in a short time, they would be able to comprehend, as in a mirror, the character, life, excellence, undertakings, successes, and failures, of the whole world from the beginning. Through this knowledge they could regulate their views, and order their course of life in the fear of God, having become wise in judging what is to be sought, what avoided in this outward life, and capable of advising and training others. But the training which is given at home is expected to make us wise through our own experience. Before that can take place, we shall die a hundred times, and all our life act injudiciously; for much time is needed to give experience."

Our Lutheran system of school-teaching, as adopted by the General Council, is designed to take complete hold of the child through the various progressive stages of growth. In the Nursery Grade our system brings the child into the wonderland of God's eternal truth, emphasizes the direct childlike vision into the deep things of the Kingdom of Heaven, which our Saviour Himself extolled. In the case of boys and girls up to eight years of age who are to make their first acquaintance with the great world and its objects, having gone forth now from the threshold of home- and family-life for the first time, it aims to teach the child through the medium of the latter's own quickening powers of observation, by the individual question method; and lays great stress on paying attention to training and conduct at their period of rapid character formation. When the boy or girl advances a stage higher, up to the age of ten years, our system takes the matter of companionship into consideration in the careful formation and adjustment of class relations and it imparts truth in the more formal objective departmental way. Promoting the scholar to the Intermediate Department, the latter's mind is now absorbed in a series of the most important single Bible scenes, in *Bible Story*, during which time an active and clear mastery of internal details of each of the stories presented is to

be expected, and the foundation for future substantial and truly scientific knowledge is to be laid. In the class a year later these individual scenes are woven into each other in their connection, so as to form one continuous *Biblical History,* and the Catechism is learned throughout, in parts appropriate to the teachings of each particular lesson. In the next year the continuous history studied the year before is fitted into its earthly background, and given such environment and atmosphere as imparts to the scholar its reality and actuality, and as fortifies him against many of the loose, floating adverse Biblical impressions of the age. A year later, with the gradually maturing mind and thought of the scholar the *Biography* of our Saviour and of the leading Biblical characters are studied with a view to pointing out motives of action, and consequences of conduct, and in aiding in that conscious process of formation of character which is daily taking place at this time in the personality of the youth. The scholar is now ready for catechetical instruction, and during the year when he attends such instruction, he receives in Sunday-school a view of truths and principles, religious and moral, as they are connected naturally with the Bible itself. Finally he devotes his last year in the Intermediate Department to a bird's-eye survey of each of the books of the Bible as a whole. Having completed the course of preparatory teachings, he enters on the study of the Scripture at large. Thus, while childhood passes into youth, and youth merges into manhood, the instruction given in our schools is new and fresh, and at the same time constantly advancing. "As turning the logs will make a dull fire burn, so changes of study a dull brain."

The improvements made in our Sunday-School work during the past year are as follows: The Primary Department has been thoroughly reorganized into three grades for three ages of childhood. Three complete sets of lessons are being furnished in the Primary Teacher, and three separate series of scholar's apparatus, *Sunbeams, Sunshine* and *Sunrays,* are being printed. Three standard and complete courses of lessons, each an advance in method and material on those preceding it, have been adopted and are being used experimentally. In the Intermediate grades *Bible Geography* has been added, slowly, to the line of text books. Because of peculiar difficulties this text book has been disappointing the schools in the tardiness of its appearance. *Bible Biography* has been prepared and is now ready in its quarterly form. The *German Scripture Quarterly* lesson series has come under the control of the Board of Publication and will be improved and brought up in appearance more nearly to the higher standard of the English publications.

For this year's Lesson Commentary we have taken almost unlimited pains to secure perfect pictorial illustrations and have had all the plates specially made for our purpose; but are disappointed in the reproduction of many of our best pictures.

Whether the printing house has not used sufficient care, or ink that is grey and poor, or whether the paper is not properly calendared does not yet appear. We trust that the numerous changes made in the material and arrangement of the Lesson Commentary of this year will commend themselves as improvements. We have enlarged the type of the sacred text, and have thrown the explanatory matter to each verse under the verse itself in small fine type paragraphs, and have introduced various changes with a view to simplicity and effectiveness. We also have added lists of daily Bible readings, and have enlarged the type of *The Story Told* to more readable size. We have placed each Bible Class paper under its own lesson and organized a separate Department of *Blackboard Instruction,* with complete designs and explanations in place of the original "Bible Class Department." Our maps are improved and all the type in the book is new. Still further changes and improvements may be expected for next year.

The subject matter of our lessons is rich and varied. The first quarter includes such parts of the first eight chapters of St. Matthew as our schools have not yet studied. A considerable part of the material is drawn from the Sermon on the Mount. The second quarter is a beautiful Lenten series of thirteen lessons drawn from the most exalted and yet practical portions of Isaiah, and completes our study of Isaiah for a long number of years to come. Our third quarter embraces a great variety of striking characters found on the pages of the Acts of the Apostles. This is the annual biographical quarter of our study and the selections for the year include portions of Acts hitherto untouched by us. The fourth quarter leads the story of Jacob and Joseph to a climax and completes our study of the book of Genesis. Never before in Sunday-School work has the Book of Genesis had such a complete, continuous and detailed study as has been given it in this series, and which we now bring to a conclusion.

While earthly books are exhausted by familiarity, the Word of God becomes to the experienced teacher continually brighter, richer, vaster; derives fresh vigor from all that he observes of human nature through his contact with every variety of scholar, and attracts to itself his best energies and his clearest, purest and deepest thinking.

THEODORE E. SCHMAUK.

November 10, 1900.

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KINDERGARTEN
FIRST YEAR.

First Quarter.

1. The Lord Jesus in Heaven.
2. The Lord Jesus Coming Again with the Angels.
3. The Lord Jesus Came to Save.
4. The Children in the Temple Praising the Lord Jesus.
5. The Lord Jesus a Little Babe.
6. The Lord Jesus and the Three Wise Kings.
7. The Lord Jesus as a Little Child.
8. The Lord Jesus as a Little Boy.
9. The Lord Jesus Baptized.
10. The Lord Jesus Transfigured.
11. The Lord Jesus Walking on the Sea.
12. The Lord Jesus and the Fishes.
13. The Lord Jesus Giving the People Bread.

Second Quarter.

1. The Lord Jesus Tempted.
2. The Lord Jesus Telling the People of His Father.
3. The Lord Jesus and His Twelve Friends.
4. The Lord Jesus in the Garden.
5. The Lord Jesus and the Soldiers.
6. The Lord Jesus Dies.
7. The Lord Jesus Rises.
8. The Lord Jesus Shows Himself.
9. The Lord Jesus Our Shepherd.
10. The Lord Jesus Goes Back to Heaven.
11. The Lord Jesus in Heaven.
12. The Lord Jesus our King.
13. Review.

Third Quarter.

1. The Tongues of Fire.
2. The Angels Round God's Throne.
3. The Angel with the Flaming Sword.
4. The Angels Leading Out Lot.
5. The Angel Calling to Hagar.
6. The Angel Calling to Abraham.
7. The Angels on Jacob's Ladder.
8. The Destroying Angel in Egypt.
9. The Angel and Balaam.
10. Elisha and the Axe-head.
11. Elisha and the Sun-struck Boy.
12. Sennacherib's Army Destroyed.
13. Review of Third Quarter.

Fourth Quarter.

1. God Speaking to Adam and Eve in the Garden.
2. Joseph Telling His Dream.
3. Joseph Telling Pharaoh's Dream.
4. Moses Doing Wonders Before Pharaoh.
5. Moses Bringing Water Out of the Rock.
6. Moses Stretching His Arm Over the Red Sea.
7. Joshua Telling the Sun and Moon to Stand Still.
8. The Angel and Gideon.
9. The Angel and Manoah.
10. God Speaking to Little Samuel.
11. Elijah Brings the Rain.
12. Elijah Fills the Widow's Cruse.
13. The Angel Comes to Weary Elijah.

KINDERGARTEN
SECOND YEAR.

First Quarter.

1. The Angels in Heaven.
2. The Angel Comes to Zacharias.
3. The Angel Comes to the Virgin Mary.
4. The Heavenly Host of Angels.
5. The Star from the East.
6. The Angel Speaks to Joseph in a Dream.
7. The Angels Minister to the Lord Jesus.
8. The Lord Jesus Sees Nathanael.
9. The Lord Jesus Turns Water into Wine.
10. The Lord Jesus Finds Money in the Fish's Mouth.
11. Blind Bartimeus.
12. The Man Born Blind.
13. The Man with a Withered Arm.

Second Quarter.

1. Zaccheus Climbs into the Tree.
2. The Ten Virgins Watch.
3. The Children Sing Hosanna.
4. The Angel Rolls Away the Stone.
5. The Lord Jesus Raises a Little Girl to Life.
6. The Lord Jesus Raises a Young Man to Life.
7. The Raising of Lazarus.
8. The Angels and Lazarus.
9. Stephen Sees Heaven Opened.
10. Ananias and Sapphira Struck Dead.
11. The Angel Releasing Peter from Prison.
12. Review of First Quarter.
13. Review of Second Quarter.

Third Quarter.

1. Jealous Cain.
2. Hungry Esau.
3. Lot's Shepherds.
4. Lot's Wife.
5. The Boy with a Coat of Many Colors.
6. The Boy in a Basket.
7. The Sister Nurse.
8. The Ten Spies.
9. The Golden Calf.
10. The Fiery Serpents.
11. The Cord in the Window.
12. Gideon's Fleece.
13. Review.

Fourth Quarter.

1. Ruth in the Harvest Field.
2. David and the Giant.
3. David Cutting off Saul's Skirt.
4. Solomon the Judge.
5. Elijah in the Fiery Chariot.
6. Elisha and the Bears.
7. Elisha and Naaman.
8. Jonah Swallowed Alive.
9. The Cruel Servant (unmerciful).
10. The Man without a Wedding Coat.
11. The Man Who Made Excuses.
12. The Man Who Worked in the Vineyard.
13. Review.

CHILDREN'S DIVISION
FIRST YEAR.

First Quarter.

1. Jesus Helping the Hungry.
2. Jesus Helping a Blind Man.
3. Jesus Helping a Lame Man.
4. Jesus Helping a Deaf Man.
5. Jesus Helping the Sick.
6. Jesus the Children's Friend.
7. Jesus Helping a Sick Boy.
8. Jesus and the Dying Girl.
9. Jesus' Kindness to Two Sisters.
10. Jesus Praying.
11. Jesus' Story of the Seed.
12. Jesus' Story of the Sheep.
13. The Kindness of Jesus.

Second Quarter.

1. Jesus Weeping for Men.
2. The Patience of Jesus.
3. Jesus Seeking the Lost.
4. Jesus' Last Supper.
5. Jesus Dies for Us.
6. Hosannas and Praises of Jesus.
7. God Making Man.
8. God Making Animals.
9. God's Care of the Birds.
10. God Making Flowers.
11. God Making All Things.
12. God's Care of Us.
13. Our Care of God's Work.

Third Quarter.

1. The First Family.
2. Joseph, the Boy Who Obeyed.
3. Isaac's Obedience.
4. Disobedient Absalom.
5. Miriam and Moses.
6. Joseph's Unkind Brothers.
7. Joseph Helping His Brothers.
8. Ruth and Naomi.
9. David and Jonathan.
10. The Good Samaritan.
11. The Law of Love.
12. The Helpfulness of Love.
13. Love in God's Family.

Fourth Quarter.

1. Abraham Obeying God.
2. Jonah Disobeying God.
3. Daniel Doing Right.
4. Obeying God.
5. The Burning Bush.
6. The Cloud on the Tent.
7. David's Love for God's House.
8. Loving God's House.
9. Eliezer's Prayer.
10. David's Prayer for His Child.
11. Solomon's Prayer.
12. Prayer.
13. Review.

Standard Courses of General Council Graded Primary Work.

CHILDREN'S DIVISION
SECOND YEAR.

First Quarter.

1. The Birth of Jesus.
2. Jesus at Home.
3. The Obedience of Jesus.
4. Jesus Tempted.
5. Jesus Our Teacher.
6. Jesus Forgiving a Woman.
7. The Unforgiving Servant.
8. The Forgiveness of Jesus.
9. The Love of Jesus.
10. The Joy of Jesus.
11. Jesus Our Example.
12. Jesus Our Helper.

Second Quarter.

1. Jesus Curing a Leper.
2. Jesus Curing Ten Lepers.
3. Jesus' Story of the Prodigal Son.
4. Jesus Story of the Great Supper.
5. The Two Mites.
6. Jesus Curing the Servant.
7. Jesus Curing the Nobleman's Son.
8. Jesus Curing a Sick Girl.
9. Jesus and His Father.

Third Quarter.

1. David's Praise to God.
2. Miriam's Praise to God.
3. Praising God.
4. Abraham Giving to a King.
5. Jacob Giving to God.
6. People Giving to God's House.
7. Giving.
8. Noah Building the Ark.
9. Job Trusting God.
10. The Widow's Food.
11. A Slave Girl's Trust.
12. Elisha's Trust.
13. Trusting and Serving.

Fourth Quarter.

1. Elisha and Gehazi.
2. The Boy Who Lived Again.
3. The Lord's Day.
4. Our Hearts for Jesus.
5. Samuel Telling the Truth.
6. Jacob Hiding the Truth.
7. Our Words for Jesus.
8. Our Deeds for Jesus.
9. Ourselves and Jesus.
10. God's Love for Us.
11. David's Prayer for Help.
12. Our All for Jesus.

JUNIOR DIVISION
FIRST YEAR.

First Quarter.

1. Giving the Child John a Name.
2. Jesus Laid in a Manger.
3. Giving the Child Jesus a Name.
4. Jesus and His Home at Nazareth.
5. The First Visit of Jesus to Jerusalem.
6. Jesus Among the Doctors.
7. The Devil Comes to Jesus.
8. Nicodemus.
9. Jesus and the Woman of Samaria.
10. The Sermon on the Mount.
11. Christ Sending Out the Apostles.
12. Healing a Leper.
13. Jesus the Good Shepherd.

Second Quarter.

1. Jesus Blessing Children.
2. The Departure of the Prodigal.
3. The Return of the Prodigal.
4. The Ten Virgins.
5. Christ Riding into Jerusalem.
6. The Crucifixion.
7. The Angel Rolls Away the Stone.
8. The Walk to Emmaus.
9. Simon, Lovest Thou Me?
10. The Ascension.
11. Peter and John in the Temple.
12. Philip and the Eunuch.
13. Timothy Taught the Scriptures.

Third Quarter.

1. Adam and Eve.
2. The Serpent and the Tree.
3. The Killing of Abel.
4. The Dove and the Olive Branch.
5. Abraham Offering Isaac.
6. Esau Sells His Birthright.
7. Jacob's Ladder.
8. Joseph's Coat of Many Colors.
9. Joseph Sold by His Brethren.
10. Joseph Set Over Egypt.
11. Joseph Making Himself Known.
12. The Finding of Moses.
13. Moses' Rod. (Before Pharaoh.)

Fourth Quarter.

1. The Commandments and the Golden Calf.
2. The Tabernacle.
3. Korah, or Nahab and Abihu.
4. David the Shepherd Boy.
5. David Plays the Harp.
6. Solomon Builds the Temple.
7. Elijah Fed by Ravens.
8. Elijah Sent to the Widow.
9. The Three Men in the Fiery Furnace.
10. The Boy Daniel.
11. Belshazzar's Feast.
12. Jonah.

JUNIOR DIVISION
SECOND YEAR.

First Quarter.

1. John the Baptist Preaching.
2. John the Baptist Points to Jesus.
3. The Angels Appear to the Shepherds.
4. Simeon and Anna Find the Child Jesus.
5. King Herod Seeks to Kill the Child Jesus.
6. Disciples Gather Around Jesus.
7. The Nobleman Comes to Jesus for His Son.
8. The Healing of the Palsied Man.
9. The Calling of Matthew.
10. The Parable of the Sower.
11. The Death of John the Baptist.
12. Christ Walking on the Sea.
13. The Woman of Canaan.

Second Quarter.

1. The Unmerciful Servant.
2. Jesus Heals Ten Lepers.
3. The Rich Young Ruler.
4. Zaccheus.
5. The Strait Gate.
6. Peter Denies Christ.
7. The Death and Burial of Jesus.
8. Mary at the Sepulchre.
9. Doubting Thomas.
10. The Lost Sheep.
11. Saul's Conversion.
12. The Jailor at Philippi.
13. The New Jerusalem.

Third Quarter.

1. The First Six Days.
2. The Garden of Eden.
3. Noah's Offering and the Rainbow.
4. Abraham and Lot Separate.
5. Lot's Wife.
6. The Burning Bush.
7. Rebekah at the Well.
8. Moses' Rod. (Red Sea.)
9. Moses Striking the Rock.
10. The Brazen Serpent.
11. The Ten Spies.
12. Gideon and the Trumpets.
13. Ruth and Naomi.

Fourth Quarter.

1. Ruth the Gleaner.
2. Job.
3. The Prophet Samuel Anointing Saul.
4. The Prophet Samuel Anoints David.
5. Jonathan Loves David.
6. David Fleeth into the Woods and Caves.
7. David Saves Saul at Engedi.
8. Naboth's Vineyard.
9. Elijah Taken to Heaven.
10. Elisha Cures Naaman.
11. Hezekiah.
12. Nebuchadnezzar.
13. Jonah.

PRONOUNCING DICTIONARY.

FIRST QUARTER.

Archelaus (ar′-ke-la′us), a son of Herod, who after his father's death, reigned over Judea for a few years.

Babylon (bab′-il-on), the capital of Nebuchadnezzar, on the river Euphrates.

Beth′-le-hem, a town in Judea, six miles southeast of Jerusalem.

Boz′rah, one of the cities of Edom.

Capernaum (ka-per′-na-um), a busy commercial city on the Sea of Galilee.

Decapolis (de-ka′-pol-is), the province of ten Greek cities, on both sides the Jordan, just below the Sea of Galilee, in our Saviour's day.

E′dom, a country south of the Dead Sea.

Emmanuel (em-an′-u-el), a name for Christ. It means "God-with-us."

Esaias (e′-sai-as), another form of the name of Isaiah the prophet.

Frank′-in-cense, a precious perfume, used in the sacrifices, and very valuable.

Galilee (gal′-il-ee), the northernmost province of Palestine.

Her′od, king of Palestine under the Emperor Augustus; designated the Great.

In-ter′-pret-ed, explained.

Israel (iz′-ra-el), the name given by God to Jacob, and therefore also the nation that sprang from Jacob, and therefore also the land in which they dwelt.

Jer′em-y, another form of the name of the prophet Jeremiah.

Jerusalem (je-roo′-sa-lem), the leading city in the Holy Land.

Joseph (jo′sef), the husband of the Virgin Mary.

Judaea (joo-de′-ah), the southernmost province of Palestine.

Lu′na-tick, a madman; a person affected by insanity.

Nazarene (naz′-ar-een′), a person born in the insignificant little village of Nazareth.

Nephthalim (nef′-tal-im), the country (in the right of Palestine) and tribe of Naphtali.

Priv′-i-ly, privately, secretly.

Proph′-e-si-ed (side), foretold.

Raca (ra′cah), vain, empty.

Ra′-chel, daughter of Laban and wife of Jacob. Used to denote Jewish mothers collectively.

Rama (ra′-mah), a city five miles north of Jerusalem.

Savour (sa′vor), to have a particular smell or taste.

Synagogue (sin′-a-gog), the house appropriated to the religious worship of the Jews.

Syria (sir′-yah), one of the provinces of the Roman Empire. It was north and east of Palestine, and at some periods Palestine constituted a part of the province of Syria.

Tittle (tit′-tl), a small particle.

Vengeance (venj′-ance), the infliction of pain on another.

Zebulon (from Zebulun) (ze′-bool-oon), one of the sons of Jacob, and therefore the land and tribe of Zebulon.

Zebedee (zeb′-ed-ee), the father of James and John.

SECOND QUARTER.

A-bom′in-a-ble, very hateful, loathsome.

Blas-phem′ed, to revile or speak reproachfully of God, or the Holy Spirit.

Beulah (be-ool′ah), married, and therefore a state of happiness.

Bul′warks, a fortification; that which secures against an enemy; means of protection and safety.

Com-pre-hend′ed, understood.

Cov′et-ous-ness, a strong and evil desire of obtaining and possessing what belongs to others.

Cock′a-trice, the king-serpent.

Cornelius (kor-ne′li-us), a Roman centurion who lived at Caesarea.

Chaldeans (kal-de′ans), inhabitants of Chaldea; a country near the river Euphrates.

De-fil′ed, made dirty; soiled; corrupted.

Di′a-dem, a head-band worn by kings; a crown.

En-chant′ments, the act of producing certain wonderful effects by the aid of demons; the use of magic arts.

Ethiopia (e′thi-ope′yah), southwestern part of Arabia, and the opposite shore in Africa, now Abyssinia.

Fro′ward, disobedient; peevish; not willing to yield or comply with what is required.

Hez-e-ki′ah, one of the good kings who reigned at Jerusalem.

Hephzibah (hef′zi-bah), a proper name, meaning, "in whom is my delight."

Her′it-ages, inheritance; an estate that passes from one ancestor to another.

Iniquities (in-ik-we-tiz), sins or crimes; wickedness.

In-dig′na-tion, anger.

Ke′dar, a part of the great Syrian desert.

Molt′en, melted; made of melted metal.

Per-verse′ness, disposition to cross or vex; crossness of temper.

Per-vert′ed, turned from right to wrong.

Pol-lut′ed, defiled; rendered unclean.

Righteousness (ri′chus-ness), purity of heart; true religion.

Rec′om-pense, reward.

Si′nim, or **Sin′im**, China.

Seba (se′bah) (land of), part of Arabia.

Sennacherib (sen-nak′e-rib), a king of the Assyrians.

Sor′cer-ies, magic; witchcraft.

Stam′mer-er, one that stutters or hesitates in speaking.

Stand′ard, an ensign of war; a staff with a flag or colors.

Trav′ail-ing, laboring with toil.

PRONOUNCING DICTIONARY.

THIRD QUARTER.

Achaia (a-ka-yah), Greece (the land of).

Ag'ab-us, a prophet mentioned in the New Testament.

A're-op'ag-us, hill of Mars, in Athens.

Candace (kan'da-see) Queen of Ethiopia.

Caesarea (see'zar-e'a), the heathen capital of Palestine, built by Herod and named after Caesar Augustus.

Cen-tu'ri-on, a military officer who commanded a hundred men.

Cenchrea (sen'kre-ah), name of a place.

Cyrene (si-re'nee), a country in the north of Africa.

Damaris (dam'ar-is), name of a person.

Dionysius (di'o-nis'yus), name of a person.

Eunuch (yu'nuk), an official in the Ethiopian Court.

Elymas (el'im-as), the sorcerer.

E-rast'us, name of a person.

Eunice (u-ni'see or u'nise), the mother of Timothy.

Epicureans (ep'ik-u-re'ans), followers of Epicurus, the founder of a school of philosophy.

Ex-hort'ed, advised.

Ga-ma'li-el, name of a celebrated Jewish Rabbi.

Gallio (gal'yo), name of a Roman ruler over Greece.

In-sur-rec'tion, a rising against civil or political authority.

Iconium (i-kon'yum), a city in Asia Minor.

Joppa (jop'ah), seaport city on the coast of Palestine.

Lucius (loosh'yus), name of a person.

Lo'is, grandmother of Timothy.

Macedonia (mas'ed-o'ni-ah), the country north of Greece.

Ma-na'en, name of a person.

Niger (ni'jer), (black), surname of a person.

Paphos (pa'fos), a city on the Island of Cyprus.

Sal'am-is, a chief city in the northeast of Cyprus.

Sceva (se'vah), a Jew.

Sergius (ser'ji-us), the governor of Cyprus.

Selucia (se-loo'shah), a harbor in Asia Minor.

Sosthenes (sos'then-ees), name of a person.

Sto'ics, a school of philosophers.

Ter-tul-lus, name of a person.

FOURTH QUARTER.

A-bom-in-a'tion, extreme hatred.

Am'o-rite, a race or tribe descended from Canaan, the fourth son of Ham.

A'tad, a spot east of the river Jordan.

Ash'er, one of the twelve sons of Jacob.

A'bel-mis-ra'im, a place between Atad and Hebron.

Be'er-she'bah, a city in the south of Canaan.

Bond'man, a man slave, or one bound to service without wages.

Canaan (ka'nan), the land of Palestine.

Des'o-late, to lay waste; alone.

Egyptians (e-jip'shans), natives of the country of Egypt.

Ephraim (e'fra-im) (fruitful), a son of Joseph, and one of the tribes of Israel.

Ephrath (ef'rath), a city of Judah, the same as Ephratah.

Ephron (e'fron), a Hittite from whom Abraham purchased his burial place.

Governor (guv'ern-ur), he that rules, directs.

Go'shen, pasture region in north of Egypt.

Hit'tite, a descendant of Heth.

Isaac (i'zak), father of Jacob.

Issachar (is'sakar), one of the sons of Jacob.

Luz (looz), a city of the Canaanites, afterwards called Bethel.

Machpelah (mak-pe'lah) a field in Hebron.

Mam're, a place two miles north of Hebron, with oaks.

Ma-nas'seh (one who causes to forget), son of Joseph.

Naphtali (naf'tal-i), one of the sons of Jacob.

Pharaoh (fa'roh), The Sun. King of Egypt.

Per-ad-ven'ture, by chance; perhaps.

Pil'grim-age, a long journey.

Pre-vail'ed, succeeded; gained advantage.

Ra-me'ses, son of the sun. One of the Pharaohs of Egypt.

Rai'ment, apparel, garments, clothing in general.

Shiloh (shi'lo), a descriptive name of Messiah, as the Prince of Peace.

Scep'ter, to invest with royal authority. A staff or baton borne by kings on solemn occasions as a badge of authority.

Un-sta'ble, not fixed; not steady.

Wit'ting-ly, knowingly; with knowledge.

SUNDAY-SCHOOL SERVICE.

Superintendent.—O Lord, open Thou my lips.

School.—And my mouth shall show forth Thy praise.

Superintendent.—Make haste, O God, to deliver me.

School.—Make haste to help me, O Lord.

Superintendent.—Glory be to the Father, and to the Son, and to the Holy Ghost.

School.—As it was in the beginning, is now, and ever shall be, world without end. Amen.

PSALM 111. Selection 2. Sunday-school Book.

Praise ye the Lord. I will praise the Lord with my whole heart.
In the assembly of the upright, and in the congregation.
The works of the Lord are great,
Sought out of all them that have pleasure therein.
His work is honorable and glorious:
And His righteousness endureth forever.
He hath made His wonderful works to be remembered:
The Lord is gracious and full of compassion.
He hath given meat unto them that fear Him:
He will ever be mindful of His covenant.
He hath showed the people the power of His works,
That He may give them the heritage of the heathen.
The works of His hands are verity and judgment;
All His commandments are sure.
They stand fast for ever and ever.
And are done in truth and uprightness.
He sent redemption unto His people:
He hath commanded His covenant for ever: holy and reverend is His Name.
The fear of the Lord is the beginning of wisdom.
A good understanding have all they that do His commandments; His praise endureth for ever.

CATECHETICAL EXERCISE AND LESSON FOR THE DAY.

School.—Thanks be to Thee, O God.

THE PRAYER. Amen.

A HYMN.

The Instruction of the Day.

A HYMN.

THE CANTICLE.

THE KYRIE.

THE LORD'S PRAYER.

Superintendent.—The Lord be with you.

School.—And with thy spirit.

PRAYER.—(Here the Lesson Prayer for the day found beneath each lesson may be used.) Amen.

Superintendent.—Bless we the Lord.

School.—Thanks be to God.

PSALM 51. Selection 7. Sunday-school Book.

Have mercy upon me, O God, according to Thy loving kindness
According unto the multitude of Thy tender mercies, blot out my transgressions.
Wash me thoroughly from mine iniquity
And cleanse me from my sin.
For I acknowledge my transgressions
And my sin is ever before me.
Against Thee, Thee only, have I sinned, and done this evil in Thy sight
That Thou mightest be justified when Thou speakest, and be clear when Thou judgest.
Purge me with hyssop, and I shall be clean
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness
That the bones which Thou hast broken may rejoice.
Hide Thy face from my sins
And blot out all mine iniquities.
Create in me a clean heart, O God
And renew a right spirit within me.
Cast me not away from Thy presence,
And take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation.
And uphold me with Thy free Spirit.
Then will I teach transgressors Thy ways
And sinners shall be converted unto Thee.

PSALM 146. Selection 16. Sunday-school Book.

Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord.
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth.
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the Lord, his God;
Which made heaven and earth, the sea, and all that therein is;
Which keepeth truth for ever:
Which executeth judgment for the oppressed;
Which giveth food to the hungry.
The Lord looseth the prisoners.
The Lord openeth the eyes of the blind.
The Lord raiseth them that are bowed down.
The Lord loveth the righteous.
The Lord preserveth the strangers; He relieveth the fatherless and widow.
But the way of the wicked He turneth upside down.
The Lord shall reign for ever, even thy God, O Zion, unto all generations.
Praise ye the Lord.

PSALM 119. Selection 32. Sunday-school Book.

I. Blessed are the undefiled in the way;
Who walk in the law of the Lord.
Blessed are they that keep His testimonies
And that seek Him with the whole heart.
They also do no iniquity.
They walk in His ways.
Thou has commanded us
To keep Thy precepts diligently.
O that my ways were directed
To keep Thy statutes!
Then shall I not be ashamed
When I have respect unto all Thy commandments.
I will praise Thee with uprightness of heart
When I shall have learned Thy righteous judgments.
I will keep Thy statutes;
O forsake me not utterly.

II. Wherewithal shall a young man cleanse his way?
By taking heed thereto according to Thy word.
With my whole heart have I sought Thee.
O let me not wander from Thy commandments.
Thy word have I hid in mine heart
That I might not sin against Thee.
Blessed art Thou, O Lord.
Teach me Thy statutes.
With my lips have I declared
All the judgments of Thy mouth.
I have rejoiced in the way of Thy testimonies
As much as in all riches.
I will meditate in Thy precepts,
And have respect unto Thy ways.
I will delight myself in Thy statutes.
I will not forget Thy word.

THE BETROTHAL OF MARY AND JOSEPH

Lesson Commentary.

THE LUTHERAN SUNDAY-SCHOOL SERIES.

DECEMBER, 1900. LEBANON AND PHILADELPHIA, PA. VOL. V. NO. 1.

REV. THEODORE E. SCHMAUK, D.D., EDITOR.

REV. J. C. F. RUPP AND REV. W. L. HUNTON, ASSISTANT EDITORS.

THE PAST is prologue to the present.

IT IS, in truth, the best of prophets of the future.

THIS AT LEAST is the singular admission of such a revolutionary literateur as Byron.

LOOKING BACKWARD is not to be despised as a means of moving forward.

GOD PROVIDENTIALLY kept the Jew with a face turned backward to Sinai, and a faith leaping forward to Zion all glorious without and within.

MATTHEW, THE JEW, stands looking backward. But he does so because his soul is filled with the promise of that which is forward.

WITH THE Old Testament in one hand and the New in the other, he discourses and announces that these two are one, and belong together.

WITH THE PROMISE to Abraham, Jacob, David, Isaiah, Jeremiah and Micah in his mind and the infant Christ-child in his soul, he everywhere says, Then was fulfilled that which was spoken of the Lord by the prophet.

HE SEES, according to Delitzsch, the genesis of the world and the patriarch on the one hand and the genesis of Jesus and the kingdom of heaven on the other.

HE SEES the migration of Israel to Egypt in the Old Testament, and the flight of the Holy Family to the same land under the New Testament.

HE SEES Pharaoh's decree against the Hebrew infants, and the escape of Moses in the bulrushes on the one hand, and the murder of the innocents by Herod and the Saviour's escape on the other.

HE SEES the exodus of Israel from the land of Egypt in the days of old, and the return of the Holy Family from Egypt in the days before his own eyes.

HE SEES the call of Moses from heaven at the burning bush, and the call of Jesus from heaven at His baptism.

HE SEES the Israelites in the wilderness for forty years, and the Lord in the desert in hunger and temptation for forty days.

HE SEES the law of the Old Testament given to the Jews in the Sinai decalogue and other regulations of the Mount, and the law of the New Testament given to the Christians in the Sermon on the Mount.

HE SEES Joshua, the strong man appointed to save Israel from its enemies; and Jesus, the Messiah appointed to save us from our sins.

PARALLELISMS of this nature are convincing rather in their suggestive mental atmosphere than in their actual capacity to prove.

TO THE JEW they come with cogency, striking deeply into his natural consciousness. If

Americans were the chosen race, similar parallels drawn from the period of the Revolution and the times of Washington, would appeal to us with fervor and striking force.

To CHRISTIANS, not so thoroughly grafted into the life of the Old Testament stock, the accumulation of these details as a whole, and the blending of the single rays, under God's inspiration, by Matthew, brings a conviction impressive in character.

TRUTH REPEATS itself—repeats itself in forms too complex and myriad-hued to be caught by the net of lyric.

TRUTH REPEATS ITSELF, but with fuller light and meaning in every repetition. The star of Jacob becomes the star of Bethlehem. The stars of Abraham became the dayspring from on high. Truths in shadow unfold into truth the substance. Looking backward first we are able to look forward forever.

PEN PICTURES OF WINTER SCENERY.

DRAWN BY SOME OF THE POETS.

Dreary Winter! chill December! The gloomiest days of the year are here. Thus many are wont to speak. But even if the flowers of the Spring have withered and the purple and gold of the Autumn have faded, it is God's hand that decks the earth in winter time as well. If we look we shall see much that is beautiful in "The frolic architecture of the snow," which Emerson declares to be

"Announced by all the trumpets of the sky,
Arrives the snow, and, driving o'er the fields,
Seems nowhere to alight. The whited air
Hides hills and woods, the river and the heaven,
And veils the farm house at the garden's end.
The sled and traveller stopped, the courier's feet
Delayed, all friends shut out, the house-mates sit
Around the radiant fire-place, inclosed
In a tumultuous privacy of storm."

Within we behold Cowper's Evening Tea Table Picture. He says—

Now stir the fire and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And, while the bubbling and loud-hissing urn
Throws up a steamy column, and the cups,
That cheer but not inebriate, wait on each,
So let us welcome peaceful evening in.

Within we have the picture of domestic warmth and home comfort. Without the poet Longfellow tells us—

"This is the poem of the air,
Slowly in silent syllables recorded,—
Now whispered and revealed
To world and field."

The morning picture drawn by Lowell is beautiful and vivid. We take a glimpse.

"The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl;
And the poorest twig on the elm tree
Was ridged inch-deep with pearl.

From sheds new-roofed with Carana
Came Chanticleer's muffled crow;
The stiff rails were softened to swan's-down,
And still fluttered down the snow."

It is a cold, winter morning, but our American poet, Whittier, who loved nature, sees beauty in the crisp December morning, for says he:

"Where, keen against the walls of sapphire,
The gleaming tree-boles, ice-embossed,
Hold up their chandeliers of frost."

"I walk the land of Eldorado;
I touch its mimic garden-bowers,
Its silver leaves and diamond flowers."

But we must open the door if we would see the earth clothed in her winter's mantle of heaven's down, for a poet declares, that sly old Jack Frost has been busy with his paint-brush and decorated the cottage window in a style which would rival those in the beautiful Ulm Cathedral. He says:

"He went to the window of those who slept,
And over each pane like a fairy crept.
Wherever he breathed, wherever he stept,
By the morning light were seen
Most beautiful things! There were flowers and trees,
There were bevies of birds, and swarms of bees,
There were cities and temples and towers; and these
All pictured in silver sheen!"

Within and without in the days when the Christ Child chose to come to earth, we look and see the earth showeth forth His handiwork. If our little ones would add beauty to the pictures of Winter, let them strive to keep their hearts pure and white like the beautiful snowflake just dropped from heaven's blue sky.

NED'S BOOTS AND A WONDERFUL TREE.

The day was rainy, and Ned Lester was pulling on his rubber overshoes, thinking what a jolly time he would have splashing through the puddles on his way to school. His mother was busy watering her plants, and just at this moment was sprinkling a beautiful big rubber plant. Near by, Ned's little sister Elsie was erasing a mistake in her exercise book with a rubber eraser. Now there was nothing strange in all these things, but it set Ned to thinking, and when Ned thought very hard he was apt to think aloud.

"Mamma," said he, "you're watering a rubber plant, Elsie's rubbing out something with a rubber, and I'm putting on my rubbers. That's funny, isn't it?"

Mrs. Lester smiled. "Well, Ned, what should we do without rubber?"

"But, mamma, where does rubber come from, anyway? Has that rubber plant anything to do with my rubber boots? And has Elsie's eraser anything to do with either of them?"

"It is too long a story to tell now, Ned, but this evening, when the lessons are done, we'll all go to studying rubber, and see what we can find out about plants and boots and erasers."

So Ned went whistling off to school.

That evening, when the lessons were done, and a half-hour still remained to bedtime, Ned looked up at his mother, and said, "Have you forgotten?"

Mrs. Lester had not forgotten, so Ned went for the big dictionary, and together they looked up the word "rubber." It said that rubber was the sap of a certain tree that grows in South and Central America, Africa and Asia.

"Could we get any out of our rubber plant?" asked Ned.

"No, dear, that is not exactly the kind of tree that we get rubber from. Don't try any experiments on my pet rubber plant, Ned," and Mrs Lester put on a funny expression of fear.

"The sap is taken from the rubber tree," she continued, "very much as syrup is taken from the maple. Several little holes are made in the tree, and wooden cups are fastened below them to catch the sap which oozes out. The sap is then heated over the smoke of a fire made of palm nuts, and comes out *rubber*. You would never know that it was rubber, though, for it is in thick, sticky lumps.

"This raw rubber is then sent to the mill and is put through a grinder, from which it comes out in large, lumpy sheets. Then, after they have been dried for a long time, these sheets are rolled again to make them smoother, and then again, with cloth. You know, Ned, the inside of your rubbers looks like cloth, and that is just what it is.

"Now the rubber is all ready to be made into overshoes. First, a man takes the sheets and cuts them out in patterns for shoes and rubbers. Then another man takes the pieces and puts them together. The wonderful part about that is that he does it without a stitch or a tack. The rubber sticks so that the different parts of the shoe are simply placed together and rolled."

"Just the way I roll the pictures in my scrap book so they won't come unstuck," put in Elsie, who was listening to mamma's story.

Then, after the shoe is put together, another workman takes it and paints it all over with varnish. After that it is put into a big oven and baked for a long time."

Ned opened his eyes in astonishment. He had heard of baking pies and cakes, but to think that his rubbers were baked!

"And then," continued mamma, "this particular pair of overshoes is sent to Boston and is bought by Mrs. Lester, whose son Edward wears them to school next day."

"*Really?*" said Elsie, with wide-open eyes.—Alice Haskell in The Pilgrim Visitor.

A pastor who is deeply interested in our literature and a strong advocate of our graded lesson plan, writes:

"Let me suggest to you that in future issues of the Teacher's Quarterly, or somewhere, the lessons in the graded text-books ought to be indicated. For instance, how is a superintendent or pastor to know at a glance what the lesson for a particular Sunday in Bible Story, etc., will be? This will be a help for those who must find substitute teachers or wish to address an entire Sunday-school on what it has studied on a particular day."

This suggestion is excellent. We welcome all friendly criticism whether favorable or unfavorable. Witih this quarter we carry out the suggestion indicating the lessons under "Schedule of Lessons, Psalms and Hymns." We also indicate the consecutive lesson number by the Roman numeral.

A teacher writes:

"Our teachers' meetings are a complete failure. Only a few attend them, and they take very little part, and I for one go, simply because I do not want to offend the pastor. Do you think, with our excellent helps, it is necessary to continue the teachers' meetings?"

You should never think of discontinuing the teachers' meeting. There is enthusiasm in numbers, but benefit comes not so much from numbers as from *participation.* A teachers' meeting, properly conducted, can not fail to be profitable. Your teachers' meeting will be a success if you attend *regularly*, study *faithfully*, and *in advance*, and participate *actively.* Do not use the teachers' meeting for original study and preparation of the lesson, but for the comparison of results, for the clearing of difficulties, for supplementing deficiencies, and especially for learning better methods of teaching. Be enthusiastic yourself. Your enthusiasm will spread.

THE WORLD'S DECISIVE BATTLES.

BY J. HOWARD WERT.

II.

In a former article, the four decisive battles prior to the birth of Christ, were named and described. From the birth of Christ to the time of the Reformation, or to the close of the sixteenth century, there were six decisive battles, as follows:

1. The battle of *Teutoburg Forest*, A. D. 9. The Roman general, Varus, one of the legates of Augustus Cæsar, had attempted to rule the freedom-loving Germans in the same way in which he had governed the abject Asiatics, of the Eastern provinces. He was surprised by the forces of the brave chief Hermann (Arminius), and both the general and his entire army were destroyed. Twenty thousand of Rome's chosen legionaires were piled in unburied masses amid the morasses of the Black Forest. Six years later, the whitened bones of these hapless warriors were buried by the gifted Germanicus; but to restore Roman rule over the Teutons was beyond his power. At the time of Hermann's victory, Germany was almost overrun by the Roman legions, and its tribes were on the point of being completely subjugated and Romanized, as the Celts of Gaul had been. Had this occurred, the entire system of European civilization would have been changed; for the Germanic element, including its offspring, England, has given shape to all the important events of the past fifteen centuries.

2. The battle of *Chalons*, A. D. 451. Attila, the self-styled "Scourge of God," who boasted that "where his horse set foot grass never grew," followed by 700,000 hideous and savage Huns, proposed to ravage all Europe with fire and sword. He defeated the armies of the Eastern emperor and exacted tribute from Constantinople. Turning westward, he crossed the Rhine into the north of Gaul, where, on the plain of Chalons, he was defeated by the combined armies of the Roman general Actius and the Gothic King Theodoric. Some statements have placed the loss of the Huns as high as 300,000. The battle was a long one and stubbornly contested. It was, no doubt, one of the most bloody conflicts the world has ever witnessed. This battle determined that the Christian Germanic races, and not the pagan Scythic Huns, should inherit the dominions of the expiring Roman empire, and control the future destinies of Europe.

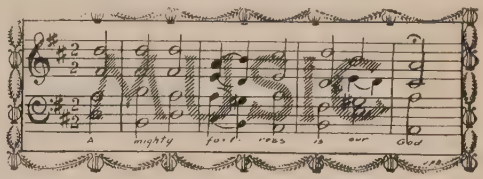
3. The battle of *Tours*, A. D. 732. With the rise of the Mohammedan power, for the first time since the destruction of Carthage, a Semetic people came to the front with aspirations for universal sovereignty. In a little more than a century from the Hegira of the prophet, the Moslem hordes had conquered the fairest portions of Asia and Africa, as well as the Spanish peninsula, and were threatening the rest of Europe. Crossing the Pyrenees, the Saracenic army, almost countless in number, established itself on the plains of Gaul. At Tours, it was met by the Franks under the heroic Duke Charles, who, on this field, received the surname of Martel ("the hammer"). The battle lasted seven days before the Crescent finally went down before the Cross, the Mohammedan leader being among the killed. Some accounts have placed the number of Saracens slain at

375,000, which is, doubtless, an exaggeration. The disaster saved Europe from Moslem supremacy.

4. The battle of *Hastings*, A. D. 1066. In this, the Norman invaders under William the Conqueror, entirely overthrew the Anglo-Saxon army under Harold, who was amongst the slain. At first, England presented two hostile peoples living side by side, but the Normans were of the same Teutonic race as the Anglo-Saxons, and gradually the opponents were coalesced into a homogeneous nation. The great English empire of today had its birth on the bloody field of Hastings.

5. The battle of *Orleans*, A. D. 1429, which secured the separate existence of France and rendered possible the French Revolution and the wonderful career of Napoleon,—forces that changed the whole current of European history. During a period of one hundred and one years, England, by a series of almost continuous wars, had brought the French government to the verge of annihilation. The English had won the brilliant fields of Crecy, Poitiers, and Agincourt. The French king, indolent and poverty-stricken, was hemmed up in the last city remaining under the control of his decimated and disheartened army. Then flashed upon the scene the most wonderful female figure of all the world's history—an ignorant peasant girl—Jeanne d' Arc (Joan of Arc), Maid of Orleans. She raised the siege of the beleaguered city; scattered the proud soldiery of the Duke of Bedford, and triumphantly crowned the French king at Reims. Although soon after burned at the stake by the English, her spirit had taken possession of the soldiery of France, which brought upon the English army a dreary succession of disasters.

6. The naval battle which resulted in the defeat of the *Spanish Armada*, A. D. 1588. Philip II, of Spain, ruled the greatest empire, in territorial extent, that the world has ever seen. More than one hundred millions of people acknowledged his sway. He determined to conquer England; and, after three years of preparation, sent to sea what he proudly termed "the Invincible Armada." On a July day it appeared off Plymouth, one hundred and forty massive ships, sailing in a crescent formation, extending seven miles from tip to tip. For more than a week it was a continuous battle with the English under Howard, Drake, Hawkins, and Frobisher. The elements completed what the English had commenced. From that watery field of battle near England's southern coast, dates Spain's decay. This victory made Britain mistress of the seas and insured the independence of Holland. Its echoes have reverberated through all succeeding ages.



WHAT MUSIC?

Instead of the weak, sentimental music often given to the children, they should have good, substantial tunes. The music of Ambrose and Gregory, which the Church has used from those early centuries, should not at this day fall into disuse. The Psalms which they used to chant in the Temple at Jerusalem, and which no doubt Jesus Himself sang, we should deem a special legacy of song. The Psalms have been chanted in every century, and are today deservedly popular in the Christian Church.

The children should be taught to chant Psalms. No better songs for the Sunday-school can be found than these implied songs of Scripture. They are pure, beautiful and soul-inspiring. They build up and make strong the Christian character.

There is a decline in all branches of the Church in the use of worthless music. Better tunes are being introduced. The change is brought about by the conservative element of the Church, and in this movement for better music the Church of the Augsburg Confession has played a conspicuous part.

In Lutheran countries there is only pure, devotional music. The people have a developed musical taste. The children are given only the very best. The music of the Sunday-school should be the music of the Church.

It will require but little more effort to teach a child a good hymn tune than an easy, catching ditty; then it will have something to use throughout its entire life. The songs you teach

your children now, will be the songs of delight with them in their old age.

The Church of the Reformation has grand chants and hymns. Among them may be found suitable music for any occasion. The musicians of the Church have given their best efforts in praise of the Trinity, the Birth, Passion, Death, Resurrection of the Saviour of the world. Let us cling to the good old treasures of the masters. They were loved by our parents and grandparents.

Give to our children the songs that inspired our fathers. Hymns which move the feet will never stir the soul. The object of the Sunday school is not to train the feet, but to impress the immortal soul.

Do not use in the Sunday-school the tame sentimentalism of the bulk of modern composition, but give the children hymns which were written in the days when to be a Christian did not mean to go out in the best dress on Sunday to be entertained, but when to be a Christian meant to be scorned and persecuted.

Children are able to learn the best tunes. They should be taught nothing else in a Lutheran Sunday-school. The children of the Church should be taught the grand old chants and tunes which have stood the test of time and proven their value by their fruits.—Charles Baker.

A TRUE HISTORY.

BY MRS. F. A. KAEHLER.

Thirty years ago five women in a country parish agreed to meet once a week to pray, study, and work for missions. All were heavily burdened with duties of farmer's wives, and mothers of large families, and none was very young. Their homes were more than a mile apart, there were no trolley lines, and bicycles had not been invented, yet with few exceptions through summer heat and winter storms these women contrived to meet at one home or another for an hour each week.

"A penny a week and a prayer," was their motto. They prayed, brokenly at first, one read aloud the missionary news, while the others sewed or quilted for some Indian or Negro school. Little by little their interest grew, their prayer became more earnest, their faithful work found appreciation. Their offerings were small, but represented much self-denial. One placed a pasteboard box on her mantle for contributions. A fair little daughter had gone to the heavenly home and the mother felt that she must send to some heathen daughter word of the blessed Christ who had sustained her dear child through terrible suffering and given her triumphant death. We never missed the dimes and nickels dropped into that box and were astonished to find, at the end of the year, that it contained twenty dollars—enough to educate a dark-skinned "Amanda" in Coriseo.

Correspondence with Home Missionaries told the need on our frontier, and many a box of plain clothing and warm bedding found its way to the front.

In a mission chapel in the heart of Mormondom, an aged woman sat in front of an Eastern traveler. Imagine how the traveler was stirred to recognize an old-fashioned padded hood of her mother's on the head of the almost friendless "gentile" who had been made comfortable by the missionary to whom a box had gone. In a lonely grave in India sleeps a little lad whose life was made glad by the knowledge of the Saviour. A year's offerings from this little Society gave him his beloved teacher.

Mexico heard of them when brave Miss Rankin took Bibles they had paid for into the very jaws of Romanism. Brazil is less superstitious by reason of their "mites." Persia, China, the Islands of the Sea testify that the little leaven had begun to leaven a large lump. The ripples set in motion by God's grace, in those faithful women's hearts, had touched Dakota and Florida, Armenia and Arabia. The women of other churches organized for similar work, and finally banded together as a Synodical Society.

Missionaries coming to near-by cities heard of the "banner society" of the Synod, its gifts so far outweighing its numbers, and they came to encourage and take courage. Sons and daughters grew to realize the blessedness of mission work. Japan has had for years a teacher, evangelist and translator whose mother was one of the five founders of the society and afterward president of the Synodical Society. His noble wife lived but a short time in great suffering in the flowery kingdom, yet native Chris-

tians and fellow missionaries are wont to say that she did more for Christ in her sick-room than many another could do in years of service Three daughters of founders of the society have found their life-work as wives of ministers in home churches. A neighboring sister went to San Francisco as matron of a rescue school for Chinese girls, and before her lamented death she had saved from a far worse fate than death seven hundred little Chinese women. Not only is the church below thrilled with the record of her patient courage, but mention of it is made among the redeemed.

Facing hardships, cholera and semi-persecution, a "pioneer white woman" on the island of Hainan, lives another of our valley women with her husband doing faithful work for the Master.

A great gain strikes an observer. Visiting after thirty years in this valley, one finds grey-haired, bright-eyed women, farmers' wives and widows, whose conversation is not of pitiful trifles or neighbors' foibles, but touches eagerly the politics of Europe, the outlook of Christ's kingdom in Russia and Turkey, in Alaska and South Africa. They are above the average in intelligence. Their homes are no less beautiful, "times have been hard," but they have prospered. Their grandchildren are about them. There has been no stagnation there. They still give an afternoon a week to prayer, study, and work for Missions.

Our mountains, and valleys and villages are full of such sturdy stock, women who will quickly and glady respond to the call to work for Christ. Let us organize Lutheran Women's Missionary Societies in every church and Sunday-school, no matter how small or feeble the beginning. "God giveth the increase."

HOW TO CHOOSE TEACHERS.

It is not enough to have teachers available; it is desirable to choose wisely and to choose good teachers. How may the superintendent do this?

1. *He should consult his pastor and his executive committee.* The pastor ordinarily knows his people better than any other person in the church. He understands their points of excellence and their limitations. He should be constantly consulted on all points by the superintendent, but on nothing more carefully than on the choice of teachers.

The committee, also, should be a great help in the choice of teachers. It is designed to aid the superintendent in just such matters, and, if wisely chosen, is specially fitted to aid him. The judgment of several as to the fitness of a person for a given class, is likely to be better than the judgment of one, and in such a committee influences which are likely to be effective can be brought to bear to secure a teacher.

2. *Study adaptations.* In choosing teachers, it is essential to study the adaptation of the teacher to the class. In one class, a teacher will succeed who might utterly fail in another. Each teacher has his peculiar individuality, and the same is true of each class; while the task is to bring into conjunction two harmonious individualities. They may be quite different, and yet each be admirably fitted to the other. It is only necessary that they be the complement of each other. Evidently for many classes, specialists must be sought. For a kindergarten, it is desirable that an expert in kindergarten work be placed in charge. For an adult class, for a class of young men, for a class of workingmen, for a class of college students, a teacher of peculiar gifts is often necessary.

3. *Value of public school-teachers.* As a rule, our teachers in the public schools make some of the best teachers in our Sunday-schools. Why should they not? Their training as teachers gives them insight into the best methods of teaching. They have come to understand the young. They have that skill in adaptation which is secured only by training and practice. Their methods in the public school are to a large degree applicable in the Sunday-school. To be sure, they naturally plead the need of rest on Sunday, and say that, after teaching all the week, they can not continue the same kind of work on the seventh day, also. But, while this objection has force in the case of certain teachers who are overworked or out of health, it is hardly valid in the case of others. There are teachers whose health is robust, or who have a long rest on Saturday, and who are able to take Sunday-school work. When thus possible, their peculiar gifts should unquestionably be called into use.—Foster.

SCHEDULE OF LESSONS, PSALMS AND HYMNS.

I. Dec. 2. 1 S. Adv. THE COMING OF CHRIST.

St. Matt. 1:1, 17, 18, 20-25

Psalm, Sel. 1 (Ps. 85), or Sel. 2 (Ps. 111).
Suggested Hymns, 52, 53, 96.
Grade Lessons:
Bible Story—"Jesus Born in Bethlehem."
Bible History—"The Saviour Comes."
Bible Geography—"The Introduction" and "The World of Caesar Augustus."

II. Dec. 9. 2 S. Adv. "CHRIST COME TO FULFIL."

St. Matt. 5:17-26.

Psalm, Sel. 1 (Ps. 85), or Sel. 2 (Ps. 111).
Suggested Hymns, 53, 63, 51.
Grade Lessons:
Bible Story—"Jesus Brought to the Temple."
Bible History—"The Saviour Begins Work."
Bible Geography—"Society under Roman Government."

III. Dec. 16. 3 S. Adv. JESUS AND JOHN.

St. Matt. 3:13-17, 4:12-17.

Psalm, Sel. 1 (Ps. 85), or Sel. 2 (Ps. 111).
Suggested Hymns, 58, 54, 59.
Grade Lessons:
Bible Story—"The Wise Men."
Bible History—"The Saviour Goes to Jerusalem and Returns," etc.
Bible Geography—"The Land of Palestine."

IV. Dec. 23. 4 S.Adv. "THE WISE MEN AND HEROD."

St. Matt. 2:1-12.

Psalm, Sel. 1 (Ps. 85), or Sel. 2 (Ps. 111).
Suggested Hymns, 59, 61, 105.
Grade Lessons:
Bible Story—"The Flight into Egypt."
Bible History—"The Saviour Labours About the Sea of Galilee," etc.
Bible Geography—"Political Divisions, Climate and Seasons."

V. Dec. 30. S. Christmas. HEROD AND THE INNOCENTS.

St. Matt. 2:13-23.

Psalm, Sel. 3 (Ps. 132), or Sel. 4 (Ps. 2).
Suggested Hymns, 81, 72, 90.
Grade Lessons:
Bible Story—"The Boy Jesus in the Temple."
Bible History—"The Saviour Performs Miracles and Selects Disciples."
Bible Geography—"Vegetation and Products."

VI. Jan. 6. Epiphany. New Year. JESUS GATHERING THE MULTITUDES.

St. Matt. 4:18-25.

Psalm, Sel, 5 (Ps. 72), or Sel. 6 (Ps. 8).
Suggested Hymns, 97, 245, 196.
Grade Lessons:
Bible Story—"Jesus Baptized."
Bible History—"The Saviour's Great Sermon on the Mount."
Bible Geography—"Fruit and Forest Trees. Wild Animals."

VII. Jan. 13. 1 S. Eph. PERFECT CHILDREN OF THE FATHER.

St. Matt. 5:13-16, 43-48.

Psalm, Sel 5 (Ps. 72), or Sel. 6 (Ps. 8).
Suggested Hymns, 103, 102, 109.
Grade Lessons:
Bible Story—"Christ Tempted by the Devil."
Bible History—"The Saviour Meets with Opposition."
Bible Geography—"Domestic Animals and Birds."

VIII. Jan. 20. 2 S. Eph. PURITY IN HEART AND HOME.

St. Matt. 5:27-30, 33-39, 42.

Psalm, Sel. 5 (Ps. 72), or Sel. 6 (Ps. 8).
Suggested Hymns, 106, 104, 208.
Grade Lessons:
Bible Story—"Marriage at Cana."
Bible History—"Saviour Teaches in Parables by the Sea."
Bible Geography—"Judea—Towns in the North."

IX. Jan. 27. 3 S. Eph. ALMS AND TREASURES.

St. Matt. 6:1-4, 16-23.

Psalm, Sel. 5 (Ps. 72), or Sel. 6 (Ps. 8).
Suggested Hymns, 103, 252, 253.
Grade Lessons:
Bible Story—"Peter's Draught of Fishes."
Bible History—"The Saviour King on Land and Sea," etc.
Bible Geography—"Judea—Towns in the South, Valleys in the East."

X. Feb. 3. Septua. S. THE GOLDEN RULE.

St. Matt. 7:1-12.

Psalm, Sel. 20 (Ps. 27), or Sel. 21 (Ps. 84).
Suggested Hymns, 18, 244, 158.
Grade Lessons:
Bible Story—"The Centurion's Servant Healed."
Bible History—"The Saviour Transfigured," etc.
Bible Geography—"The Government of Palestine."

XI. Feb. 10. Sex. S. GATE AND FRUIT, HOUSE AND FLOOD.

St. Matt. 7:13-16, 21-27.

Psalm, Sel. 20 (Ps. 27), or Sel. 21 (Ps. 84).
Suggested Hymns, 18, 229, 37.
Grade Lessons:
Bible Story—"Christ Stills the Storm."
Bible History—"The Saviour the Light of the World."
Bible Geography—"Galilee."

XII. Feb. 17. Quinqu. S. JESUS IN CAPERNAUM AND ON THE SEA.

St. Matt. 8:14-26.

Psalm, Sel. 20 (Ps. 27), or Sel. 21 (Ps. 84).
Suggested Hymns, 18, 22, 229.
Grade Lessons:
Bible Story—"The Daughter of Jairus."
Bible History—"The Saviour Eats Bread with a Pharisee."
Bible Geography—"The Sea of Galilee and Its Cities."

XIII. Feb. 24. Invoc. S. WHO IS THIS IN RED APPAREL?

Isa. 63:1-10.

Psalm, Sel. 7 (Ps. 51), or Sel. 8 (Ps. 143).
Suggested Hymns, 111, 120, 162.
Grade Lessons:
Bible Story—"The Widow's Son at Nain."
Bible History—"The Approach of the Crisis."
Bible Geography—"Samaria."

Canned Goods. Lessons which you warm up in a hurry a few minutes before class, and then serve to the scholars.

Dried Fruit. Stock stories and ideas on which you draw every time your mind is vacant on the real points of the lesson.

Fish Bones. Hard questions that the scholars ask, and that stick in your throat, nearly choking you while you try to answer, in a most embarrassing way.

Roast Crow. When you have hazarded a general statement on a guess and a few minutes later some scholar finds it contradicted in the Lesson-Leaf.

Allspice. When all the members of the class get into a heated contention over some trifling and ephemeral affair.

Garlic or Quassia. When the librarian comes around and accuses you of having failed to return a book that you have never taken out.

Red Pepper. When you overhear the teacher back of you making uncomplimentary remarks on your methods of teaching.

Ice Cream. When your scholars come and tell you how much pleasure and profit they derived from your teaching of the lesson today.

THE OLDER CLASSES.

Teachers should train their pupils to be teachers. The teachers of the older classes should be made to understand their responsibility in this matter. Nothing is more important than that young people in the adult classes should graduate into the teaching force and in due time take charge of classes themselves. There is a natural reluctance on the part of the teachers of such classes to spare the best material in it and to allow those to leave the class as teachers who had contributed largely to its interest and success. Such reluctance is not altogether selfish. And yet often, though not always, the best good of the school and simple justice to the young person, competent to teach, is to allow, or, rather, to encourage, the transfer to be made. A certain Sunday-school teacher was remarkably successful in gathering around him a class of young ladies. He invariably commenced with nothing, and formed his class by inviting the young ladies of his acquaintance not already in school and not as yet Christians, to unite in a class under his instruction. In the course of two or three years, his class of a dozen or more were quite sure to have been led to Christ. With rare tact, great wisdom, and unconquerable patience, he would lead them on until they were in the church, and earnest, happy Christians. Then he would say: "Now I want this class to break up. I want you all to become teachers and take classes in the school." As soon as he had persuaded them to this, he would go out and bring into the school other young ladies not Christians, and begin his class-work over again in attempting to lead them to Christ.—Foster.

TEACHER AT STUDY.

Several changes in the arrangement of lesson material will be noted. "The Primary Department" has been discontinued, and the comments for the Primary teacher's preparation have been reduced to one column. This change has been made because we believe all wide-awake and progressive schools have provided their Infant Departments with the "PRIMARY TEACHER," which is much more than a substitute for what they lose in these pages. We transfer the Bible Class Department to this column, making it more convenient and available in conjunction with the other matter "For the Teacher." In this way, we have gained considerable space, which has made it possible to enlarge the Normal Department and to furnish a complete series of Blackboard Illustrations, which, if skillfully used, should add materially to the interest and value of our Sunday-school work.

TODAY.

A single sparkling drop of love divine
Presses my mortal cup: today is mine;
Mine all its fleeting hours, its golden light;
Mine with my highest powers its scroll to write;
Mine, ere its moments fly, to toil and pray,
To lift mine eyes on high,—this brief to-day.
Soon in the purple light, its beams shall cease;
Oh! happy is my breast to write its peace.

THE GOSPEL ACCORDING TO ST. MATTHEW.

THE AUTHOR.—Matthew the apostle (Matt. 10:3), also called Levi the son of Alpheus, a Galilean Jew. He was a publican, or tax-gatherer; his home was at Capernaum. He became an apostle in the first year of our Lord's ministry. Neither his labors as an aspostle after the ascension of Christ, nor the circumstances under which he died, are recorded on the pages of authentic history.

TIME AND PLACE.—The year in which this Gospel was written is not definitely known, possibly A. D. 60, probably not later than A. D 66, when the Jewish War commenced. Eusebius, the father of Church History, states that Matthew wrote just before leaving Palestine for other countries.

THE LANGUAGE.—Greek, as in the case of all the other books of the New Testament. It was probably also originally written in Hebrew or Aramaic, the language then spoken in Palestine.

THE OBJECT.—Matthew aimed especially to prove that Jesus of Nazareth is the Promised Messiah; hence he commences his Gospel by connecting it with the records of the Old Testament. This accounts for the genealogical tables and numerous quotations.

PECULIAR TO ST. MATTHEW'S GOSPEL.

As related to the other synoptical Gospels, Matthew's contains fourteen entire sections which are peculiar to him alone. These include ten parables: The Tares; the Hid Treasure; the Pearl; the Draw-net; the Unmerciful Servant; the Laborers in the Vineyard; the Two Sons; the Marriage of the King's Son; the Ten Virgins; and the Talents. Two miracles: The Cure of Two Blind Men; and the Coin in the Fish's Mouth. Four events of the infancy: The Visit of the Magi; the Massacre of the Infants; the Flight into Egypt; and the Return to Nazareth. Seven incidents connected with the Passion and the Resurrection: The Bargain and Suicide of Judas; the Dream of Pilate's Wife; the Resurrection of the Departed Saints; the Watch at the Sepulchre; the Story of the Sanhedrim; and the Earthquake on the Resurrection Morning. Ten great passages of our Lord's discourses: Sermon on the Mount (v—vii); the Revelation to Babes; the Invitation to the Weary (xi:25-30); Idle Words (xii:36-37); the Prophecy to Peter (xvi:17-19); Humility and Forgiveness (xviii:15-35); Rejection of the Jews (xxi:43); the Great Denunciation (xxiii); the Discourse about Last Things (xxv:31-46); the Great Commission and Promise (xxviii:18-20).

Matthew's is pre-eminently the *didactic* Gospel, one-quarter of the whole being occupied with the actual words and discourses of the Lord.—Vincent.

THE WISE MEN.

We possess no reliable knowledge of the names, rank or number of the "wise men." The circumstance that they were heathens or Gentiles, and that at this early period they are directed by Providence to worship the new-born King, is an indication of the gracious purpose of God to call the heathen nations into the Church of Christ. It is a conjecture of Luther that the pupils of Daniel transmitted to their

descendants the divine knowledge which he imparted to them, and that the "wise men" may have originally through such a medium in the Providence of God received an impulse by which Providence of God received an impulse by which knowledge of the way of salvation through Christ.—C. F. Schaeffer, D.D.

ANALYSIS OF THE SERMON ON THE MOUNT.

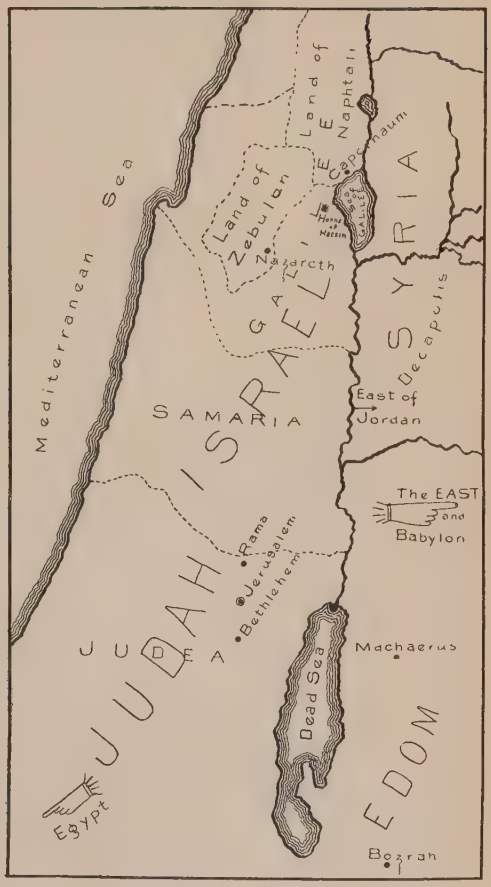
BY CANON CHARLES GORE.

The character of the citizens of the kingdom of God	5:3-12
The place of this character in the world	13-16
The relation of this character to the righteousness of the old Covenant	17-48
A relation of continuity	17-19
A relation of supersession	20-48
Both of the existing standard of its professors	20
And of the original standard of the law	21-48
The law of murder	21-26
The law of adultery	27-30
The law of divorce	31-32
The law of perjury	33-37
The law of retaliation	38-42
The hatred of enemies	43-48
The motive of the citizens of the kingdom	6:1-34
The approval of God, not of man	1
This applied to alms-giving	2-4
This applied to prayer	5-6
Further directions about prayer	7-8
The gifts of the pattern prayer	9-15
Their consequent unworldliness	16-18
And freedom from anxiety	25-34
Further characteristics of the citizens of the kingdom	7:1-12
The uncritical temper	1-5
Reserve in communicating religious privileges	6
Impartial considerateness based on experience of the character of God	7-12
Final warnings	7:13-27
The two ways	13-14
Character the one thing needful	15-23
Endurance the test	24-27

TABLE OF PLACES

MENTIONED IN THIS QUARTER'S LESSONS.

1. **The Coming of Christ.**
   Babylon.
2. **Christ Come to Fulfil.**
   Probably on Horns of Hattin, frequently styled the Mount of Beatitudes.
3. **Jesus and John.**
   Galilee, Jordan, The Prison, (probably at the Fortress Machaerus east of the Dead Sea) Nazareth, Capernaum, borders of Zabulon and Naphthalim.
4. **The Wise Men and Herod.**
   Bethlehem of Judea, Jerusalem, The East, (a region not specially named, the Land of Juda).
5. **Herod and the Innocents.**
   Egypt, Bethlehem, Rama, Land of Israel, Judea, the parts of Galilee, Nazareth.
6. **Jesus Gathering the Multitudes.**
   The Sea of Galilee, Galilee, Syria, Decapolis, Jerusalem, Judea, beyond Jordan.
7. **Perfect Children of the Father.**
   On the Mount.
8. **Purity in Heart and Home.**
   On the Mount, Jerusalem.
9. **Alms and Treasures.**
   On the Mount.
10. **The Golden Rule.**
    On the Mount.
11. **Gate and Fruit, House and Flood.**
    On the Mount.
12. **Jesus in Capernaum and on the Sea.**
    Capernaum and the Sea of Galilee.
13. **Who is this in Red Apparel?**
    Edom, Bozrah.



READING FOR CHILDREN.

We need not fear that matter truly literary will not appeal to the young. The practice of writing down to children, of giving them so-called children's books, is as mistaken as it is pernicious. Away with such infantile slang as "Dotty Dimple," and similar language.

The very best is none too good for the young. There is a presumption of brains even in children. We can vitiate their taste, but very truly does "Heaven lie about us in our infancy." Young people are readily responsive to the excellent in books. Certainly they have a keen sense for a good thing, and are extremely good critics in the manner of the telling. Their attention is invariably riveted by a worthy poem or prose selection. . . . Who does not fondly cherish some piece of pure gold that he has discovered amid all the dross and rubbish of reading? In the memory of nearly every one there abides some classic bits of literature learned in youth, whose music will ring through the soul for all ages to come.—Penn School Journal.

Blackboard Instruction.

*BY REV. CHARLES K. HUNTON.

In the preparation of these designs several objects have been kept in mind:

1. To be true to the text of the portion of Scripture which constitutes the lesson.

2. To present the leading thought of the lesson plainly and simply so that it will be impressed upon the mind of the child.

3. To avoid such complicated designs, including figures of persons and things, which can only be placed upon the board by an artist of ability In almost every school some one will be found who can reproduce these designs upon the blackboard.

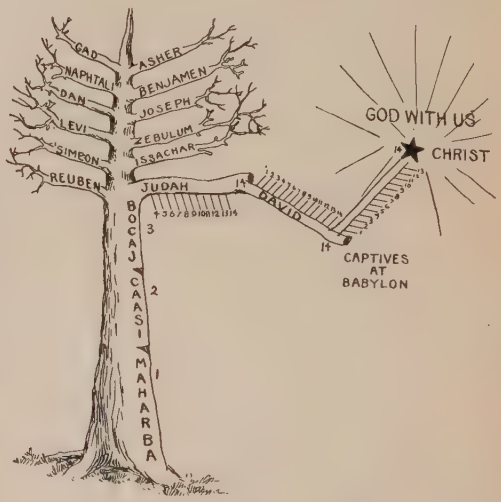
No one should attempt to give an explanation of the lesson from the blackboard without thorough preparation. Select a few points and make them clear. *Teach the lesson* and do not confuse the mind of the child with a multitude of foreign illustrations and sentimental stories.

Dec. 2. 1 S. in Advent. Matt. 1: 1, 17, 18, 20-25.

THE COMING CHRIST.

The tree represents the ancestry of Christ from the time of Abraham. There are three divisions of fourteen generations each, v. 17. The limbs of the tree represent the twelve tribes of the Children of Israel. Through these many years the faithful people looked for the coming of the Messiah. He was called **Jesus** "for He shall save His people from their sins," and "Emmanuel, God with us:" for though born of Mary He was truly the Son of God.

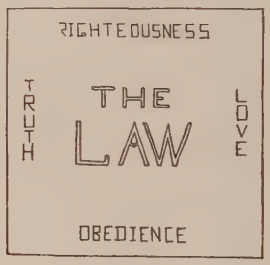
*With the co-operation of Geo. B. Overmyer.

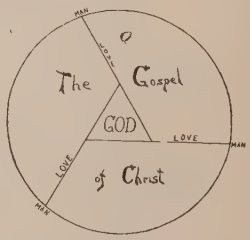


Dec. 9. 2. S. in Advent. Matt. 5: 17-26.

CHRIST COME TO FULFIL.

The law requires of man perfect **Righteousness, Obedience, Truth and Love.** No one is able to meet these requirements, so that under the Law as represented in Fig. 1 every one would have to suffer the penalty for disobedience. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Christ came to fulfil the law and through



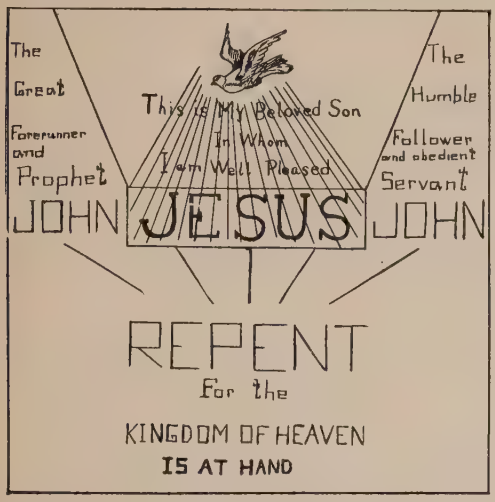


the Gospel the Love of God is made manifest and is brought directly to each one of us, Fig. 2. The Gospel not only fulfils the Law and the Prophets, but goes beyond them in the peace and hope which it imparts, Fig. 3.

Dec. 16. 3 S. in Advent. Matt. 3: 13-17; 4: 12-17.

JESUS AND JOHN.

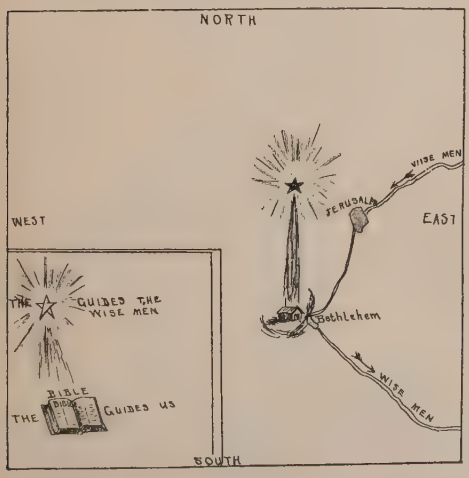
John the great Fore-runner and the last of the Prophets had been in the Wilderness preaching repent-



ance and diligently preparing the people for the coming of the Lord. When Jesus was ready to begin His public work, He went out to John to be baptized. John hesitated but submitted to the will of the Lord. When this solemn act was being performed "the heavens were opened" and the Spirit of God descended upon Him like a dove and there was a voice from heaven saying, "This is my beloved Son in whom I am well pleased." John was not only obedient, but also very humble, saying "He must increase, but I must decrease," also, Jno. 1: 15-27. Jesus takes up the same subject upon which John had been preaching, "Repent, for the kingdom of heaven is at hand."

Dec. 23. 4 S. in Advent. Matt. 2: 1-12.

THE WISE MEN AND HEROD.

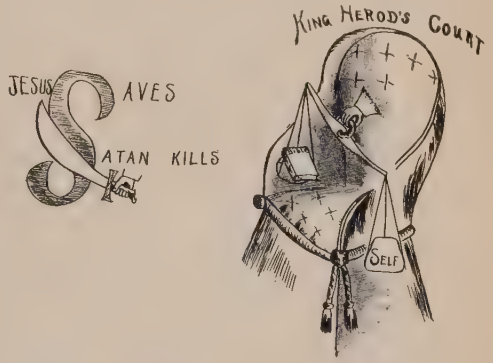


When Jesus was born in Bethlehem of Judea, a wonderful star appeared in the East which attracted the attention of the Wise Men. By some means they knew what it meant, they knew that the Infant King was born, and they came to Jerusalem saying "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him." When Herod heard this, he and all the people of the city were troubled, and Herod with deep hypocrisy urged the Wise Men to bring him word after they had found the young child, so that he might go and worship Him. The star still went before them "until it came and stood over the place where the young child was." They fell down and worshipped Him, presented unto Him precious gifts, and being warned of God, did not go to to see Herod but returned to their own homes by another route. The Star guided the Wise Men to the Saviour; the Gospel does the same for us.

Dec. 30. S. Xmas. Matt. 2: 13-23.

HEROD AND THE INNOCENTS.

When Herod found that his plan had failed, that the Wise Men had gone back without bringing him any word, he was very angry. He had learned that Jesus was born in Bethlehem, and proposed to get rid of this child whom the people might try to set upon the throne



instead of himself. "He sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." When his own selfish ends were to be served he did not hesitate to kill all those little children. It was Satan making use of this man to try to kill Jesus. While Herod rejoiced at his apparent success, God had taken care of His Own; Joseph and Mary fled into Egypt with the Infant Saviour and staid there until after Herod was dead, then they were directed by God to come back, and make their home at Nazareth.

Jan. 6. Eph. S. New Year. Matt. 4: 18-25.

JESUS GATHERING THE MULTITUDES.

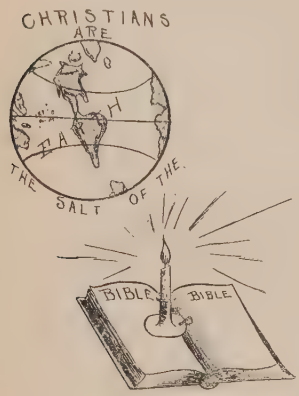
Jesus was in the northern part of the country in the neighborhood of the Sea of Galilee, preaching and performing works of love and mercy. His power was both seen and felt, and great multitudes were drawn unto Him from all parts of the country. Four men who were fishermen, were called to be His disciples, and

left their work on the Sea, to follow and serve Him. They were Simon Peter, and Andrew his brother, and James the son of Zebedee, and John, his brother.

Jan. 13. 1 S. Eph. Matt. 5: 13-16, 43-48.

PERFECT CHILDREN OF THE FATHER.

True christians are to the earth, what salt is to the food we eat. They may be few and very weak, yet on their account great blessings are bestowed upon the whole people. If salt loses its strength though it look



the same as before, it is of no use and is thrown away: so persons who pretend to be Christians are worthless and deserve the contempt of men.

Candles were formerly used where we now have lamps, gas or electric lights. The candle was intended to give light and no one would cover it up, but set it out where its light would shine out upon all in the room. We are to be like lights in the world to let the love and truth of God shine through us upon others. V. 16.

The life of Christ conforms to His teaching, V. 44. He suffered and died for those who were His enemies. We are to love not only those who love us, but follow the examples of our Lord and do good to them that hate us and pray for them who use us despitefully and persecute us.

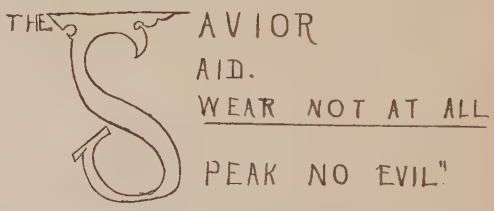
Jan. 20. 2 S. Eph. Matt. 5: 27-30, 33-39, 42.

PURITY IN HEART AND HOME.

"Out of the heart are the issues of life." The heart must be kept pure, for we may commit great sins, even though the outward act has not been done. V. 28.

The Saviour said "Swear not at all." The Second Commandment.

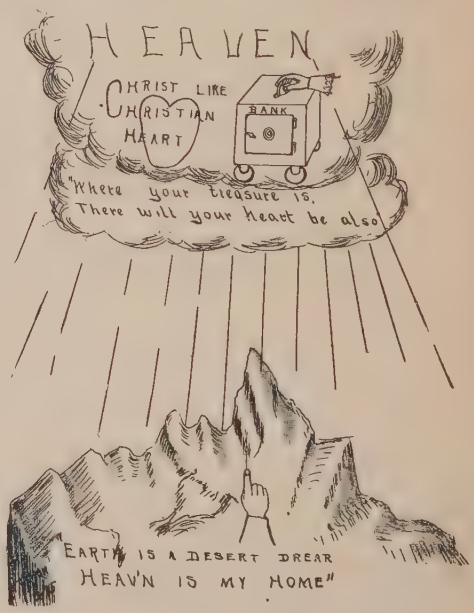
Many people try to "get even" as they say, when some one does them an injury. Jesus teaches quite differently. No matter what others may say, we shall speak no evil. We must be generous, kind and forgiving. We must even suffer a great deal rather than give offense to any.



Jan. 27. 3 S. Eph. Matt. 6: 1-4, 16-23.

ALMS AND TREASURES.

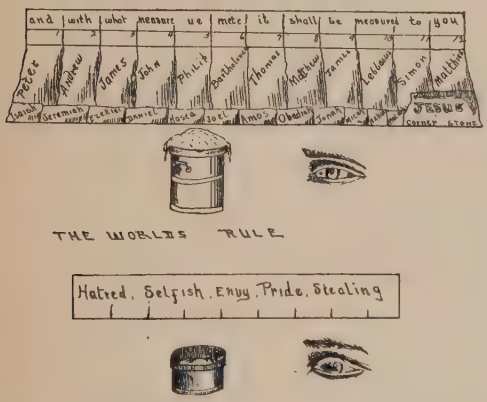
By living a life of faith and doing good works we can lay up treasures in heaven, just as men accumulate perishable treasures here upon earth. Vs. 19 and 20. "Set



your affections on things above and not on things of the earth." "Where your treasure is there will your heart be also."

We must not do works of charity just for a show, for then we destroy their value. God is not pleased with them. True charity is done out of love to God, and

is just as active and liberal in private as in public. The Father sees and rewards. The treasures that we lay up in heaven are perfectly secure: we can enjoy them through the everlasting ages to come, in a "world" compared with which this "Earth is a desert drear." Hymn 275 in Church Book.

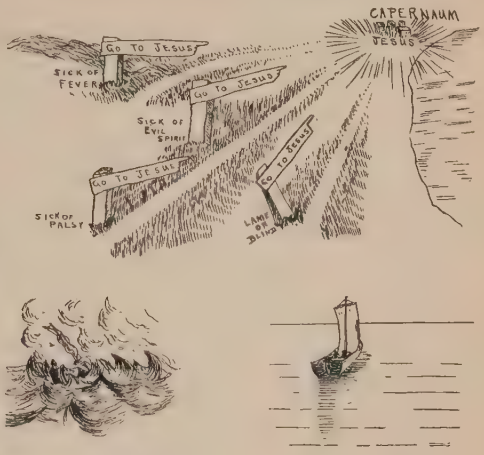


Feb. 3. Septuagesima. Matt. 7: 1-12.

THE GOLDEN RULE.

The lesson contains a number of thoughts which are summed up in V. 12, "The Golden Rule." In dealing with our fellowmen we should give good measure. Better give too much than too little. We have faults perhaps much greater than those we see in others. We are not in a position to judge others harshly. We may make ugly remarks about the little mote in some other person's eye when there is a much bigger one in our own.

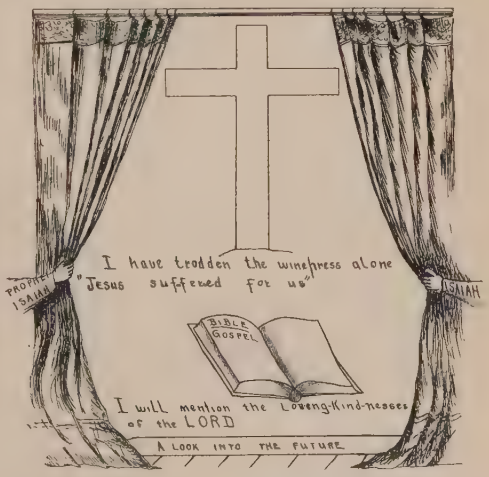
In the drawing the Saviour's rule and the world's rule are brought into contrast. Jesus Christ Himself is the chief corner-stone, all the law and the prophets hang upon Him and His teaching and work. Some of the prophets and teachers are designated to indicate that all are in harmony and accord with this rule.



Feb. 10. Sexagesima. Matt. 7: 13-16, 21-27.

GATE AND FRUIT. HOUSE AND FLOOD.

The gate to the "broad road," and made attractive and dazzling with many bright lights. All along this road there are sinful pleasures, palaces of evil, loud music, gay dresses, brilliant rooms, which are intended to hold the attention of the victim so that he will not realize where he is going. This road leads to destruction, and he who is rushing along upon it will be suddenly plunged into the dark abyss from which he cannot be rescued.



The entrance to the narrow way is through the Church. The Christian walks in peace and joy in the narrow way which leads to eternal life. There is true contentment and happiness along this way. Let us help others to find this gate.

The house that is built upon the rock withstands the storm, but that which rests upon the sand is

wrecked. True faith rests upon Christ and is firm as the rock: Those who "teach for doctrines the commandments of men," will be overthrown by the floods of temptation and be destroyed.

Feb. 17. Quinquagesima. Matt. 8: 14-26.

JESUS IN CAPERNAUM AND ON THE SEA.

"That it might be fulfilled which was spoken by Esaias the prophet saying, 'Himself took our infirmities and bare our sicknesses.'" Jesus did many marvelous works. The most dangerous and fearful afflictions yielded to His mighty power. Even the storm-tossed sea obeys His voice: the fury of the wind is tamed and the waves are lulled to rest: "there was a great calm." Jesus is divine. "Come unto me all ye that labor and are heavy laden and I will give you rest." Whatever be your trouble "go to Jesus." He is the same now as always, His power, His love, His mercy are unlimited.

Feb. 24. Invoc. S. Is. 63: 1-10.

WHO IS THIS IN RED APPAREL?

Though he lived seven centuries before Christ, the prophet Isaiah draws back the portals and gives a vision of that which is to be.

In His sufferings and death Jesus trod the wine-press alone: this is He. I Pet. 2: 24.

His loving kindnesses are great; He died for us, and has given us the Gospel to be a lamp unto our feet and a light unto our path. How grateful we ought to be for the bestowal of the priceless gift of redemption.

The Lessons, from 1897 to 1900.

1.	2.	3	4.
Matt. 3-14.	**Mark 14-Acts 2.**	**God's Great Men.**	**Genesis 1-11.**
Repent Ye. 3.	Last Supper. 14.	Abraham. Gen. 12.	Creation. 1.
John the Baptist. 11.	Gethsemane. 14.	Isaac. Gen. 23.	In Eden. 2.
The Disciples. 10.	The Betrayal. 14.	Jacob. Gen 28.	The Fall. 3.
The Charter. 5.	Bef. Caiaphas. 14.	Joseph. Gen. 37.	Expulsion. 4.
The Coronation. 2.	Bef. Pilate. 15.	Moses. Ex. 2, 3, 12.	Cain and Abel. 4.
The Temptation. 4.	Crucifixion. 15.	Joshua. Josh. 1.	Earth's Peopling. 4.
Prayer. 6.	Death. 15.	Gideon. Judg. 6.	Wickedness. 6.
No Thought. 6.	Resurrection. 16.	Samson. Judg. 13.	Noah's Call. 6.
Good Physician. 9.	Risen Christ. 16.	Samuel. 1 Sam. 3.	The Flood. 7.
The Pharisee. 12.	Ascension. 1.	David. 1 Sam. 17. 18.	Waters Assuage. 8.
With or Against. 12.	Pentecost. 2.	Solomon. 1 K. 3, 6, 8.	Covenant of Bow. 9.
Hear the Word. 13.	First Sermon. 2.	Elijah. 1 K. 18.	Noah's Sons. 10.
The Mighty One. 14.	First Congregation. 2.	Elisha. 2 K. 2.	Babel. 11.
Luke 1-5.	**Luke 10-24.**	**Kings and Leaders.**	**Genesis 13-31.**
Vision of Zacharias. 1.	Parable of Vineyard. 20.	Asa. 2 Chron. 14, 15.	Call of Abram.
The Benedictus. 1.	Eating the Passover. 22.	Jehu. 2 Kings. 9.	Abram back from Egypt. 13.
The Annunciation. 1.	Peter's Denial. 22.	Jehoiada. 2 Kings. 11.	Rescue of Lot. 14.
The Magnificat. 1.	Christ's Rejection. 23.	Jehoash. 2 Kings. 12.	Covenant with Abram. 15.
The Nativity. 2.	Calvary. 23.	Hezekiah. 2 K. 18, 19, 20.	Abraham Intercedes. 18.
The Nunc Dimittis. 2.	It is Finished. 23.	Manasseh. 2 Chron. 33.	Sodom Destroyed. 19.
The Father's Business. 2.	He is Risen. 24.	Josiah. 2 Kings. 22, 23.	Ishmael. 21.
God's Beloved Son. 3.	Walk to Emmaus. 24.	Zedekiah. 2 Kings. 25.	Burial of Sarah. 23.
The Spirit of the Lord. 4.	In Their Midst. 24.	Daniel. Dan. 6.	Rebekah. 24.
The Holy One of God. 4.	Rich Man and Lazarus. 16.	Cyrus. Ezra 1, 2, 3.	Isaac's Prosperity. 26.
A Miraculous Draught. 5.	The Marriage Supper. 14.	Esther. Esther 7, 8.	Jacob's Flight. 27.
Power to Forgive Sins. 5.	Waiting for the Lord. 12.	Ezra. Ezra 7.	Rachel. 29.
Calling a Sinner. 5.	Through Thy Name. 10.	Nehemiah. Neh. 2.	Jacob's Wages. 30.
			Jacob back in Canaan. 31.
John 1-8.	**John 5-16.**	**Scenes From Acts.**	**Genesis 31-40.**
The Word. 14.	Pool of Bethesda. 5.	Lame Man. 3.	Laban Overtakes Jacob. 31.
Witness of John. 1.	Meat that Endureth. 6.	Peter and John Arrested. 4.	Laban and Jacob part. 31.
Dove and Voice. 1.	The Blind Man. 9.	Ananias. 5.	Jacob Prepares for Esau. 32.
First Followers. 1.	Death of Lazarus. 11.	Stephen. 6.	Jacob Wrestles. 32.
Marriage at Cana. 2.	Festal Hozannas. 12.	Simon. 8.	Jacob Meets Esau. 33.
God's Love. 3.	Resurrection of Lazarus. 11.	Dorcas. 9.	Jacob at Bethel. 35.
Nicodemus. 3.	Peace Unto You. 20.	Jailor at Philippi. 16.	Jacob's Family. 35.
Samaritan Woman. 4.	The Good Shepherd. 10.	Demetrius. 19.	Esau's Family. 36.
"Master, Eat." 4.	Comforting Disciples. 14.	Eutychus. 20.	Joseph's Dream. 37.
Nobleman's Son. 4.	The True Vine. 15.	Jerusalem Mob. 21.	Joseph Cast into the Pit. 37.
Jesus in the Temple. 7.	Asking in that Day. 16.	Forty Conspirators. 23.	Joseph Sold into Egypt. 37.
Jesus and the Father. 8.	Our Intercessor. 17.	Shipwrecked. 27.	Joseph in Prison. 39.
"Before Abraham." 8.	Mission of the Spirit. 16.	Reaching Rome. 28.	Chief Butler's Dream. 40.
Isaiah 1-52.	**John 7-21.**	**The Parables.**	**Genesis 40-44.**
The Lord's Call to Zion. 1.	Christ Against Devil. 7, 8.	The Lord's Promise. Is. 44.	Chief Baker's Dream. 40-41.
Zion in the Great Day. 2.	High Priest vs. Christ. 11.	Good Samaritan. Luke 10.	Butler Remembers. 41.
The Lord's Messenger. 4.	Judas vs. Christ. 13.	The Ten Virgins. Matt. 25.	Pharaoh's Dream. 41.
The Good Tidings. 40.	Peter vs. Christ. 18.	The Rich Fool. Luke 12.	Joseph Set Over Egypt. 41.
The Child Immanuel. 7.	Thorn-Crowned King. 19.	The Lost Sheep. Luke 15.	Plenty and Famine. 41.
An Ensign for Nations. 11.	The Empty Sepulchre. 20.	The Prodigal Son. Luke 15.	Sends Sons for Corn. 42.
A Light for the World. 60.	The Lord in the Garden. 20.	The Ten Pounds. Luke 19.	Joseph Calls Them Spies. 42.
A Victory for the Lord. 13.	Sheep Shall Never Perish. 10	The Talents. Matt. 25.	Return to Jacob. 42.
A Fading Flower. 28.	Mary Anoints the Lord. 12.	The Tares. Matt. 13.	Refuses Benjamin. 42, 43.
A Glorious Refuge. 25.	Washes Disciples' Feet. 13.	The Draw Net. Matt. 13, 21.	Brethren Take Benjamin. 43.
The Lord's Vineyard. 5.	Lord Appears by Sea. 21.	Unjust Steward. Luke 16.	Joseph Sees Benjamin. 43.
Ploughman & Harvester. 28.	The Lord's Last Request. 21	Unmerciful Servant. Matt.18.	Benjamin Returns. 44.
The Lord's Suffering Son. 52		The Unjust Judge. Luke 18.	Judah Pleads for Him. 44.

1900 1901 The Lessons

FIRST QUARTER.

Dec. 2.	1 S..Adv.	**The Coming of Christ.**	Matt. 1:1, 17, 18, 20-25.
Dec. 9.	2 S..Adv.	**Christ Come to Fulfil.**	Matt. 5:17-26.
Dec. 16.	3 S..Adv.	**Jesus and John.**	Matt. 3:13-17; 4:12-17.
Dec. 23.	4 S..Adv.	**The Wise Men and Herod.**	Matt. 2:1-12.
Dec. 30.	S..Xmas.	**Herod and the Innocents.**	Matt. 2:13-23.
Jan. 6.	Eph. S..N.Y.	**Jesus Gathering the Multitudes.**	Matt. 4:18-25.
Jan. 13.	1 S..Eph.	**Perfect Children of the Father.**	Matt. 5:13-16, 43-48.
Jan. 20.	2 S..Eph.	**Purity in Heart and Home.**	Matt. 5:27-30, 33-39, 42.
Jan. 27.	3 S..Eph.	**Alms and Treasures.**	Matt. 6:1-4, 16-23.
Feb. 3.	Sept. S.	**The Golden Rule.**	Matt. 7:1-12.
Feb. 10.	Sex. S.	**Gate and Fruit. House and Flood.**	Matt. 7:13-16, 21-27.
Feb. 17.	Quin. S.	**Jesus in Capernaum and on the Sea.**	Matt. 8:14-26.
Feb. 24.	Invoc. S.	**Who is This in Red Apparel?**	Isa. 63:1-10.

SECOND QUARTER

Mar. 3.	Remin. S.	**No Longer Forsaken.**	Isa. 62:1-4, 8-12.
Mar. 10.	Oculi S.	**No Compromise With Iniquity and Darkness.**	Isa. 59:1-10, 12.
Mar. 17.	Laetare S.	**No Hunger nor Thirst in the Day of Salvation.**	Isa. 49:4, 8-13, 16.
Mar. 24.	Judica S.	**No Redemption for the Proud Lady.**	Isa. 47:4-11.
Mar. 31.	Palm S.	**No Acclaims for the Man of Sorrows.**	Isa. 53:1-10, 12.
Apr. 7.	Easter S.	**No Fear in the Flame or Waters.**	Isa. 43:1-7, 11-12.
Apr. 14.	Quasi. S.	**No Exaltation But With the Lord.**	Isa. 42:10-17.
Apr. 21.	Miser. S.	**No Strength But With the Good Shepherd.**	Isa. 40:10-17, 29-31.
Apr. 28.	Jubil. S.	**No Trust But in the Lord Jehovah.**	Isa. 26:1-9, 20-21.
May 5.	Cantate S.	**No Sin and Sorrow in Heaven.**	Isa. 65:1-7, 17-18, 25.
May 12.	Rogate S.	**No Prayer Unheard by God.**	Isa. 37:14-20, 33-36.
May 19.	Exaudi S.	**The Spirit's Peace and Punishment.**	Isa. 57:15-21.
May 26.	Pentecost S.	**The Pouring Out of the Spirit From on High.**	Isa. 32:1-5, 14-20.

THIRD QUARTER.

June 2.	Trinity S.	**Gamaliel, the Doctor of the Law.**	Acts 5:33-42.
June 9.	1 S..Trin.	**The Man of Ethiopia.**	Acts 8:26-40.
June 16.	2 S..Trin.	**Cornelius the Centurion.**	Acts 10:1-5, 21, 25-26, 30-33.
June 23.	3 S..Trin.	**Barnabas the Apostle.**	Acts 9:27; 11:22-30; 13:1-3.
June 30.	4 S..Trin.	**Elymas the Sorcerer.**	Acts 13:4-12.
July 7.	5 S..Trin.	**Timothy the Disciple.**	Acts 16:1-4; II Tim. 1:5; Acts 19:21-22; I Cor. 4:17; I Thess. 3:1-2; I Tim. 1:3.
July 14.	6 S..Trin.	**The Epicureans and Stoics in Athens.**	Acts 17: 18-21, 32-34.
July 21.	7 S..Trin.	**Aquila, Priscilla, Apollos.**	Acts 18:1-3, 18, 24-28; I Cor. 1:12; 3:4-5; 16:12, 19; Rom. 16:3-4.
July 28.	8 S..Trin.	**Gallio the Deputy.**	Acts 24:1-9.
Aug. 4.	9 S..Trin.	**The Vagabond Jews and the Burning of the Books.**	Acts 26:2-4, 13, 15, 19, 22-23, 27-28.
Aug. 11.	10 S..Trin.	**Lysias the Chief Captain.**	Acts 18:11-19.
Aug. 18.	11 S..Trin.	**Tertullus the Orator.**	Acts 19:13-20.
Aug. 25.	12 S..Trin.	**The Speech Before King Agrippa.**	Acts 21:31-33; 22:24-28; 23: 25-27.

FOURTH QUARTER.

Sept. 1.	13 S..Trin.	**Judah Offers to Suffer for Benjamin.**	Gen. 44:25-34.
Sept. 8.	14 S..Trin.	**Joseph Makes Himself Known.**	Gen. 45:1-10, 13-15.
Sept. 15.	15 S..Trin.	**Pharaoh Invites Jacob Down to Egypt.**	Gen. 45:16-28.
Sept. 22.	16 S..Trin.	**Jacob Journeys to Egypt.**	Gen. 46:1-24.
Sept. 29.	17 S..Trin.	**Jacob Meets His Son Joseph.**	Gen. 46:26-34.
Oct. 6.	18 S..Trin.	**Jacob is Presented to Pharaoh.**	Gen. 47:1-12.
Oct. 13.	19 S..Trin.	**Joseph Buys the Whole Land.**	Gen. 47:12-20.
Oct. 20.	20 S..Trin.	**Egypt Under Joseph: Israel in Goshen.**	Gen. 47:21-31.
Oct. 27.	21 S..Trin.	**Jacob is Ill.**	Gen. 48:1-11.
Nov. 3.	22 S..Trin.	**Jacob Blesses Joseph's Sons.**	Gen. 48:12-22.
Nov. 10.	23 S..Trin.	**Jacob Blesses His Twelve Sons.**	Gen. 49:1-28.
Nov. 17.	24 S..Trin.	**The Death of Jacob.**	Gen. 49:29-33; 50:1-6.
Nov. 24.	25 S..Trin.	**The Burial of Jacob.**	Gen. 50:7-17.

THE CHURCH YEAR.—Which Sunday is this? **School:** First Sunday in Advent. What is the Gospel for today? **School:** Jesus' Entry into Jerusalem. Where is the Gospel written? **School:** Matt. 21:1-9. What is the Epistle for today? **School:** "Awake, For now is our Salvation near." Where is the Epistle written? **School:** Romans 13:11-14.

THE CATECHISM.—What is THE FIRST COMMANDMENT? **School:** I AM THE LORD THY GOD. THOU SHALT HAVE NO OTHER GODS BEFORE ME. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD FEAR, LOVE AND TRUST IN GOD ABOVE ALL THINGS.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What happened when the cup was found? 2. How did Joseph answer them? 3. What was the plea Judah made?

THE LESSON FOR TODAY.—What is the Subject of today's lesson? Where is the lesson written? Read the lesson responsively. Recite the Golden Text.

THE COMING OF CHRIST.

THE BOOK of the generations of Jesus Christ, the son of David, son of Abraham.

The book. Written by St. Matthew (between 60 and 66 A. D.) first for Jewish Christians, and then for all believers. Not a mere human book, but written by inspiration of the Holy Ghost, and hence true. Its object was to prove to Jewish Christians that Jesus Christ was the Messiah of whom Moses and the prophets spake.

17 All the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Fourteen. From the dawn of revelation when Abraham heard the blessed promise (Gen. 22:18) to the noonday of its fulfillment (Gal. 3:16), the history of the chosen people is divided into three epochs of 14 generations each. Here the legal descent of Joseph is recorded. It is traced to Abraham to show that Jesus Christ was that promised seed in whom all nations of the earth should be blessed.

18 Now the birth of Jesus Christ was on this wise: His mother Mary was espoused to Joseph.

Jesus Christ. Jesus was the name given to Him by God through the angel (v. 21). It is the same as Joshua, meaning "the Lord saves," "the Saviour." Christ (Greek for the Hebrew "Messiah"), was the name given Him by God through the prophets. It means "the anointed One." **This wise.** His divine origin is expressed in the Apostles' Creed by the words "Conceived by the Holy Ghost"; His human origin by, "Born of the Virgin Mary." **Espoused.** Betrothal among the Jews was a solemn ceremony, occurring before witnesses, and binding the contracting parties by inviolable ties. **Mary—Joseph.** Little is known about their personal history. Both were of the house of David. They were poor. Joseph was a carpenter by trade. It is likely that he died before the Lord's ministry began. Mary was "blessed among women"

A PRAYER.—O Lord Jesus Christ, stir up, we beseech Thee, Thy power and come; rescue us from the perils of our sins, and save us by Thy mighty deliverance, Who reignest with the Father and the Holy Ghost. Amen.

QUESTIONS.

Textual.—1. What title does St. Matthew give to his gospel? 2. How far does he trace the lineage of Jesus Christ? 3. How many divisions from Abraham to Jesus Christ? 4. How many generations in each division? 5. To whom was Mary espoused? 6. Who appeared to Joseph in a dream? 7. What did the angel of the Lord say to Joseph? 8. What name was Joseph to give the child? 9. Why should he call the child "Jesus"? 10. What prophecy was fulfilled by the birth of Jesus Christ? 11. What does Emmanuel mean? 12. Were the words of the angel fulfilled?

Historical.—1. About what time was the gospel written? 2. For whom was it written? 3. Whose ancestors are traced here, Joseph's or Mary's? 4. Why is the lineage traced to Abraham? 5. What was the nature of a Jewish betrothal? 6. What is the origin and meaning of the names "Jesus" and "Christ"? 7. Who is the prophet referred to? 8. Why is his name omitted? 9. What is known concerning the personal history of Joseph and Mary?

Doctrinal.—1. What does St. Matthew prove by his gospel? 2. How does the Apostles' Creed define the birth of Jesus Christ? 3. How did God reveal His will in the Old Testament? 4. By what two acts did Jesus Christ save us? 5. What are the two natures of Christ?

Practical.—1. What is the Main Lesson for today? 2. Why are we more fortunate than those who lived before the coming of Christ? 3. What is our attitude to sin, since Christ saved us? 4. Why do we often fail to find the Bible promises fulfilled in our case? 5. Is God still with us? 6. Does God still speak to us? 7. How do we reverence the name of Jesus?

St. Matthew's gospel or "glad tidings" traces the descent of Jesus Christ from Abraham. It divides the generations between Abraham and Jesus Christ into three epochs of fourteen generations each. The reign of David and the Babylonian captivity are the dividing points in this record. It shows that Jesus Christ is both of the house of David, and of the seed of Abraham. Christ manifests the fullness of God's love and revelation, which Abraham and David felt only in part. He is the only begotten Son of God, made man for us. As a man He was the son of Mary, of the house of David. To Joseph, her betrothed husband, an angel appeared in a dream, telling him of the divine origin of the child that would soon be born, and bidding him call it Jesus, a name which means Saviour.

In Jesus Christ all the prophecies concerning the Messiah were fulfilled. Isaiah wrote a prophecy concerning the manner of His birth, which was fulfilled to the letter. He calls the child "Emmanuel," meaning "God with us." When Joseph awoke he followed the command of the angel of the Lord, and when the child was born, he called it Jesus.

Matt. 1:1, 17, 18, 20-25.

because the mother of the Messiah—the highest distinction and privilege to which a Jewish, or any, woman could attain.

20 But the angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, take unto thee Mary thy wife.

Dream. Sometimes God manifested His will thus, but more frequently through the prophets. We have a complete revelation now through Jesus Christ.

21 She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Shall Save. He did this, first, by fulfilling the Law, second, by paying the penalty for our sins. **Sins.** Transgressions of God's law, under which all men were condemned.

22 Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Fulfilled. In Jesus Christ all the prophecies, types, and figures of the Old Testament were fulfilled. This is a convincing proof of His Messiahship. **Prophet.** Isaiah. St. Matthew assumes that his readers are so familiar with the prophecies of the Old Testament, that he omits the prophet's name. The prophecy occurs in Is. 7:14.

23 Behold a virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Emmanuel. "God with us." For He was true God from all eternity, and yet true man, since He was made flesh and dwelt among us. In Him there are two natures, the divine and the human inseparably united in one Person.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife.

25 **And she brought forth her first-born son and he called his name JESUS.**

First-born son. How mysterious and yet how simple was this wonderful birth!

DAILY BIBLE READINGS.

Monday.—Gen. 3:6-19. The Story of Sin.
Tuesday.—Gen. 9:1-17. The Bow of Promise.
Wednesday.—Gen. 22:1-19. The Trial of Faith.
Thursday.—Gen. 49:1-28. The Father's Blessing.
Friday.—Num. 24:14-25. The Star of Jacob.
Saturday.—Deut. 18:15-19. Our Prophet.

THE STORY APPLIED.

MAIN LESSON.—The beginning of the Old Testament tells us of the making of the heavens and the earth, the sky, stars, animals. The beginning of the New Testament tells of the coming of Him who makes our souls and inner life purer and brighter than sky or stars. The Genesis of the Old Testament tells of the first Adam, who dragged us down. The Genesis of the New Testament tells of the Second Man, the Lord from Heaven, who will lift from sin into glory. I should be more interested in my Saviour, than in the stars and earth and animals.

v. 1. **Son of Abraham.** Jesus is a man. He is our brother. How noble, how exalted our lineage! Breathing in this divine fact is pessimism's antidote.

v. 17. **Generations.** Forty-two in all. 1917 years the world waited. God's promises are slow in their fulfillment, but we can count on them as sure. Thousands had longed and looked for the Messiah's coming but had not seen His day. We are more fortunate. We live in the noon-day of fulfillment.

v. 18. **This Wise.** Much is explained, much is hid. God reveals as much as we are able to comprehend. So plain, so wonderful.

v. 20. **Angel.** Man's extremity, God's opportunity. He employs angels to minister to His children. We do not realize how often they protect and guard our footsteps. **Thou Son of David.** He calls us to faithfulness by reminding us of a faithful ancestry.

v. 21. **His Name.** Thou shalt call His name. He was worthy of His name. Are you worthy of being named after Him? **Their sins.** Our sins are our own. Our sinful nature exposes us to sin, but does not excuse us from sin. If the Name of Jesus is precious, we will hate sin and flee from it.

v. 22. **Fulfilled.** God's promises will find fulfillment, because God is true. We often fail to realize this, for we lack living faith in His Word. Follow God's guidance without anxiety as to the result. He will attend to the result.

v. 23. **Emmanuel.** God with us,—the supreme comfort. Who can or dare be against us.

v. 24. **Did.** Many think they would obey God, if a special message or messenger came to them from heaven. Your special message is the Gospel, and your messenger Christ Himself, speaking through the mouth of His servants.

For the Teacher.

By Rev. D. H. Geissinger, D.D., Prof. G. F. Spieker, D.D., Prof. W. Wackernagel, D.D., Rev. J. A. W. Haas, Rev. C. Armand Miller, Rev. H. K. Gebhart, and by Rev. Joseph Stump.

Matt. 1: 1, 17, 18, 20-25.

THE INCARNATION.—God is above the world, and God is in the world. Christ is above history, and yet, for us, Christ comes into the history of our race, comes into the order of our natural life. The WORD becomes flesh and dwells among us. We must know Christ first historically. We therefore study the "book of the generation of Jesus Christ." Thus we come to know Christ after the flesh. Then follows the higher knowledge of Christ after the spirit. This higher knowledge is that truth into which the Holy Spirit leads believers. Though Christ come in the natural order, and is fully authenticated as a historical character, yet His coming is at the same time supernatural. This must be, because in and through Christ, God, Who is above nature, enters directly and personally into nature. In the Person of Christ the fulness of the divine nature and the perfection of human nature confront us in a unity that is unique and absolute. Christ is true God, begotten of the Father, and true man, born of the Virgin Mary. This fundamental fact explains the unique life of Christ. At every point of His history Christ is God and man. Every word, every act comes from the unity of His two-fold nature, and is clear in the measure in which we are able to see it from that point of view. Christ comes from a two-fold source. He is born out of the bosom of our humanity; He is a descendant of Adam. Yet He comes down from God out of heaven; He is the Son of God. "In Christ dwelleth all the fulness of the Godhead bodily." It is this that causeth Him to be the Christ and the Jesus before whom we prostrate ourselves; at whose feet archangels cast their crowns.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

The book of the generation, i. e., the book of the genealogy (see note in Revised Version), is the title of the genealogical table given (vs. 1-17). It is the book of the Son of God who, by this generation, becomes the Son of man.

The Gospel of Matthew was written specially for the Jews, and therefore it immediately furnishes proof that Jesus is the Messiah whose ancestors were and had to be David (II Sam. 7:12) and Abraham (Gen. 12:3). The significance of this genealogy ceased with Christ's resurrection. The Hebrew Christians were henceforth directed to His type Melchizedek, who was without genealogy (Heb. 7:3).

The son of David means more than natural descent from the great king. Christ is the heir of his throne and kingdom, which are a type and promise of Christ's everlasting kingship.

"May Christ count us worthy to be numbered in the genealogies of the book of life! So let us follow David in his repentance and Abraham in his faith and godly conversation" (Starke).

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

Are fourteen generations. "Matthew himself shows sufficiently that he did not desire to count the generations with Jewish strictness, and thus cause difficulties" (Luther). He would emphasize the harmony of Israel's history in its great periods. Therefore the difficulties in minor details, inequality of periods, crossing of names, etc., did not disturb him. He uses a Jewish numerical symbol (fourteen) to denote the period of theocracy, monarchy and hierarchy, and to point out Israel's growth, decline and ruin as demanding redemption. The first period contains the names of patriarchs; it is the time of promise. The second contains names of kings; it is the time of prophecy. The third contains names of private persons; it is the time of expectation. The division of the generation into three periods indicates the gradual preparation and development of the plan of salvation.

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost.

The birth. A birth on earth from heaven. A heavenly Father, an earthly mother. A mystery and a miracle of grace before which we bow in lowly faith and reverence.

Espoused. The espousal or betrothal (R. V.), a "promise by one's truth," was, and is, in the East, a family ceremony of much importance, usually taking place a year before the marriage. From the time of her betrothal the woman was regarded as the lawful wife of the man to whom she was betrothed.

Mary was of the tribe of Judah and the house of David (Ps. 132:11; Luke 1:32).

Joseph, the foster-father of Jesus, whose native place was Bethlehem of Judah, and who lived at Nazareth, was also of the house of David (v. 16). He was a carpenter by trade.

20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

Angel of the Lord. The angel (probably Gabriel) was sent "to preserve the simple from mistakes." He addressed Joseph as a "son of David," as a scion of the house from which the Messiah should come forth, and as a righteous man who was hoping for the salvation of Israel.

Take unto thee. Joseph, not understanding the nature of what had taken place, was in great perplexity as to how he should act. The angel opened his eyes, and made the path of duty plain. God will not forget Mary in her need, though it cost angelic ministry to help her. To be in the way of his commands is to be sure of his aid.

Mary thy wife. Mary was yet with her par-

ents and friends, doubtless in humble circumstances.

In a dream. How these revelations by dream and vision were treasured and appreciated. Ought not we appreciate still more the revelation in the written Word, always available for us.

21 And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins.

Jesus is the Greek form of the Hebrew names Jehoshua, Joshua, Jeshua, meaning, "The Salvation of Jehovah." It was one of the commonest Jewish names. But only in the case of our Lord did the name fully fit the person.

He shall save his people from their sins. This interprets the name Jesus, and corrects the Jewish expectation of a political deliverer. Jesus was to be the Saviour from sin. This is His real work. This explanation of our Lord's name is the "sum and substance of the Gospel."

Is the meaning of the blessed name even yet fully understood? How many think it means only Saviour from punishment! How few grasp the thought and promise of salvation from *sin.* Yet it really means, not only that we shall be saved from the punishment of sin, but also that we should "no longer be in bondage to sin." Are you of His people? Are you letting Him save you from your sins? You cannot save yourself. Christ alone can.

22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

That it might be fulfilled. In Isaiah's word God speaks with a conscious view to the birth of the Saviour. Isaiah, "the Old Testament evangelist," uttered the words contained in the next verse, 735 years before Christ's birth. They were now fulfilled. The prophecies as yet unfulfilled are as sure as those already accomplished. A word of God cannot fail.

Spoken of the Lord by the prophet. The Word is the Lord's; the prophet was simply God's mouth-piece.

23 Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us.

A virgin. The Greek and the Revised Version read, *the* virgin, i. e., not any virgin, but the one chosen of God from the beginning.

A virgin shall bring forth a son. The birth of a virgin was necessary in order that the promised Saviour might be the "seed of the woman," and though truly man, yet not be conceived and born in sin (Comp. Ps. 51 : 7).

Emmanuel. Another wonderful name. "God with us,"—a pledge of the incarnation and a promise of the abiding presence of our Lord. "Lo I am with you alway, even unto the end of the world." The saints in all ages endured trials in this faith and were sustained by His presence.

24 And Joseph arose from his sleep, and did as the Lord commanded him, and took unto him his wife;

Then Joseph. Joseph, recognizing the angel as a messenger from Jehovah, and fully satisfied in his mind by the heavenly vision, did as he was commanded. His doubts and misgivings vanished. The decision of God's Word upon any subject is final to the believer, and obedience to its bidding brings peace of mind and heart. We are not granted visions of angels for our guidance; but we have "a more sure Word of prophecy, whereunto we will do well to take heed." It is always safe to do as God bids us. Obedience is the test of our faith and consecration.

25 and knew her not till she had brought forth a son: and he called his name Jesus.

Her first-born son. Some of the best Greek manuscripts omit first-born. If retained, the word may, but does not necessarily, imply that Mary later had other sons, born naturally. The brethren referred to in Mark 3 : 31 and Luke 8 : 20, are supposed by some to be real brothers of our Lord, and by others to be merely close relations, in which sense the word brother was sometimes used among the Jews.

He called his name Jesus at His circumcision.

The name of our Lord is a constant reminder of the salvation which He has wrought for us. "When we pronounce the name of Jesus, we overcome the world and put the devil to flight" (Luther).

CONCLUSION.—Jesus Christ is a descendant of Abraham and David. His true humanity is thus established. He is "bone of our bone and flesh of our flesh." The Saviour must be true man that He might be able to put Himself in our place, and in our stead fulfil the law and pay the penalty of sin.

2. Jesus, born of the Virgin Mary, has no Father but God. He is true God, begotten of the Father from all eternity. Being true God as well as true man, that which He has done for us is infinite in power and value. His "blood and righteousness" are sufficient for the salvation of the whole human race from sin and death. Hence "he that believeth in him is not condemned."

3. The incarnation of the Son of God is the central fact of human history. It is the point toward which all preceding history tended and from which all subsequent history radiates. It is the crowning gift of God's love, of infinite cost to God and of infinite value to men. Christ is "Emmanuel," i. e., God with us, that He might be "Jesus," Jehovah—salvation, for us. This is the source of ceaseless wonder for the angels and of endless praises for the believer. Strange that men should ever be found so insensible to God's amazing love and so blind to their own welfare as to reject or despise the Saviour.

Bible Class Department.

BY REV. W. L. HUNTON.

LIBRARY REFERENCES.

"Lutheran Commentary," Vol. I, by Dr. C. F. Schaeffer. "Luther's Explanatory Notes on the Gospels," by Rev. E. Mueller, translated and published by P. Anstadt, D.D., York, Pa. "Commentary on the New Testament," by F. W. Stellhorn, D.D. Lutheran Book Concern, Columbus, O., Meyer, Lange, "The Cambridge Bible for Schools." In *German*, Bengel and Starke are very helpful, the former also in English.

Lives of Christ always interesting and instructive and frequently helpful on particular lessons are Farrar, Geikie and Andrews, and by no means least, Edersheim.

LESSON OUTLINE.

"The book of the generations of Him who came for the regeneration of the world. Creation looks forward to redemption. Since man's fall into sin, generation is a promise of regeneration, otherwise it would be a doom to inevitable death" (D. H. Geissinger, D.D.).

*I.—WHO? (a) The Son of David—a King. (b) The Son of Abraham—chosen of God. (c) The Son of Mary—a man.

"Jesus Christ is the Son of David. He is also David's Lord. Jesus Christ is chosen in Abraham and Abraham and all of us are chosen in Jesus Christ. Jesus Christ is the Child of Mary and Mary is the redeemed child of God through faith in her Saviour Son" (D. H. G.).

II.—WHAT? Jesus, the Saviour. v. 21

"Jesus" and "Emmanuel" are synonymous. If God in Christ is Emmanuel, then Jesus is the salvation of the children of Abraham after the flesh and of all others that believe" (Preston A. Laury).

III.—How? Emmanuel—God with us.

"Emmanuel is 'God with us' in the fullest and profoundest sense. God in, with, over and through every child of man—in, with, over and through the whole world. The faith of Mary and Joseph is like the faith of Abraham: implicit, perfect, challenges the whole nature, compels the complete subjection of the reason" (D. H. G.).

FOR SPECIAL STUDY AND COMMENT.

1. The Old and New Testament names of Jesus, with their signification.

2. The methods of preserving genealogical records.

3. Give other incidents where God revealed His will through dreams? Why does God no longer employ dreams as a means of revealing His will?

4. Give a brief sketch of the author and outline of the contents of the first Gospel.

5. What is the significance of the four Advent Sundays?

*Headings of Outlines for this quarter are furnished by E. Augustus Miller, Philadelphia.

For the Teacher of the Little Ones.

BY REV. C. ELVIN HAUPT.

HINTS.—Begin by holding up a new Book, with pretty cover, and nice pictures. It is a New Testament, telling a new and beautiful story. This is a *new* day, a *new* week, a *new* month and a *new* Church Year. Advent opens the way for the other seasons of the year. "Advent" means *coming*. This is the *New* Testament, because there used to be but one Testament. What does it say? There is a Friend called Jesus Christ! The first four parts are called *Gospels* ("Good News"), and were written to tell all the world what a Friend we have in Jesus.

The teacher may sum together the Old Testament story by telling of many "generations" from Adam to Abraham, to David, to the captivity, and to Christ.

Then, opening the Holy Book, the school may be shown that the first page, with its many names, tells how many in the world waited to see the coming of Christ. When God was ready, His Son came from heaven, a little tender Babe. Few people knew what He came to do, or who He was. Among the Nazarenes of Galilee (find Nazareth on map) lived a virgin named Mary. She had promised Joseph, a carpenter in Nazareth, to be his wife. God had promised Mary that soon she should receive from God a Holy Child, in whom would be found the Son of God. God's angel told Joseph that it would be wise and holy to take care of Mary till she could be his wife, and that when the Holy Child was born he should take great care of the Babe.

An old teacher, whom God had taught (Isaiah), said long before that some day a child would be born who would be the Son of God. He made ready for the Holy One, more than 700 years before His coming, the beautiful name Emmanu- (with us) El (God), or, "God with us." An angel talked again to Joseph in his dream and gave him the good news (Gospel) of the coming of the Holiest One to be "born of the Virgin Mary." It was told Joseph that the child should have the name of JESUS, that means a SAVIOUR, who is Christ the Lord. Joseph and Mary named the Babe Jesus, as God had said.

FAMILIAR ILLUSTRATIONS.—A coupler hook (joining the cars of the New Testament to the Old Testament train of law, history, poetry, promises, etc., etc.). Christ the Keystone. "Family Records" in the Bible. Is our name in His book? A chain with a golden locket, containing the word, "Christ" (shut up, not to be opened till Christmas). A knock at the door. Who is coming? Making ready for the great Admiral! Making ready to receive the Christmas gift. A large star, around it Abraham, David, Joseph, Mary, Isaiah. On it, Emmanuel and Jesus Christ. Dreams; useful then, needless now.

The Lesson in Line and Picture.

BY REV. A. B. MARKLEY.

All things in the picture point to the Christ Child. All generations lived for Christ, as all live from Christ. What every one hoped for, has here come to humble Joseph and Mary, as it will come to us through faith. But the blessing did not come to Mary without a sore trial of her faith. Before stars shone so brightly, angels sang so sweetly, shepherds and wise men worshiped so adoringly, she had her trial. The Jesus name is the personal name, by which we also name Him as our dear Friend. The Christ name is the official name by which we name Him as our blessed Redeemer.

The coming of Christ. How it has been realized in the world! If you were to remove every evidence of Christ, you would tear down all the churches, burn the schoolhouses, cut up most of the books, throw out the most beautiful pictures, and lose all that makes us different from the heathen with their idols. The Christ Child coming has brought baptism to every babe, the sweet lessons and hymns of Sunday-school to every youth, and the Sacraments and comforts of the Church to every man and woman.

The 1900 Christian years, every church, hospital, orphans' home, etc., are proof that Christ is here, and every good deed we do helps Him to come more fully into this world.

The Coming of Christ.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

This being the first of a series of lessons taken from Matthew's Gospel, it would be well to spend a few minutes considering who Matthew was, his object in writing the Gospel, when and where written, etc.

It would be well to have the scholars refer to the prophecies concerning the Christ and His coming, and then show how all these were fulfilled in the birth of the Babe of Bethlehem. One important prophecy we have in the lesson. When was it made, and by whom?

Let the scholars, in answer to questions, tell the story of the wonderful birth. Where did Mary and Joseph live? Why were they found so far from home? etc.

The principal thought of the lesson to be taught and impressed is the significance of the names given to this Babe.

Jesus, why this? To what Old Testament name does this correspond? Show how Joshua led the children of Israel across the Jordan into the Land of Promise, Canaan, and under his leadership they were saved from the numerous enemies found there.

Emmanuel, God with us. Show, first, how in Christ God is incarnate, and therefore in and through Him God was truly with us. Second, through this Christ we can approach unto God the Father and He is truly with us, and the at-one-ment is re-established.

THE CHURCH YEAR.—Which Sunday is this? **School:** Second Sunday in Advent. What is the Gospel for today? **School:** Christ's Second Coming. Where is the Gospel written? **School:** Luke 21:25-36. What is the Epistle for today? **School:** The Word of Hope. Where is the Epistle written? **School:** Rom. 15:4-13.

THE CATECHISM.—WHAT IS THE SECOND COMMANDMENT? **School:** THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS NOT TO CURSE, SWEAR, CONJURE, LIE, OR DECEIVE BY HIS NAME, BUT CALL UPON HIM IN EVERY TIME OF NEED AND WORSHIP HIM WITH PRAYER, PRAISE, AND THANKSGIVING.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. Of whom was Christ the descendant, and of what generation? 2. To whom was Mary espoused? 3. Of whom did Mary conceive this Child, and what was to be His name?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

CHRIST COMING TO FULFIL.

THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Law. The five books of Moses. **Prophets.** The remainder of the Old Testament. Law and prophets was a common term for "the Scriptures," as it comprised their contents, namely "command" and "prophecy." **Fulfil.** To make complete. They had the shadow, He brought the substance; He fulfilled, as contents fill an outline. The Gospel does not destroy the law; the law is still a form, a check, and a mirror for our conduct.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Jot. An English word for jod, the smallest of the Hebrew letters. **Tittle.** A little horn or dot, which distinguished two Hebrew letters of similar form. The meaning is that even the seemingly insignificant parts of the Scripture are of such moment, that they must be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Least. The Pharisees did not regard the law as a living whole, but tried to distinguish between great and small commandments, or between those which must be kept and those which might be omitted. **Scribes.** Students and interpreters of the law. They were considered authorities on all questions of faith and practice, and were the teachers and representatives of the people. **Pharisees.** A strict, self-righteous Jewish sect, which, professing to keep the law, added to the law of Moses many burdensome and useless laws "received by tradition" from later uninspired teachers. In this verse the Lord declares the righteousness these people taught and practiced as vain and fruitless.

A PRAYER.—Stir up our hearts, O Lord, and prepare the way of Thine Only-Begotten Son, so that by His coming we may be enabled with pure minds to serve Thee, the Only True God. Amen.

QUESTIONS.

I. Textual.—1. What was Christ's purpose regarding the law? 2. How permanent is the law? 3. What shall he be called who breaks the law? 4. What he who keeps and teaches it correctly? 5. What does Christ say of the righteousness of the scribes and Pharisees? 6. What commandment does He use as an illustration of this righteousness? 7. How does Christ explain it? 8. Of what shall he be in danger who is angry with his brother? 9. He who says, "Raca"? 10. He who says, "Thou fool"? 11. What does Christ say about offering gifts before the altar? 12. What are we to do with our adversaries?

II. Historical.—1. From what discourse of our Lord is this lesson a part? 2. What is meant by the terms, "jot" and "tittle"? 3. How did the Pharisees distinguish the commands of the law? 4. Who were the scribes? the Pharisees? 5. What were the three places of punishment referred to by the Lord in verse 22? 6. What were the three forms of hatred to which He alluded? 7. What example does the Lord use to illustrate the need of seeking immediate reconciliation?

III. Doctrinal.—1. What term was often employed for the Scriptures of the Old Testament? 2. What is the relation of the law to the Gospel? 3. Of what use is the law to Christians? 4. What is the positive side of the Fifth Commandment? 5. Dare "tradition" ever be regarded as equal to God's Word? 6. Is there any opportunity of salvation after death?

IV. Practical.—1. What is the Main Lesson for today? 2. Has any man a right to falsify or change the Bible? 3. Are we earnestly to seek pure doctrine? 4. Does it matter little what a man believes and teaches? 5. Is self-righteousness of any worth? 6. What spirit should permeate our study of the law? 7. From what kind of a heart must pure worship come? 8. Who are those that are wise unto salvation?

Jesus has gone up into the mountain and is now teaching His followers. There He preaches the Sermon on the Mount. Some thought that He was teaching an entirely new religion. He now shows that such opinions are false. "I do not destroy the religion taught by the laws of Moses and the prophets, but make it complete," says the divine Teacher. "You are mistaken if you think the Scriptures can be removed, for they are even more abiding than heaven and earth." "Beware of the righteousness which the Scribes and Pharisees teach. It is vain, and with it you cannot enter the kingdom of heaven. They teach the law wrongly. They say 'Thou shalt not kill' merely means 'Thou shalt not take life.' It means far more. It means thou shalt not hate men, but love them."

When you make offerings to and worship God, come with the right spirit. If you are at enmity with men, first be reconciled, or your worship will be vain. Be ever ready to be reconciled with men; yea, seek reconciliation with God now, for the day of grace is yet here.

Matt. 5:17-26.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

By them. By teachers of former times. Interpretations of Scripture by ancient teachers were regarded as of equal authority with the inspired Word. The commandment, "Thou shalt not kill," was correct, but their interpretation was incorrect. They confined it simply to the taking of life, and forgot the positive side, "Thou shalt love," for "whosoever hateth his brother is a murderer" (1 John 3:15).

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

The true meaning of the commandment. **Judgment.** The local court of justice in towns and villages. **Council.** The Sanhedrim or supreme council at Jerusalem. **Hell fire,** or the Valley of Hinnon, where the corpses of evil-doers were burnt, and the most filthy refuse was thrown. It was near Jerusalem. It became an image of eternal punishment. **Angry.** Feeling hatred. **Raca.** A term of contempt, signifying "vain," "empty." **Fool.** A term of bitterness and condemnation. Three degrees of hatred are expressed by these words. **Thy brother.** Thy fellowman. Even the worship of God is vain, if the heart is filled with hatred and malice toward men.

24 Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

An application of these truths to the affairs of life. A civil process used as an illustration of the lot of those who fail to keep the law of love. **Adversary.** The accuser to whom something is owing. The Lord urges men to make peace with God and man ere the day of grace is ended. Since when judgment has once begun, then mercy is past.

DAILY BIBLE READINGS.

Monday.—I Chr. 17:16-27, The Covenant with David.
Tuesday.—2 Chr. 7:11-22, The House of God.
Wednesday.—Isa. 11:1-10, The Root of Jesse.
Thursday.—Jer. 23:2-8, The Righteous Branch.
Friday.—Jer. 30:12-22, Zion's Wound.
Saturday.—Jer. 33:14-26, A Sure Covenant.

THE STORY APPLIED.

MAIN LESSON.—Christ did not come to tell us that God will be easy on us in the judgment. He came to show how strict God is, and to suffer all punishments in our place, redeeming us by His own perfection. We, too, are to fulfil the law as strictly as possible, though our righteousness is not from our effort, but from His work.

v. 17. **Destroy.** Even God cannot do the impossible. You may ignore the law, but the law will not ignore you. False teachers would do away with God's word. **Fulfill.** Jesus' life and sufferings alone.

v. 18. **Jot . . . tittle.** These are essential to integrity of the law. Place and duty for the lowliest. **In no wise.** God's providence includes His Word as well as His world.

v. 19. **Teach.** Purity of doctrine, though a matter of indifference with many, yet makes a man great in the kingdom of heaven. This is the mark of the true efficient teacher. Jesus alone such a Teacher. God does not suffer His law to be dishonored with impunity. It will break him who breaks it.

v. 20. **Exceed.** A good word for your motto of righteousness. Self-righteousness is vain. The Pharisees' righteousness had a fatal minus; Christ's has the saving plus—

Jesus, Thy blood and righteousness
My beauty are and glorious dress.

v. 20. **Of old.** Tradition is not of equal authority with the Bible. One is the opinion of men, the other the word of God.

v. 22. **Danger.** A red signal against a red sin. Thou fool.—

Beware of lips in anger loosed;
The angry curse comes home to roost.

We must study the law in the light of the Gospel. Then we begin to feel the spirit of love that permeates its demands.

v. 24. **Gift.** True worship of God must come from a heart open to reconciliation. How can we ask God to forgive our sins, when we are not willing to forgive our fellowmen?

v. 25. **Agree.** The wise man is he who uses the opportunities when they are open to him. Let us be wise unto salvation by employing the day of grace toward making our calling sure.

For the Teacher.

By Rev. B. Sadtler, D.D., Rev. J. A. W. Haas, Prof. G. F. Spieker, D.D., Prof. Wm. Wackernagel, D.D., Rev. G. A. Bierdeman, D.D., Rev. H. K. Gebhart, and by Rev. Joseph Stump.

Matt. 5: 17-26.

THE NEW LIFE.—There is a unity of revelation as manifested with Old and New Testament Scriptures. Christ recognized a two-fold unfolding that had preceded His day. It was by the law and the prophets. The sermon on the Mount, was, as it were, Christ's inaugural address, and in the lesson of to-day (v. 17), He gives a definite and solemn assurance to His hearers, that, so far from destroying the law and the prophets, He had come to fulfil them. Personally He fulfilled the law by a sinless obedience; the prophecies by showing their completion in the conditions of His life from His immaculate birth to His glorious resurrection. But Christ through His Gospel sets the capstone upon the fabric of revelation—completes it and fulfils it in its fullest plan and purpose. He does not destroy; He elevates, widens, deepens and spiritualizes the whole range of Divine truth. He gives a new standard of moral greatness. He teaches that the righteousness of mere formality is worthless, and mere literal obedience futile. He shows that sacrifice and prayer are not acceptable to God as long as bitterness or enmity toward others rules in the heart. Vain is outward without inward obedience; vain is the letter without the spirit. The letter may kill; it is only the spirit that maketh alive.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

Think not. The disciples probably thought that the Lord, who taught as one having authority and not as the scribes, was about introducing a radical reform, the aim of which was to set aside old laws and customs, and to put in their place a new form of doctrine and life. But the Messiah *could* not destroy the law or the prophets, since He came to fulfil them.

I *came not to destroy, but to fulfil.* Law and prophets, i. e., God's revelation of His nature or providence, distinct yet historically one, are not to be destroyed, rudely overthrown, though they are to be abrogated in effect by being fulfilled. Christ made perfect the law by suffering its just penalties against man, and by keeping it perfectly. He fulfilled the prophets by personally accomplishing their promises, as He did the types of the Old Testament.

The Pharisees, by their false interpretation of the law, their selfish life, their unrighteousness and hypocrisy, really destroyed the law; the Sadducees, by their unbelief and worldliness, destroyed the prophets.

The streams of the law and the prophets are taken up by Christ, in whom they find their solution, not dissolution.

18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

One jot. A jot stands for *Yod*, the smallest letter in the Hebrew alphabet. Tittle stands for the minute *point* or stroke added to some letters to distinguish them from others which they resemble. Much depends upon the correct use of these points, e. g., the "creed of Israel," Deut. 6:4, "Hear, O Israel, The Lord our God is *one* Lord," might be changed by a wrong tittle into, "The Lord our God is a *strange* Lord," i. e., an idol! The minutest part of the law is never to be lost.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

Whosoever, etc. He who teaches the Word in its entirety, completeness and concord, and who interprets the law and the prophets in the light and spirit of the Gospel and the epistles, is a true doctor of divinity. He, however, who fails to do this, may he be ever so wise and stand high in the esteem of his followers, is destroying the divine character of the Old Testament books. An alleged reverence for the Scriptures, while dissecting them, is no sign of an honest mind.

Today heresies and religious fads seem to multiply, and men eagerly follow them to find an easier way of being saved than the way that Christ has enjoined. We are living "in a time charged on every side with signs of the passing away of old things, such as have not been seen above the horizon in Christendom since Luther nailed his protest on the church-door of a German village" (Thos. Hughes). But the Word of God shall stand.

Shall do and teach them. We are taught wherein true greatness consists. It is not that which the world applauds, but the greatness of character produced by knowing and keeping the law of God. The least and the great meet in the kingdom of heaven in a genuine regard for the least of God's commandments.

20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Except your rightcousness. External, formal, outward righteousness is insufficient: the kingdom of heaven demands more, viz., the whole man, the heart, the inner life. Such righteousness can only be obtained through Christ, who is our Righteousness.

Scribes and Pharisees. The scribes had the duty of multiplying exact copies of the law and of teaching it. In New Testament times they were the public teachers of the people; they performed their duty in a lifeless, heartless manner; they turned the Word of life into a dead letter, never concerning themselves about the spiritual condition of their hearers. The Pharisees ("separatists") were the popular party in the times of our Lord. Strict observance of the letter of the law of Moses and of

its explanation by the fathers, and later rabbis, was supreme to them, and constituted their righteousness. Believing they fulfilled the law, they were filled with pride. But the law demands more than outward obedience; it requires love to God and to the neighbor (Deut. 6:4-5; Matt. 22:37).

Exceed. This better righteousness no one finds within himself. Therefore, nothing outward is really righteous before God. The demand, then, of this righteousness of life Christ makes "to warn us against spiritual pride and to bring us to the knowledge of our impure wicked heart and sinful nature, and so to lead us to the hope of His grace. This is then the true righteousness, which belongs unto heaven" (Luther).

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Hath been said. Christ illustrates what He said (v. 20) by the Fifth Commandment.

In danger of the judgment. Tradition had changed the original form of the Fifth Commandment into the one given in v. 21. In this latter form it was taught in the synagogue. The criminal law concerning capital punishment is found in Lev. 24. Pharisaism, in its explanation of the Commandment, dealt only with the deed committed, but had no word to say against the evil thoughts of the heart leading to the crime.

22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

But I say. Christ, as the divine authority, places His word over against all human teachers, and thus sustains the law. He not only begins with the inward, murderous anger of the heart, and shows how God's law applies first to the heart, but He points out the growth of sin and its corresponding judgment. 1. Feeling of anger—a punishment as that of the Jewish local court. 2. Anger with slight insult (Raca, blockhead)—a punishment equal to stoning by the council of the seventy. 3. Anger which insults highly (fool, atheist)—equal to being cast into the fire of the valley of Hinnom, the utmost punishment, therefore, hell.

Angry with his brother. Christ here means the sinful anger, not the holy anger of love, which does no harm, and which God (John 3:36; Rom. 5:9; 9:22; Eph. 2:3) and Jesus (Mark 3:5) show.

23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee

If therefore. The "therefore" points to our frequent trespasses against our brethren with respect to the Commandment just spoken of. (Consider the excellent explanation in the Catechism!) The gift or free-will offering brought to the temple was to be left in the care of the priest, whilst reconciliation with the offended or offending brother was sought for.

Hath aught against thee. Any complaint which thy brother has against thee, just or unjust, and which thy behavior has caused, resulting in estrangement or quarrel.

24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

First be reconciled. The demand is categorical and has no exceptions. The very offering on the altar is to be left. Inconvenience, delay, interruption of worship all are secondary. God has commanded, " 'love thy neighbor as thyself,' therefore He will first of all have obedience of you, or he will not have you at all" (Luther). Thy gifts are rejected when thy heart is wrong toward thy brother.

25 Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Agree. Jewish law customs empowered the prosecutor (adversary) to summon the defendant before the judge, and to bring him along to court. The case could be settled while on the way. If no agreement can be reached, the case is left in the hands of the judge, who generally does not defer judgment. To reject the petition of one who asks our forgiveness is dangerous, because of the uncertainty of life and the terrible punishment threatened the unforgiving soul. The adversary may have sinned in passion; if thou refusest, thou sinnest with full determination. Thus thou givest thyself over to God's judgment, to whom the sighs of the adversary seeking forgiveness ascend. Christ, who has forgiven thee, begs through the penitent sinner. If thou deny Christ's petition, how can He forgive thee. Without forgiveness there is judgment.

CONCLUSION.—1. The law must be completely fulfilled. But if we are "in Christ" we have completely fulfilled it in Him.

2. The Pharisees' righteousness was insufficient. Ours must exceed theirs.

3. It is right to bring offerings to God of service, time, money. But that these may be acceptable to Him, they must be preceded by the gift of our heart.

4. It is vain to imagine that we can be at peace with God if we do not do what lies in our power to be at peace with our fellow men. If we "do not love our brother, whom we see, how can we love God, whom we do not see?"

5. He who insists on strictly applying the law against his erring brother will find the law applied in God's dealing with him. And the law is inexorable.

Bible Class Department.

LESSON OUTLINE.

I.—THE PURPOSE OF CHRIST WITH RESPECT TO THE LAW.

"The Jews were greatly in error when they imagined that Jesus violated the Law. The law is of God. Jesus is the Son of God. Jesus is God. If Jesus should destroy the law, He would destroy Himself. Whatever may happen in other houses, this house can not be divided against itself" (D. H. Geissinger, D.D.).

II.—THE NECESSITY OF OBEYING THE LAW.

"Obedience is better than sacrifice, but it must be more than an outward, literal obedience. True obedience is based upon and constrained by the principles that underlie the commandments. The law is like a chain; break any link and the chain is broken" (D. H. G.).

III.—WHAT CONSTITUTES TRUE OBEDIENCE?

"Pharisaic righteousness was of works; self-righteousness claims entrance to heaven on its own merits. The righteousness of the believer in Christ, is of grace; it is the gift of God, wrought by the Holy Spirit" (D. H. G.).

"If the righteousness of the Scribes and Pharisees is not recognized, what must be the standing of millions of heathen who observe the letter of their laws, and who in addition, undergo some of the most terrible tortures that they may be well-born in the next world. Who is willing to tell devoted, though misguided heathens that the blood of Jesus alone is the righteousness for the Gentile as well as the Jews!" (Preston A. Laury).

IV.—THE PRINCIPLE APPLIED.

"From Christ's view-point all violations of the law are inward. Christ sees the end from the beginning: to Him the oak is in the acorn, the full corn in the grain. Dread of penalties often keeps wicked people from committing the crime; but the carnal impulse that would commit the crime, if there were no penalty, does commit it before God."

"Reconciliation to God involves reconciliation to our fellow-men. The greater includes the less" (D. H. G.).

FOR SPECIAL STUDY AND COMMENT.

1. Law as revealed in the Old Testament—When, where and how?
2. Jesus' summary of law in the New Testament and its principles.
3. By what words does Luther beautifully unite in his "explanations" the commands received through Moses and the interpretations of Jesus?
4. Show the justice of doom eternal.
5. The occasion, place of delivery, character and purpose of the "Sermon on the Mount."

LIBRARY REFERENCES:—Dr. Loy on "The Righteousness that avails before God" in "Sermons on the Gospels" (pp. 506-517).

For the Teacher of the Little Ones.

BY REV. C. ELVIN HAUPT.

PRELIMINARY.—Advent—Arrival. A Second "Advent Sunday" suggests that Christ "will come the second time without sin unto salvation."

The teacher may have upon blackboard, a diagram of an upward-pointing triangle; on the sides of which are written the names of Adam, Abraham, Moses, David, and at the apex a Cross, surmounted by a Star, with "Jesus Christ" to right and left of the Cross. All true thought leads up to Him and His work of saving. Another illustration in the shape of a row of "water pots of stone," upon which might be written terms like,—"The Law of the Lord," "The Promises of God," "The Hopes of Israel," "All Righteousness," "Sacrifice for Sin," "All History," "All Teaching," "The Love of God." All of these are fulfilled by the coming of Christ.

THE STORY.—Jesus was sitting before a multitude of listeners, teaching them who He was and why He came, i. e., to make perfect what was not perfect before. When He first came to a village or city, all was suspicion and fear. But when the people had learned Him and seen His miracles, they believed and many followed Him.

Some do not understand God's law. They, (ignorantly), break God's commands and teach others to break them, while others learn and keep them better. How much wiser is it to trust to the "exceeding" righteousness of the coming Christ who can fulfil all things, than to depend upon the legally unfinished righteousness (?) of any one beside Him.

True religion is gratitude toward God and good will toward men.

RAYS OF DOCTRINE-LIGHT.—Sometimes truth has to be pointed out. Then we see it, and its sight helps us to believe. Jesus comes to find us, call us from Satan's leadership, claim those who accept Him, cleanse, equip, lead us after Himself to glory, and take the curse of the law from us, by fulfilling the law for us. His coming is the end of the old condition of the world. Knowing Christ inspires such thankfulness that we will do good to all, not be angry, not denounce; nor use sinful language, or actions; but make amends at any time for what our heart finds to be evil. We will not postpone the doing of the right.

SIDE PATHS OF ILLUSTRATION.—Have a five-point star design and in the centre write "Jesus Christ has fulfilled the Law for us." At the five points write Benevolence, Justice, Truth, Purity, Order, or, draw a crown and write "The King of Each and All."

A Friend arrives! Why has He come? To finish His work.

The title on the Cross, "King." The saying, "Finished."

The Lesson in Line and Picture.

BY REV. W. A. SNYDER.

See in this picture Moses and Christ, the beginning and the end of the Law, its giver and its fulfiller. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1 : 17).

The Law shows forth the dark side of humanity's history. It points to a goal of perfection beyond any man's reach. It speaks of something that once was but can not be again. It hints at the great tragedy of the human race—the tragedy of sin, that ends in death physical and eternal. It drives to despair, because through the Law salvation is an impossibility.

The Gospel presents the bright side of humanity's history. It proclaims the Light of the world. It presents salvation wrought out by a Saviour. It offers it freely. The Saviour has won this salvation for us by paying the penalty for our sins and by fulfilling the law. He is not a destroyer, but a fulfiller. Since the law is once for all fulfilled, its condemning power has also been removed. Hence it is no longer against us. Its demands are completely satisfied. What a perfect Saviour! What a perfect salvation! "If Christ be for us, who can be against us!"

But the law still has a use in our state of liberty. It is now meant to be the mirror in which we shall discover our sins, the norm by which we regulate right and wrong, the check which restrains our evil impulses. Let us allow it to do this; but let us rejoice that its condemning power is removed, and that we live under the New Covenant.

Christ Come to Fulfil.

THE BURDEN OF THE LAW.

"Beneath the shadow of Thy Cross
My heavy-laden soul finds rest;
Let me esteem the world as dross,
So I may be of Thee possest!
I borrow every joy of Thee,
For Thou art Life and Light to me."
(Church Book, 446).

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

Last Sunday's lesson concerned the coming of Christ. Today's lesson concerns the object and extent of that coming in its relation to the old dispensation with its laws and ceremonies. Show how Christ came teaching the glad tidings of salvation, and revivified the cold, dead form of religion by putting into it a heart of love. This was no destruction of the law, but it was its elevation upon the loftiest heights. Who is he who fills full the law? Is it not alone he, who in love for its maker, keeps that law? Illustrate this. In this connection (verse 19), the scholar should be impressed with the fact that there is law established of God which is solemn and binding, and with which no one can trifle. We live in an age of lawlessness when every man claims to be a law unto himself.

Show how Christ enlarges and fulfills the law by making love its inspiration. The law of Sinai was, Thou shalt not kill. Christ, the gift of love Himself, speaks to these dead bones, and injects the spirit of love, so that it becomes enlarged into a positive command, "Thou shalt love thy neighbor as thyself." The teacher can illustrate this by the Parable of the Good Samaritan. The priest and Levite were faultless in their negative conception of the command against murder, but the Samaritan beyond this appreciated the positive side, and in love ministered unto his unfortunate brother. Further exemplify this truth by impressing the words of Christ as we have them in the lesson—anger against a brother, hatred. Having done this, the lesson should be applied personally. This law of love, have we it in our hearts as our inspiration? Do we observe the positive as well as the negative side of the *Thou shalt nots*, and thus fulfill the law?

THE CHURCH YEAR.—Which Sunday is this? **School:** Third Sunday in Advent. What is the Gospel for today? **School:** John in Prison. Where is the Gospel written? **School:** Matt. 11:2-10. What is the Epistle for today? **School:** The Proper Estimation of One Another. Where written? **School:** I Cor. 4:1-5.

THE CATECHISM.—1. WHAT IS THE THIRD COMMANDMENT? **School:** REMEMBER THE SABBATH-DAY, TO KEEP IT HOLY. 2. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS NOT TO DESPISE HIS WORD AND THE PREACHING OF THE GOSPEL, BUT DEEM IT HOLY, AND WILLINGLY HEAR AND LEARN IT.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What was the purpose of Christ's coming? 2. What requisites are here stated for entering the kingdom of heaven? 3. How are we to treat one another?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JESUS AND JOHN.

Time.—Near the close of John's ministry. Jesus was now thirty years old.
Place.—Bethabara (John 1:28).

THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

John. For parentage and birth read Luke 1. A cousin of Jesus. Began his ministry six months earlier than Jesus. His mission was to prepare the way for the Messiah. For his end read Matt. 14:1-12. **Baptized.** John's baptism was unto repentance only; it was not a sacrament. The Sacrament of Baptism is unto regeneration and renewing of the Holy Ghost.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Need. Jesus did not need a baptism unto repentance because He had no sin. John hesitates because he knows not the precise purpose of the Lord. **Suffer.** Do not object—allow it. **Becometh.** It seems fitting to God who sent me to do His will. I am sent to fulfil all righteousness. Hence He is "the Lord, our Righteousness."

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Straightway. Immediately thereafter. **Opened.** The brightness and glory of God were revealed as He prayed (Luke 3:21). **Spirit of God.** The Holy Ghost. **Dove.** The visible form of a dove. The same spirit descends invisibly in Holy Baptism with His gifts. **Lighting.** Coming upon and resting on Him. **Voice.** Of God, the Father. Here the three persons of the Trinity are revealed. The Father testifying, the Son present in the flesh, the Holy Ghost resting upon the Son in the form of a dove. A convincing proof of the doctrine of the Trinity. Here the Father publicly testifies to Jesus' Sonship, and the Holy Ghost an-

A PRAYER.—O Lord, who desirest not the death of a sinner, but wouldest have all men repent and live; turn us unto the living and true God, to the glory of Thy name. Amen.

QUESTIONS.

I. Textual.—1. Whence did Jesus come? 2. Where was John? 3. Why did Jesus come to John? 4. What did John attempt to do? 5. What did he say? 6. What answer did Jesus make? 7. Where did Jesus go after He was baptized? 8. Who descended? 9. In what form? 10. Upon whom did the Holy Spirit rest? What did the Voice from heaven say? 11. Of what event did Jesus hear? 12. Where did He go? 13. Where did He dwell? 14. Near what borders was Capernaum? 15. What prophecy was fulfilled? 16. What did Jesus preach at that time?

II. Historical.—1. At what time was Jesus baptized? 2. At what place was John baptizing? 3. What can you tell of the birth, mission, and death of John the Baptist? 4. Why did John at first object to baptize Jesus? 5. What act did Jesus engage in after His baptism? 6. To what did the Holy Ghost anoint Him? 7. What was the Voice from heaven? 8. By whom and for what reason was John imprisoned? 9. What title is given in the Gospels to Capernaum? 10. Where were Zabulon and Nephthalim? 11. Whence did they derive their names? 12. What was Galilee of the Gentiles?

III. Doctrinal.—1. What was the difference between John's baptism and Christian baptism? 2. Whose righteousness did Christ fulfill? 3. What proof have we for the doctrine of the Trinity in our lesson? 4. What is the threefold office of Christ? 5. Of what does true repentance consist? 6. What is the kingdom of heaven?

IV. Practical.—1. What is the first Main Lesson for today? 2. What is the Second Main Lesson? 3. How should we seek God's will in our daily life? 4. Who are still present in Holy Baptism? 5. Does God allow Christians to suffer for the Gospel? 6. What spirit finds the truths and promises of God's Word? 7. What is our duty to those who are still in heathen darkness? 8. What message is still preached to us?

Jesus came from Galilee to the river Jordan, where John was baptizing. John was His forerunner, sent to prepare His way, by preaching repentance. This John had been doing in the wilderness of Judea. John at first refused to baptize Jesus. He said, "Thou art greater than I; I am a sinful man, like other men; I have more need to be baptized of Thee, the sinless." But Jesus told him that it was the Father's will, that He should fulfill all righteousness. Then John baptized Jesus. When Jesus came from the water the heavens opened and the Holy Spirit in the form of a dove came upon Him. God's voice also testified from heaven, "This is my beloved Son in whom I am well pleased."

Soon thereafter John was cast into prison because he dared to tell Herod his sin. Jesus returned to Galilee, and lived at Capernaum. This place was in the borders of a land of spiritual darkness. Isaiah had prophesied that the light should shine there. Now that prophecy was fulfilled, for Jesus, the Light of the World, was there preaching repentance.

Matt. 3:13-17; 4:12-17.

oints Him to His three-fold office of Prophet, Priest and King.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

Prison. By Herod Antipas, because John had denounced his sinful marriage to Herodias (Matt. 14:3-4). He was probably imprisoned in the palace of Machaerus in Perea which belonged to Herod. **Capernaum.** A place centrally situated in Galilee; the frequent abode of the Lord; hence called "his own city." **Coast.** Of the sea of Galilee. **Zabulon—Nephthalim.** Two of the tribes of Israel, named after two of the sons of Jacob. Their allotted territories were situated on the western side of the sea of Galilee.

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Fulfilled. St. Matthew points to another prophecy of Isaiah (9:1-2) fulfilled by Jesus. **Of the Gentiles.** Distinguished thus from the southern portion. Many heathen or Gentiles dwelt there, and it had fallen into many heathen customs and errors; hence in deep spiritual darkness. **Shadow.** Such darkness as covers the abode of the dead. Here spiritual death, as such dwell in who are ignorant and destitute of the means of obtaining pardon and salvation. **Light.** Now brought through the presence of Christ.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Repent. The necessary door to the kingdom. Repentance consists not only in sorrow and grief for sin (contrition), but also in faith in the merits of Jesus Christ. The Law leads to the first; the Gospel to the second. Such repentance is "a change of mind"—the meaning of the Greek word. **Kingdom of heaven.** Preached by Christ; of which God is the King; to which all believers belong; continued forever in heaven.

DAILY BIBLE READINGS.

Monday.—Isa. 2:1-5, The Hills of God.
Tuesday.—Isa. 24:21-23, Distress of Nations.
Wednesday.—Isa. 25:6-10, Salvation.
Thursday.—Isa. 26:1-10, The Strong City.
Friday.—Isa. 51:1-16, Faith's Reward.
Saturday.—Isa. 52:1-12, Beautiful Garments.

THE STORY APPLIED.

MAIN LESSONS.—1. As Christ obeyed every law of God, so at all times we should seek to find out His will. 2. We should prize the Gospel light, and seek to dwell in it.

v. 13. **Jesus . . . unto John.** Humility, the lowest round in the ladder of worth and exaltation. Infinite condescension—superlative humility. All true life-work begins by putting one's self in position to receive God's approval. Christians find God's will in His Word and sacraments.

v. 14. **Need.** None so poor that Jesus does not ask something of him.

v. 17. **"The Spirit . . . voice . . . beloved Son."** Baptized one, never forget, but daily realize what took place at your baptism. The three persons of the Trinity are evermore present in Holy Baptism. God still says, this is my child.

v. 12. **Prison.** God often suffers even the most pious to be persecuted for righteousness' sake. So the apostles and martyrs. We too, if we confess Christ boldly. **Departed.** Jesus does not stay where His friends and servants are maltreated.

v. 14. **Fulfilled.** Herod little thought that he was helping toward the fulfillment of the Jewish Scriptures. Our words and works carry a long way. Truths and promises in God's Word often hidden to many eyes. Seek the spirit of wisdom and revelation (Eph. 1:17).

v. 15-16. **Gentiles.** Jesus came to seek heathen as well as Jews. We must publish the Gospel in all dark places,—whether at home or in foreign lands. **Light.** What a shame that many still live in the land of light as though it were a region of darkness!

v. 17. **Jesus to preach.** John gone, Jesus comes. The law first, then the Gospel. **Repent . . . kingdom.** The same message is constantly preached from the pulpit. The door of the kingdom is still open. Have you tried to enter?

For the Teacher.

By Rev. B. Sadtler, D.D., Prof. W. Wackernagel, D.D., Rev. John A. W. Haas, Rev. S. A. K. Francis, Rev. G. A. Bierdeman, D.D., Rev. J. H. Kuder, and by Rev. G. H. Trabert, D.D.

Matt. 3: 13-17; 4: 12-17.

THE OLD AND THE NEW.—John the Baptist, greater than the greatest of the prophets, was the link between them and Christ. He was His forerunner, the one sent to prepare His way. When Jesus emerged from Galilee, where He had spent thirty years of His mere human life, and was about to enter upon His public ministry, He seeks the baptism of John. John complies and Christ is baptized with water. But He is to receive the higher baptism of the Holy Spirit. This baptism of the Spirit was in fulfilment of the prophetic word (Isa. 61: 1-3). It was the Spirit's attestation that His credentials were from above and the dove lighting upon Him proclaimed Him the Prince of Peace. The voice from heaven is the Divine Father's attestation to His Divine personality and purity. What a forceful recognition of the doctrine of the Trinity. The persons are three: the Father, the Son and the Spirit, but they are one as the God of our salvation. John was the morning star whose light was to pale before the rising of the Sun of Righteousness. The theme of John's ministry had been "Repent ye." Christ, as it were, took the same text (v. 17). And why? "The people sat in the region and shadow of death." Then and now the way of escape therefrom is by repentance and faith.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

The little adverb "then," means nothing less than all that which is told in ch. 3: 1-12.

The Jordan originates in the snows of Hermon, which feed its springs at Dan and Banias. It flows from north to south down a deep valley from the Lake of Galilee to the Dead Sea.

Tradition places the spot of baptism in the neighborhood of Jericho below the emptying of the brook Kelt into Jordan, near the passage of Joshua and the ford crossed by David on his return from exile, in sight of the spot from which Elijah was taken up by a whirlwind to heaven.

John, belonging to the priestly order, did not come forth to teach before he was thirty years old.

Then. After John had begun to baptize. "In the fulness of time." It is well in all things to bide God's time. Jesus was now about thirty years old, the age at which a priest could enter on his official work. It matters not so much at what age we enter upon our calling, only so we are properly equipped when we do enter. John's baptism was divine, yet only temporary. Jesus' baptism was His divine inauguration into the office of His earthly ministry.

Baptism has both the authority of Christ's command and example (Matt. 28: 19). Discipleship consists in the obedience and following of Christ.

14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

Luther says, "John must have felt, that this Jesus was not of a common sort with the rest, but that He belonged to a much higher kind. Christ appeared to his eyes as of a superior form; there went forth from Him a power which the common stock did not possess. Thus it happened at the Jordan; as soon as Christ is seen by John, the latter sees in Him a peculiar and holy man, and at once the thought strikes him, that He must be the Christ." Although John did not fully know Jesus as the Son of God then (John 1: 31, 33), he nevertheless recognized Him as the holier and greater. John's hesitation proceeded partly from his deep humility and partly from the circumstances that the precise purpose of the Lord had not yet been fully revealed to him" (Dr. C. F. Schaeffer).

15 But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Jesus had to be formally installed into His Messianic office. For this purpose He came to John, who was the representative of the law and the prophets, that by him He might be introduced into His office.

John refused at first to confer his baptism on Jesus, for he understood not what He had to do with the "Baptism of repentance." But Jesus answered, "Suffer it (to be so) now—*now* as suited to My state as a substitute in the room of sinners."

Christ as our high priest had to fulfil the whole law, for righteousness under the old covenant consisted in fulfilling the law. As the priest was consecrated by the use of water (Ex. 29: 4), so Jesus does not begin His ministry until He has reached the high priestly age and is formally set apart for His work.

All righteousness was to be fulfilled, the whole demand of God done, by Christ who identified Himself with sinners. Therefore He took upon Himself for us the baptism of repentance as a promise and pledge of such fulfillment. And John was fulfilling righteousness, by baptizing Christ.

16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

There is no need of a discussion of the mode of the baptism of Jesus. The more literally correct Revised Version, however, says, that He "went up straightway *from* the water." The oldest pictorial representations of His baptism invariably have Him standing knee-

deep in the water, and the Baptizer pouring water on His head.

Heaven now opened. A grand foreshowing, that "Christ has opened heaven for all believers." Every act of obedience to God's will shall be rewarded with new light and by tokens of His approbation.

Descending like a dove. The dove in itself a picture of the Spirit because of its purity, its gentle, peaceful simplicity, is used by the Spirit in His descent as the earthly form to make visible His brooding, working presence in redemption and with the Redeemer, even as He was present in creation.

17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

This is my beloved Son. Jesus and John fulfilled righteousness; both received the testimony they needed, Jesus the Father's approbation, John the certainty that this was the Messiah, the Father's Son. The Son is beloved not merely as the obedient or chosen one, but as the *Only-begotten.* And through this beloved Son the Father's love comes to all. But in the beloved the Father is *pleased*, because of the Son's obedience in the work of redemption.

He who is the supreme pleasure of the Father, is the supreme pleasure of His lowly followers.

Luther says here: "Behold the great glory of baptism and the exceeding greatness of the act, for, when Christ was baptized, the heavens were opened, the Father makes Himself known by a voice, and the Holy Ghost descends as a dove. If baptism were a mere work and doing of men, such high and holy things would not have happened. God, Father, Son, and Holy Ghost are still present at baptism in Their Name."

12 Now when he heard that John was delivered up, he withdrew into Galilee;

Within the first year of Christ's ministry, His forerunner, John the Baptizer, was removed from active into passive life. Herod Antipas, a brainless rake, had him thrown into prison; he had been informed that the "crazy preacher" had censured his scandulous conduct, and thereupon had arrested him.

Jesus departed into Galilee. Not that He feared the cloudy world, but to supply the place John vacated, and to begin His public ministry.

13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:

Jesus preached the glad tidings at Nazareth, but the great prophet was not acceptable in His own country. Jesus will not remain, when He is not welcome.

Leaving Nazareth. When the people of His own town failed to appreciate him (St. Luke 4: 28, 29), He withdrew to Capernaum, where He wrought many miracles. People never know how much they lose when they reject the Lord.

The land of Zebulun and of Naphtali stretched from the Mediterranean along the foot of Lebanon to the Lake of Galilee, and together with a part of Issachar formed Galilee, the most fertile and populous part of all Palestine.

14 that it might be fulfilled which was spoken by Isaiah the prophet, saying,

What a prominent part the Lord Jesus played in the fulfillment of the Scriptures, sometimes consciously, sometimes unconsciously. It should be our delight always to assist in this work as we have opportunity.

The fulfillment of all righteousness (Chap. 3: 15), consisted in fulfillment of the promise, which was to "all people," high and low.

16 The people which sat in darkness saw a great light, And to them which sat in the region and shadow of death, To them did light spring up.

Sitting in darkness, and in the region and shadow of death. Figures denoting the moral and religious destitution and degradation of the Galilean people. These people were to see great light. Jesus was this light. Even He, who is the Light of the world. Sin-benighted nations should claim our compassion and concern. Our duty is charity outlined in the Gospel.

The light of the Gospel dissipates both darkness and death. What an awful duty the Church owes to the world!

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

Jesus began to preach. His theme, like that of His forerunner, was repentance, including in it, sorrow for sin and faith in the Lord Jesus Christ. The Lord began His kingdom by preaching. This is the method for all time. The beginning of the kingdom of heaven for every man is repentance. Until he has reached this rock he need not attempt to rear a structure. No repentance, no godly life.

Jesus takes up the proclamation of John, and proclaims the kingdom as present. It is at hand in the King. But only thorough change of heart will make it possible to enter the kingdom. Repentance means preparation. The wise and foolish virgins.

CONCLUSION.—The herald's cry was stopped by a wicked king, a servant of Satan; the great King of Righteousness Himself took up the cry and made it the more acceptable by adding the gracious words, "and believe the Gospel." The two chief parts of the Christian religion were already embodied in Christ's preaching, repentance and faith, befitting man to enter the kingdom of heaven. The preaching of repentance and faith are as necessary today as when Christ came.

Bible Class Department.

LESSON OUTLINE.

I.—JESUS COMES TO JOHN TO BE BAPTIZED.

Jesus might have sent for John yet He thinks it no task to journey from distant Galilee to come to John. He does not ask for righteousness to be brought to Him, but goes the whole length to fulfil it.

John could well protest against accepting so great an honor as baptizing, consecrating, anointing Jesus. In God's economy Christ might outrank a John; but as yet Jesus is the Son of Mary. O, that people would realize the truth of Jesus' character and dignity as did John when he said, "I have need of Thee." Many think Jesus has need of them. They want Him, His Church, His ordinances to come to them (C. J. Hirzel).

II.—WONDERFUL OCCURRENCES SUCCEEDING JOHN'S BAPTISM.

God works through man. Thus the act is made His own. Hence the descent of the Holy Spirit and the Voice from Heaven. Does any true baptism ever mean less than the gift of the Spirit and the word of adoption? But can God say of us "In whom I am well pleased"? (C. J. H.).

We have here the presence of the Father, Son and Holy Ghost. The Son is baptized; the Spirit descends; the Father speaks. The Trinity at the creation said, "let us make man;" the Trinity at the beginning of redemption says, as it were, "let us save man."

III.—JESUS FULFILS PROPHECY.

IV.—JOHN CAST INTO PRISON.—Jesus begins to preach.

John is put in gaol and the Lord sends a great light over the lands. The voice will soon be silenced; but the axe can not cut off the Sun's rays. The messenger dies; the message lives. Jesus began to preach and He repeated John's sermon. There is but one theme, Repent, that you may enter the Kingdom. Jesus' Advent! May it prove your advent among the humble, believing hearers of the one great message.

FOR SPECIAL STUDY AND COMMENT.

1. What relation did John bear to Jesus personally and officially?

2. On what prior occasion do we read of a voice from heaven? Can you show any particular significance from associating the two incidents?

3. Trace the more important prophecies of the Old Testament concerning Christ and show their fulfilment in Him.

4. What other special preachers of Repentance, besides Jesus and John, are especially mentioned in Scripture?

LIBRARY REFERENCES:—Geikie's Life of Christ, Vol. 1, Chapter 26. On the Scene of John's Ministry, see Stanley's "Sinai and Palestine."

For the Teacher of the Little Ones.

BY MISS KATE E. GRIM.

Jesus calmly awaited the time appointed by the Father to begin His public ministry. God wanted to prepare the people's hearts to believe in His Son; so He sent John the Baptist to preach "Repentance" and say, 'The Kingdom of Heaven is at hand." John knew an office had been assigned to him which was higher and more solemn than that of any prophet who went before him. He was preaching and baptizing along the Jordan when Jesus came to Him to be baptized. The meekness, gentleness and purity of Jesus overawed him. He felt sure it was the Son of God before him. He knew that only One who was wholly free from sin could be the Messiah.

Jesus had no sins to confess, but He came to take the sinner's place. He also honored God when He honored God's messenger. John feeling Jesus was so much better than himself, was distressed that He should come to him to be baptized, for he said—"I have need to be baptized of Thee and comest Thou to me?" Jesus answered: Suffer it to be so now—for it is right for us to do all that is commanded. Then *John baptized Jesus.* The past life of Jesus had closed. He was no longer an obscure dweller in Nazareth. It was the true moment of His entrance into a new life. His past years had been buried in the waters of the Jordan—He entered them the Son of man—He came from them the Son of God.

When the ceremony was performed, He went up out of the waters. The Heavens were opened and the Spirit of God descended like a dove upon Him, and a voice from Heaven was heard saying, "This is My beloved Son in whom I am well pleased." The voice of the Father seemed to say—Look on Him whom John has now baptized—I love Him so well, I am so well pleased with Him—I will save all whom He presents to me. This was the divine anointing of Christ to the ministry. The opening of the Heavens at His baptism and the rending of the veil at the crucifixion teach us that Christ has given all men free access to the Father. The Dove—the most gentle of birds—was an emblem of purity, innocence and faithful love. This heavenly sign teaches us—that our Father in Heaven for Christ's sake—through the grace of the Holy Spirit,—will deal very gently with His children and will show all the tenderness of His love to them, through the Son. In this Baptism the Trinity is revealed—Father, Son and Spirit. Soon after this John was cast into prison and *Jesus* began to preach and say—"Repent, for the Kingdom of Heaven is at hand."

The Lesson in Line and Picture.

BY REV. CHAS. L. FRY.

The Gospel for today relates to John the forerunner, who afterwards baptized Jesus, and thus ordained Him as the world's Messiah. This picture is a copy of a painting in the catacombs of Rome, dating from the fourth century. John is pouring the water out of a shell upon Jesus' head, just as in the Old Testament times water was poured on the heads of the priests to ordain them. Instead of the anointing oil, the Holy Ghost Himself descended as the Divine unction direct from heaven making Jesus not simply a priest, but THE priest of all the human race, of whom all others were but types. The halo round the dove betokens incarnation of Deity. The outstretched wings image the Spirit of God as "brooding" over chaos (Gen. 1:2), and as quickening life, like a bird in its nest, by the warmth of its own soft breast. The dove itself is the typical messenger of hope, the bearer of the olive branch; also the embodiment of scrupulous cleanness, hence chiefly acceptable in sacrifice. The attributes of the dove, in the poetry of all nations, are meekness, gentleness and faithful love. John's thought of the Holy Spirit as fire increases all the beauty of both emblems.

Jesus and John.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

Review the history of this wonderful man. Have the scholars do as much of this as possible from questions. Who were his parents? How did he get his name? Where did he preach? etc. If the teacher could get each scholar to write at home a short sketch of this man a double purpose would be served, — it would cause research, and the knowledge would be impressed by the writing. In day schools, this is done; why not in the Sunday-school?

I would then review that baptismal scene. Explain the reason and meaning of Christ's answer when John demurred. In last Sunday's lesson, Christ said, "I am not come to destroy but to fulfill" the law. Show how He observed these laws even in their outward requirements—His circumcision, appearance in the Temple at 12, His regular pilgrimages to Jerusalem, observance of the Sabbath, etc. Emphasize the testimony of God the Father and God the Spirit concerning this Jesus, the Third Person of the Trinity.

John is in prison. I would refer to the natural doubts felt by John. How did John seek to dispel those doubts? The teacher cannot do better in closing, it seems to me, than draw lessons from the life of this remarkable man.

THE CHURCH YEAR.—Which Sunday is this? **School:** Fourth Sunday in Advent. What is the Gospel for today? **School:** The Testimony of John the Baptist. Where is the Gospel written? **School:** John 1:19-28. What is the Epistle for today? **School:** An Exhortation to Holy Joy. Where is it written? **School:** Phil. 4:4-7.

THE CATECHISM.—1. WHAT IS THE FOURTH COMMANDMENT? **School:** HONOR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE. 2. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS NOT TO DESPISE NOR DISPLEASE OUR PARENTS AND SUPERIORS, BUT HONOR, SERVE, OBEY, LOVE AND ESTEEM THEM.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What request did Jesus make to John, and how was it received? 2. What happened when He was baptized? 3. What happened to John, and how was Jesus affected?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

THE WISE MEN AND HEROD.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Born. Read Luke 2:1-20. **Bethlehem.** "House of bread." A village six miles south of Jerusalem, situated in a fertile region. Originally called Ephrata. It was the birthplace of David, hence called "the city of David." Of Judea, to distinguish it from Bethlehem of Zebulon. **In the days.** During the reign. **Herod.** The Great. He was appointed procurator of Judea by Julius Caesar in 47 B. C., and later given the title, "King of Judea," by the Roman Senate. He built a theatre and ampitheatre, and introduced heathen games at Jerusalem. He also rebuilt the Temple on a magnificent scale. Ambition was his ruling passion; his ends were attained by craft and cruelty. His history is a record in black; his end was terrible. **Wise men.** Magi or Eastern sages versed in Oriental learning of that time. Their names, number, and home are matters of uncertainty. The fact that they were led to Jesus by God, points to God's purpose to call the heathen into the Church. Hence our lesson became the Gospel for Epiphany in the Church. God's call to the heathen came later through the apostles. **Star.** A peculiar star, which they knew betokened the birth of the Jewish Messiah. God in His own way gave them this conviction. Christ's regal office is that of power, grace, and glory.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Troubled. Because he feared a claimant to the throne. **Jerusalem.** Because it knew the character and cruelty of Herod. **Chief priests.** The heads of the 24 courses of priests.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

The prophet. Micah 5:2. **Rule.** Be shepherd. He still feeds His flock with Word and Sacraments.

A PRAYER.—O Lord, who didst lead the Wise Men of old by means of a star, grant that Thy Holy Spirit may evermore lead us unto Thee that lovest us, through Thy mercy and satisfaction. Amen.

QUESTIONS.

I. Textual.—1. Who was king when Jesus was born? 2. Who came to Jerusalem soon after His birth? 3. What did the wise men ask? 4. Why had they come? 5. What effect had their question on Herod and all Jerusalem? 6. What did Herod now do? 7. Where did the prophet say Christ would be born? 8. Whom did Herod summon next? 9. What did he say to the wise men? 10. How did the star now move? 11. Whom did they find in the house over which the star stood? 12. What homage did they pay? 13. What gifts did they present? 14. How did God order their return?

II. Historical.—1. What can you tell of Bethlehem of Judea? 2. What of Herod's history and character? 3. Who were the wise men? 4. What was the ground of Herod's fear? 5. Why was all Jerusalem agitated? 6. Who were the chief priests? 7. Where is the prophecy concerning Bethlehem found? 8. What was the Eastern mode of worship? 9. Why were the gifts of the wise men so fitting?

III. Doctrinal.—1. What was God's purpose to the heathen world, as shown in our lesson? 2. How did God later call the heathen? 3. What is the Regal office of Jesus Christ? 4. How does Jesus Christ still feed His flock?

IV. Practical.—1. What is the Main Lesson for today? 2. What does every earnest soul seek in this life? 3. What is our star that leads to Jesus? 4. What worship can we bring to Jesus? 5. What is due of our goods to Jesus? 6. How does God change wicked purposes?

Herod and the people of Jerusalem are troubled. Wise Men have suddenly arrived from an eastern land, with the startling question, "Where is he that is born King of the Jews?" No one can answer. Why did they come to seek a new-born king? Because a peculiar star had told them that such a one was born. No wonder Herod trembles for the safety of his throne.

Herod assembles the chief priests and scribes. "Where do the Scriptures say Christ shall be born?" he asks. "In Bethlehem of Judea," is the answer. Next he secretly interviews the Wise Men, and questions them about the star. Then he sends them to Bethlehem. "Go find the child; then come and tell me of it; I too will worship it." But alas! murder, not worship is his cruel purpose.

The star now leads the rejoicing Wise Men and stands still over the house where Jesus is found. Bowing in deep reverence, they pay homage to the child-king, whom they had come so far to worship. Opening their treasure-cases they give Jesus royal gifts. But their return lies not by way of Jerusalem. God in a dream warns them not to go back to Herod. Obediently they return to their homes by another way.

Matt. 2:1-12.

7 Then Herod when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

Privily. Secretly. Herod keeps the matter quiet. He also cloaks his evil design in hypocrisy. **Worship.** Murder was his purpose.

9 When they had heard the king, they departed; and, **lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.**

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

House. The temporary shelter of the stable has been exchanged for a better abode. The Wise Men find not a palace, or royal retinue, only a humble home and a mother with her child; and yet the eye of faith recognizes the Infant King. **Worshipped.** According to Eastern custom, by kneeling or prostration. **Treasures.** Treasure-cases. **Frankincense.** A vegetable resin, glittering, brittle, bitter. Used in the Temple (because of its agreeable perfume) in sacrifices. **Myrrh.** A gum, brown, brittle, bitter. Used in embalming the dead. These three gifts were of great value, and fitting presents when approaching a king.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Another way. Which led not through Jerusalem. So God in His Providence thwarts wicked designs.

DAILY BIBLE READINGS.

Monday.—Isa. 40:1-11, The Good Tidings.
Tuesday.—Isa. 9:2-7, The Prince of Peace.
Wednesday.—Mal. 4:1-8, The Terms of Peace.
Thursday.—Mic. 4:1-8, The Fruits of Peace.
Friday.—Isa. 32:1-8, The Kingdom of Peace.
Saturday.—Isa. 46:3-13, True Manliness.

THE STORY APPLIED.

MAIN LESSON.—What took the Wise Men far away from comfort, business and home, we have at our very doors: the knowledge of Christ our Infant King. It should stir our souls, as it did theirs, with exceeding joy.

v. 1. **Jesus—born—Herod king.** Sin and sinners are always prominent, while righteousness is hidden from sight. Sad that iniquity is rampant; but it is no argument that the Church of Jesus Christ is dead. **Wise men.** Theirs the wisdom of the truly wise, seeking divine wisdom incarnate. There are Herods, but in every Bethlehem there is a Christmas, Christ born.

v. 2. **This is the question** of every soul hungering and thirsting after righteousness. The earnest seeker shall find Him. His question is, What must I do to be saved? **Seen.** Be watchful for evidences of Christ's presence. **His star.** Our star has also appeared,—God's Word. May we ever keep it in view,—follow it. It leads and brings us to Jesus.

v. 7. **Privily.** Be on guard against that secresy that conspires against your Lord.

v. 9. **Stood over where the young child was.** The Word of God, no tallow dip, nor reason, leads to this same Child. Blessed discovery! You can be more than a Columbus if you follow this star, and find the Redeemer as well as Creator of the world.

v. 11. **Worshipped.** How simple and yet how sublime is the worship of a contrite heart! It manifests itself in prayer, praise, and thanksgiving. **Treasures.** An offering is a part of all true worship. **Presented.** A consecrated heart means also a consecrated purse. To Jesus is due the best we possess.

v. 12. **Warned.** How suddenly God sets at naught the plans of the wicked. By a single stroke, He rescues Jesus from the cruelty of Herod. So He overrules wicked purposes.

For the Teacher.

By Rev. E. F. Bartholomew, D.D., Prof. Wm. Wackernagel, D.D., Rev. John A. W. Haas, Rev. G. F. Bierdeman, D.D., Rev. S. A. K. Francis, Rev. F. K. Huntzinger, and by Rev. G. H. Trabert, D.D.

Matt. 2: 1-12.

THE HOMAGE OF THE WISE.—There are two classes of men mentioned in the lesson, and these are typical of people to-day. The Saviour's advent affects them differently. The one class is impressed favorably. The other is alarmed. The one seeks to worship Christ, the other to destroy Him.

The lesson shows that God guides the devout into the Saviour's presence, whilst He confuses and confounds His enemies. He placed a star into the heavens for the special guidance of the wise men, and leads them to the manger. He revealed to these men who Christ is, that they were to worship Him, and bring their offerings to Him. He has revealed to us what our conduct is to be towards the new-born King; that we are to receive Him, worship Him, and that we offer to Him ourselves and our gifts.

The Saviour's mission in the world is a noble one. It is to reign over us, make us happy and to save us from sin, from death and from the power of the devil, and finally lead us into everlasting life.

There are those, who like Herod do not understand this, and are therefore, troubled about Him. They set themselves up against His kingdom of grace, and seek to hinder it. They will never succeed. Herod could not, nor will people in our day. The Christian Church is a divine institution, and will succeed in spite of all opposition and persecution.

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, wise men from the east came to Jerusalem,

Herod the Great, was the son of the Edomite Antipater, who was made governor of Judea by Julius Caesar, B. C. 47. Herod established his authority in Jerusalem B. C. 37. History says of him, "He was brutish and a stranger to all humanity. He died at Jericho, in the year in which Jesus was born.

The number of the "Wise Men" is not given. Sacred History calls them "magi," i. e. men studying and practicing mysterious things. They evidently belonged to the ancient order of the "wise men of Babylon," of which Daniel the prophet had been a ruling member. They occupied themselves with astronomy, astrology, medicine, interpretation of dreams, etc. The wise men came from the East, either from Babylon, or from Persia.

The wise men from the East are the representatives of the old heathen civilization come to do homage to Him who is the central personage of all history, in whom both the old and the new meet.

2 saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

The wise men, reaching Jerusalem, naturally went straightway to the royal palace, where they hoped to see the new-born King of the Jews. The question they asked implies their knowledge of the fulfillment of the Messianic hope of the people of Israel. The times of Christ's coming were days of longing and expectation throughout the civilized world. The dispersion of the Jews among the Gentile nations was the sowing of the seed of Divine truths by the synagogues, to which Gentiles had access everywhere. The reading and hearing of the Scriptures made them acquainted with the prophecies of Him who was to come. God Almighty condescended to reveal the birth of the Saviour of mankind to those waiting wise men by a sign with which they were familiar.

Here we see the Gentile world coming to the true Light, which was given to lighten the Gentiles. As the prophet Isaiah says: "The people that walked in darkness have seen a great light."

The wonderful star moved the wise men to come with more than human homage for a king. The glory of Christianity is bound to bring all nations to worship at its shrine.

3 And when Herod the king heard it, he was troubled, and all Jerusalem with him.

Herod had become insanely suspicious of any one of whom he might expect attempts on his throne and life. He was troubled because he trembled before the dagger of an assassin.

While Herod was troubled from fear of his throne, Jerusalem, i. e., its leaders were troubled from dread of what Herod would do should the King arise.

Jealousy and envy and selfishness are the causes of great and dangerous disturbance. The world is troubled at the news of Christ's advent, for the establishment of Messiah's kingdom means the destruction of the kingdom of darkness. When Christ came among men with his miracles of healing, the devils were troubled and cried out, "What have we to do with thee, Jesus, thou Son of God?" The alarm of Herod is the alarm which unholiness and darkness instinctively feel at the approach of holiness and light. To Herod with the darkened heart, the appearance of Bethlehem's Star is a cause of trouble: to the Magi seeking for light, it is a cause for exceeding great joy. Jesus came not to dethrone kings and rulers, but to save man from sin and death, even all such who believe in Him.

4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

The chief priests and scribes were all members of the great council (Sanhedrin) of the people. It consisted of a president and 70 members, viz.: 24 priests, 24 scribes, who were also of the tribe of Levi, and 22 lay elders. Three secretaries and a number of petty offi-

cers were attached to this body, which in the times of Christ and His apostles was the civil-religious supreme court of the nation.

Herod rightly interpreted the language of the wise men. "The King of the Jews" meant the Messiah. He causes the Scriptures to be searched to make the commission of a new crime more easy. He would make use of the Word of God to aid him in serving the devil.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

The priests and scribes readily gave the correct answer to Herod's anxious question. They knew the Scriptures to the letter. "The text was no 'dead letter,' but they were dead men." They at best were sign-posts at crossroads showing the right way, but never going that way themselves.

Micah was a prophet of Judah, a contemporary of Isaiah, B. C. 750. His prediction of the birthplace of Christ is one of the most remarkable Messianic prophecies.

6 And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah; For out of thee shall come forth a governor, Which shall be shepherd of my people Israel.

This differs from the Hebrew and the Septuagint, in having "land of Judah" for "Ephratah," "are not the least" for "though thou be little," "princes" for "thousands," and the transposition of "thou shalt rule" (feed). The only important change is "art not the least," but it was made to show that small Bethlehem had become great by David being born there. In David's greater son this change was fully justified. Through him it received its spiritual greatness.

Intellectual, moral and spiritual greatness infinitely exceed material greatness. Bethlehem contains a Christ; Jerusalem, a Herod.

The present town is inhabited by 5,000 people, all native Christians. The pride of the place is the Church of the Nativity. Teachers will not forget the fact often overlooked in travelers' reports, that there are a Lutheran church, a native Lutheran congregation and several Lutheran institutions at Bethlehem.

7 Then Herod privily called the wise men, and learned of them carefully what time the star appeared.

Herod was lying sick in his palace and morbidly afraid of an insurrection, therefore he called the wise men to his bed-room, in order to avoid all street talk.

Herod ascertains everything exactly and cunningly deceives the wise men. "If human wisdom were to help, he acted wisely enough" (Luther).

8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

Herod was anxious to get the unwelcome visitors with their perplexing question out of town. He sent them that very evening to Bethlehem to search out everything connected with his new rival and to bring him word, that he might—destroy him. His language was smooth indeed, but it was that of an Edomite, who was always "intent to kill." Iniquity is cunning and sly. Herod seeks to hoodwink the wise men. He cannot hoodwink God.

9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

The wise men follow the directions received from God's Word. God will have His Word honored, even though sinful scribes must be its proclaimers. God would teach us "to keep to the Scriptures and not to follow our imagination or human doctrine: for He will not have His Scriptures given in vain; in them He will be found and nowhere else. Who despises and passes by the Scriptures, he shall and must never find God" (Luther). The light of Divine truth is always a safe guide

10 And when they saw the star, they rejoiced with exceeding great joy.

The "sign" had come true. It assured them that the Lord of Light looked with favor upon their tour of exploration and was to crown it with success.

11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

Oriental custom demands that the act of allegiance to a king or even an ordinary coming into his presence should always be accompanied with the offering of presents.

"These costly gifts were designed to express their sentiments of humility and reverence in the presence of the King, who was the Son of God" (Schaeffer).

The poverty of the child and mother does not offend the Magi. They see with the eyes of faith. Grateful discipleship will always make a sacrifice.

Conclusion.—Great was the faith of the wise men out of the Gentile world to recognize in the little child in the lap of a village woman in lowly garb a King and Lord. Their faith reminds us of the great faith of the penitent thief. They did not reason first, but they believed, and so did he and was saved. Let us also believe the Word and not doubt.

Bible Class Department.

LESSON OUTLINE.

I.—THE SEARCH.

(a) *Is earnest.*—Time and distance will not deter when the heart is in earnest.

(b) *Is honest.*—It is always well to know what you seek, why and to what purpose. The wise men came to worship the King and feared not to say so.

(c) *Is inquiring.*—To those who wish to know God will impart knowledge. But all must seek the Truth where God has placed it —in His Word. Even a cruel, conscienceless Herod must have recourse to the Word to know God and find Christ.

Strange how foreigners cause priests and scribes to search and tell what they had known and forgotten (C. J. Hirzel).

(d) *Is following a guide.*—"We may say that the wise men were led to Christ through inward longing, by tradition, the sign of the star, the testimony of Scripture. The prophecy was fulfilled (Is. 60:3). Jesus was and now is "a light to lighten the Gentiles." How can the heathen share the blessing of God's children, if we disobey Christ's command to disciple all nations? (Preston A. Laury).

II.—THE OUTCOME.—The young Child is found.

The results.—(a) *They Worship.*—To these men who had read the truth in the heavens and to whom the Word has been opened, this Child is a King—a heaven-born King (C. J. H).

(b) *They give gifts.*—How sorely the Church needs many such visitors. How many come to the Church to receive rather than to give gifts on Christmas. This is the time when above all times we should teach our children that it is "more blessed to give than to receive."

(c) *Warned and guided.*—Policy may be safe, but obedience is safest.

FOR SPECIAL STUDY AND COMMENT.

1. Locate Bethlehem, and give briefly its history.

2. How many Herods are mentioned in Scripture?

3. Give a history of the settlement of the date and the observance of Christmas.

4. What was the ancestry of the Herod.

LIBRARY REFERENCES.—Longfellow's "Tales of a Wayside Inn" furnish illustrations of blessings through the fulfilment of duty. Farrar's "Life of Christ" is especially good on the lesson for Dec. 23 and 30.

For the Teacher of the Little Ones.

BY MISS KATE E. GRIM.

In a country far from Bethlehem, there lived wise men. One night they saw a new star, which told them the King of the Jews was born. They supposed He was born in Jerusalem and in the King's palace, and at once started out to find and worship Him. They were not Jews, yet so great a King they would worship. How surprised they must have been upon reaching Jerusalem, when the people were not rejoicing over the great event—could not even tell them where to find the Baby King. Herod and the people were troubled: Herod fearing he might lose his throne—the people fearing Herod's wrath. He gathered all the wise men of the nation and demanded of them where Christ should be born. The scribes and priests *knew* the Scriptures well and quickly answered—"In Bethlehem of Judea," for the prophet says, "Though thou be little, yet out of thee shall come the Ruler." Herod then asked what time the star appeared—that he might know just how old the Baby King was, and then he told them to go and search diligently for Him. When they had found Him, they should come back and tell him where He was that he might come and *worship* Him, also. So far the wicked king succeeded in his murderous plots—he had killed three of his own children, his wife and many others. This time his victim was to be an innocent, sinless baby. When the wise men had heard the king, they departed. The star which they had seen in the east went before them, till it came and stood over where the young child was. They were very glad when they saw the star again but journeyed to Bethlehem alone.

When they were come into the house, they saw Jesus with Mary, His mother, and fell down and worshiped Him. Visits are seldom paid to kings without a present; and when they had opened their treasures, they presented unto Him gifts—gold as to a king, frankincense as a gift worthy the God, and myrrh a token of suffering. God warned the wise men in a dream not to return to Herod, so they departed into their own country another way.

This lesson, as it was taught to the Jewish Christians of Palestine, we think, could hardly leave a doubt in their mind that Christ was the promised Messiah.

To us it is the most beautiful lesson ever taught. We love to hear it every happy Christmas-tide and rejoice with the angels in the birth of our Blessed Jesus. Scripture points the way to Jesus. Though the men from the east were very wise, their wisdom could not point the way. The scribes knew the Scriptures but lacked faith. Let us follow the beautiful example of the wise men and bring our gifts to Jesus.

The Lesson in Line and Picture.

BY REV. CHAS. L. FRY.

At last we are at the threshold of another blessed Christmastide. He came unto His own, and His own received Him not. But these strangers from afar are glad to traverse all this long distance to fall down before Him and pay Him their homage. In this fact we behold a parable of what should afterward come to pass: the Jews rejecting Christ, the Gentiles receiving Him.

God will never withhold guidance from any persons who sincerely desire to direct their steps to Christ. Conversely, therefore, it must also be true that, if we do not succeed in finding the Saviour, it is certainly not for want of the star (II Peter 1:19). Though God gives most clear and wonderful tokens of the coming of Christ, yet not all men observe them, but only the wise men (I Cor. 1:19-27).

Though Christ came in the form of a servant, yet is His honor to be seen in heaven and in earth. A star gives warning to the world that the bright and morning Star is risen, and from out the Orient these distinguished sages come. How remarkably different were the first persons of the Jewish nation to whom the promised Messiah was revealed, and the first persons of the Gentiles! The former were rude, untutored peasants: simple-hearted shepherds in the fields, keeping watch over their flocks by night. The latter were wise men, sages and scholars, counsellors of kings, philosophers and scientists, representing the highest and best culture of the age. Christianity appeals with peculiar power to the intellectual faculties. Every believer ought to be intelligent in his faith, and able to give a reason for the hope that is in him. What is the purpose and object of the Sunday-school but to train every boy to become a wise man? What is the aim and motive of the Reading Courses of the Luther League but to make our confirmed young people well-informed in the history and the doctrines and the distinctive spirit of our Church?

The Wise Men and Herod.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

Review briefly and chronologically the events happening in the life of the Infant Christ. Most children (and many older ones) have a very incorrect and confused idea as to the time of this visit. Pictures famous in art depict the wise men as assembled in the stable doing homage to the Infant King. 1st, the birth; 2d, adoration of the shepherds; 3d, circumcision and naming (eight days after); 4th, presentation and purification (33 days after the circumcision); 5th, visit of wise men. What happened at the presentation?

Tell the lesson story, or, better, as usual, develop it by questions. Do not waste time in attempting to tell more of those men than the Bible reveals. They were three wise men from the East; that is sufficient for us to know.

Then teach the lesson by drawing the contrast between these men and Herod, who were *all* seekers after the same thing,—the Infant King. The contrast is not in the object sought out: 1st. Their purpose. The wise men were seeking to worship Him, Herod to slay Him; the one was honest and sincere, the other hidden and deceitful. 2d. Their guide. The wise men were guided and directed by the star of God's revealing (the Bible, God's revelation, is our star); Herod by the wisdom and learning of men. True, this latter was correct in this instance, but only because it was derived from the Word of inspiration itself. 3d. Their action. The wise men rejoicing with exceeding great joy; Herod troubled. 4th. Found of one, but not of the other.

Close the lesson by reference to that scene of worship and gifts. Worship *and* Gifts; not one without the other, but one necessarily following the other. How empty the former without the latter. The earnest soul seeking for its King, led by the light of Divine revelation, finds that for which it seeks, and when it has found Him, worships and opens up its treasures and gifts.

THE CHURCH YEAR.—Which Sunday is this? **School:** Sunday after Christmas. What is the Epistle for today? **School:** Simeon's Prophecy Concerning the Child Jesus. Where is it written? **School:** Luke 2:33-40. What is the Epistle for today? **School:** The Heirship of Believers. Where is it written? **School:** Gal. 4:1-7.

THE CATECHISM.—1. WHAT IS THE FIFTH COMMANDMENT? **School:** THOU SHALT NOT KILL. 2. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS NOT TO DO OUR NEIGHBOR ANY BODILY HARM OR INJURY, BUT RATHER ASSIST AND COMFORT HIM IN DANGER AND WANT.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. Who sought the young child, and what did they ask? 2. Who was troubled, and what did he demand? 3. What did the wise men do on finding the Child?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

HEROD AND THE INNOCENTS.

AND when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

They. The Wise Men. **Angel.** The good angels are employed (1) in worshiping God, (2) in protecting and watching over the pious, and (3) in punishing and restraining the wicked. **Egypt.** A five or six-days' journey from Bethlehem. Then a Roman province; hence beyond Herod's power.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Fulfilled. How wonderfully the Old Testament was fulfilled by Christ. In this lesson, three prophecies are fulfilled: (1) The return from Egypt, Hosea 11:1; (2) the mourning in Rama, Jer. 31: 15; (3) the dwelling at Nazareth, Isa. 11:1.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Mocked. Treated with contempt. **Wroth.** An emphatic word, expressing great anger. **Slew.** He supposed that he could make sure of Jesus' death by slaying all two-year-old children and those under that age; he planned this from the first appearance of the star, about which he had so diligently inquired. These infants were the first Gospel martyrs; they have been called "the blossom of martyrdom." The scene is known as "The Slaughter of the Innocents." Their number was not large, as Bethlehem was a small village. **Coasts.** Borders or boundaries.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 **In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.**

A PRAYER.—O Lord God, the protector and guide of all who trust in Thee, mercifully hear our prayers in the hour of danger and protect us evermore by Thy right hand of power even unto everlasting life; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Who appeared to Joseph? 2. What did the angel command? 3. What did Joseph then do? 4. How long did Joseph dwell in Egypt? 5. What prophecy was fulfilled by the return? 6. What did Herod do? 7. What prophecy now fulfilled? 8. Who appeared to Joseph when Herod was dead? 9. What did the angel command? 10. Who was ruler of Judea? 11. Where did Joseph now go? 12. Where did he dwell? 13. What was now fulfilled?

II. Historical.—1. Why was Egypt a safe land for the child Jesus? 2. Why did Herod slay the Innocents of Bethlehem? 3. What can you say concerning their number? 4. Can you explain this prophecy of Jeremiah? 5. When did Herod die? 6. How was Herod's kingdom divided after his death? 7. Over what portion did Archelaus rule? 8. What can be said of his character? 9. Who ruled over Galilee? 10. What can you say of Nazareth?

III. Doctrinal.—1. How are the good angels employed? 2. Who fulfilled the prophecies of the Old Testament? 3. What does this prove Him to be? 4. Why was Christ called a Nazarene?

IV. Practical.—1. What is the first Main Lesson for today? What is the second? 2. Does God often use ordinary means in protecting us? 3. What must we now at Christ be willing to do? 4. Are God's promises always fulfilled? 5. Will the wicked ever be able to destroy the power of the Gospel? 6. Are Christians still subject to persecution? 7. Is "Jesus of Nazareth" still a name of reproach? 8. How do believers regard this name?

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

Upon the Wise Men's departure from Bethlehem, the angel of the Lord told Joseph to flee with Mary and the child to Egypt. By night the departure is made. Thus Herod's design is frustrated.

Herod's anger knew no bounds when he discovered that the Wise Men had not returned to him. He now orders the destruction of all male infants, two years old and under in Bethlehem. Surely, he thinks, among these will be this new rival to my throne. Bethlehem becomes a house of mourning. There is fulfilled the prophecy of Rachel weeping for her children, which are dead. Herod's own death soon follows. The angel now bids Joseph return. By this return another prophecy is fulfilled. But Judea has even a more cruel ruler now in Herod's son, Archelaus. So God warns Joseph, and instead of Bethlehem, Nazareth in Galilee becomes the home of Jesus. Here then Jesus spends the days of childhood, youth and early manhood—until the beginning of His ministry. Thus was fulfilled what the prophets said, "He shall be called a Nazarene."

Matt. 2: 13-23.

Rama. A city six miles north of Jerusalem, belonging to the tribe of Benjamin. Rachel was buried near Bethlehem. Rama here stands for the region, which furnished Rachel with a grave. The words of Jeremiah refer first to the Captivity; then as a prophecy also for an event in the history of the Messiah. Rachel's descendants, the mothers of Bethlehem, now weep and mourn for their infant children, which are not,—i. e., are dead.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Dead. Herod died at the age of 70. The dread of a rival had haunted his latter days, and had led to many crimes. His death was terrible.

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

Joseph in Egypt now hears the fulfillment of "until I bring thee word" (v. 13). **Land of Israel.** Because it was originally occupied by the twelve tribes. **Archelaus.** At Herod's death, his realm was divided between his three sons, Antipas, Archelaus, and Philip. Archelaus received Idumea, Judea and Samaria. He surpassed even his father in cruelty, oppression, luxury, and the grossest egotism coupled with the lowest sensuality. In the tenth year of his reign, he was exiled to Gaul. **Galilee.** Where Herod Antipas ruled, who was less cruel than Archelaus.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Nazareth. A small town of Galilee. Here the Lord resided until he began His ministry (Luke 4:16). **Nazarene.** Nazareth was a very small place, and compared to other towns of Galilee as a branch or shrub to a tree. The prophets had spoken of a branch which should grow out of Jesse's roots. Now Matthew shows how Christ's residence at Nazareth accords with the whole language of the prophets.

DAILY BIBLE READINGS.

Monday.—Isa. 55:1-13, The Gospel Call.
Tuesday.—Isa. 40:26-31, The New Creation.
Wednesday.—Isa. 43:1-9, Redemption.
Thursday.—Isa. 61:1-11, Regeneration.
Friday.—Isa. 56:1-8, The True Sacrifice.
Saturday.—Isa. 12:1-6, Wells of Salvation.

THE STORY APPLIED.

MAIN LESSONS.—1. Selfishness and lack of principle will in the end dry up all love, and make us as cruel and relentless as Herod. 2. The worst and most dangerous men in a community will overreach themselves. Our life is safe in God's hands.

v. 13. **Take the young child—flee.** Wherever the need or the duty of life takes you, let the Lord Jesus be your chosen companion. God often protects His own in a wonderful way by ordinary means and through other persons, as Jesus through Joseph. **Herod.** Jesus no sooner born than Herod seeks to destroy Him. So now Christ no sooner born than the Herods seek to destroy. But listen! Here comes the rescuing angel of God.

v. 14. **Arose.** Obedience lies at the foundation of consecration. He who loves Christ must be willing to suffer persecution. **Departed.** Flee the Herods.

v. 15. **Fulfilled.** God's promises are all fulfillment, even though centuries intervene.

v. 16. **Slew the children.** The proto-Christian martyrs,—the infantry of the noble army of martyrs. But how fruitless are the efforts to destroy the Gospel power! He fears it as Herod feared Jesus. **Wroth.** Beware of the sin of anger. Its evil consequences are always more numerous than at first planned.

v. 18. **Lamentation.** Christ's kingdom continues as it began. Persecution is still great, though in a subtler, and hence a more dangerous, form.

v. 19. **Herod dead.** After all, sin in all its forms is mortal; truth, in all forms, crushed to earth will rise again. . . The eternal years are hers. Every evil comes to an end; only "be thou faithful." **An angel.** Follow God's instruction and guidance, and you may confidently expect that out of your trials He will lead you home.

v. 22. **Archelaus—in room of Herod.** Your warfare is a continuous one. One dart is followed by another.

v. 23. **Nazarene.** "Jesus of Nazareth," once a name despised, has come to be a precious name to every believer. Has this Saviour become precious to you?

For the Teacher.

By Prof. G. F. Spieker, D.D., Prof. Wm. Wackernagel, D.D., Rev. E. F. Bartholomew, D.D., Rev. S. A. K. Francis, Rev. J. A. W. Haas, B.D., Rev. H. Douglass Spaeth, and by Rev. A. M. Weber.

Matt. 2: 13-23.

HEROD'S USELESS RAGE.—The jealousy of Herod was quite useless. Jesus was indeed born a king, but not a king of this world. He might have rendered to the new-born "King of the Jews" the homage which he professed to be ready to offer, without endangering his own temporal interests. By so doing he would have strengthened his hold on the throne. As a vassal to the King of Kings, even Rome could not have deposed him from the kingdom. By his attempt to slay the King, he scorns the grace of God and loses all—his kingdom and his soul.

God preserves His own. "Surely the wrath of man shall praise thee." Israel, His son, was made a type of the Redeemer, and God's plan and prophecy must be carried out by His greater Son being called out of Egypt. Herod's persecution was but a means of the fulfillment. Jesus is to be slain for the sins of the world, however, not as an infant, but after years of usefulness as an example for us. In the appointed time He is offered up. Till then Herod may rage in vain, may slay in vain.

Infinite Wisdom knows the designs of His enemies and can easily prevent them, but He lets them run on in their courses that men be not hindered in their free will, and that glory to Himself may arise out of their wickedness. On this foreknowledge He bases His predictions. Though the infant martyrs shed their blood unconsciously for their Lord, yet in Ramah must be heard the voice of lamentation, Rachel weeping for her children. A wicked son must be in the room of his father, so that when out of Egypt He calls His Son, He may be carried into Galilee that "He shall be called a Nazarene."

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

An angel in a dream. Angels and dreams enter prominently into the early history of the Saviour. Angels had appeared to Zacharias (Luke 1: 11), to Mary (Luke 1: 26), to Joseph (Matt. 1: 20), to the shepherds (Luke 2: 9), and now in dreams twice to Joseph (Matt. 2: 13, 19). In dreams alone directions and orders are given to the Magi (v. 12), and to Joseph (v. 22). The wise men had probably told Joseph of Herod's commission, and the warning dream not to heed it; so he was prepared for the warning which bade him fly to Egypt. *Flee to Egypt.* It was then a Roman province, easy of access, being about 60 miles from Bethlehem. Many Jews dwelt there, so that they would be among their countrymen, and beyond the jurisdiction of Herod. The innocent Saviour must flee before the wrath of man, so that by His finished work He may prepare a way of deliverance like Joseph of old.

14 And he arose and took the young child and his mother by night, and departed into Egypt;

Arose, by night, departed. Joseph did not question the divine command, though it seemed strange to him, knowing who the Child was. This implicit obedience is a sign of his perfect faith, as it was also with Abraham. He obeyed promptly, so as to take advantage of the night for secrecy, lest Herod cause him to be surprised. The wants of Eastern families of Joseph's kind were few and simple. It did not take long to saddle the ass, fill the saddle-bags, place the Child and Mary on its back and start. They probably took the road to Hebron and Beersheba, so as to reach Egypt in not more than five or six days.

15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

Was there. The rich gifts of the wise men left abundant means to the little family to support them during their temporary stay in that foreign land. God provided not only a place of refuge but the means of reaching it, and of comfortable living in it. How long the Holy Family remained in Egypt can not be definitely determined. It was a very short time, probably to be reckoned by months. *Out of Egypt did I call My Son.* A characteristic feature of Matthew's gospel is that he sees in the events of Christ's life the fulfillment of Old Testament prophecy. "The abode of Jesus in Egypt formed a step by which the course of His life was assimilated to that of His people's history, and so fulfilled, in its highest sense, the saying of the prophet Hosea (11: 1)" (Smith).

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men.

Mocked of the wise men. So Herod thought. He did not know that it was God who was mocking him. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. 2: 4).

Slew the male children. In his rage he purposed to slay his rival to the throne though an army of innocent babes suffer death, and their mothers' hearts be broken. It is quite in accord with Herod's character, who slew his own sons lest they conspire against him, and who gave a secret order that the chief men of Jerusalem should be slain when he died, so that their kindred at least, might have cause to weep for his death.

Some assert that this story of the "Massacre of the Innocents" is an invention, because Jo-

sephus does not mention it. "But the murder of a few children in a village near Jerusalem would excite little sensation among such a succession of dreadful events." Bethlehem was then merely a village, in which the number of boys below the age of two must have been very small, hardly over twenty-five.

In the coasts, from two years old. He takes a large sweep not to miss his mark. The age limit seems to indicate that the first appearance of the star coincided with the day in which Christ was born. He conjectures from this that the Child is now more than a year old. Hence the wide margin of time so that He may not escape.

17 Then was fulfilled that which was spoken by Jere-
18 miah the prophet, saying, A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

Ramah. In the original (Jer. 31: 15) the design was to describe the sorrowful departure of the tribes of Judah and Benjamin into captivity after the conquest of Jerusalem. The captives were assembled at Ramah, a town six miles north of Jerusalem; thence led in chains to Babylon.

Rachel. "The weeping Rachel is introduced as the representative of her weeping descendants." As mother of the Benjaminites she is poetically represented as rising from her tomb, and weeping over her captive children. Rachel's tomb is in the vicinity of Bethlehem, from which she now seems called forth by the lamentations of the parents of the murdered children.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

When Herod was dead. The slayer of the innocents is himself dead! What bitter irony in the announcement! He who slew men, women and children without provocation and mercy, died forsaken and without mercy. Though Matthew gives no detailed information concerning his death, we know from other sources what a terrible end was his. Long sick of a most painful and incurable disease, he was finally eaten of worms while still alive.

20 saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

They are dead that sought the Child's life. Persecutors of Jesus die, but He lives forever. These words are prophetic of the history of Christ's kingdom on earth. For many years the Herods of the world waged incessant warfare against Christ and his followers, but they are dead, and the Christ-child lives. His enemies have not ceased their warfare against Him, but though they may seem to triumph for a moment as did Herod of old, their triumph is short-lived.

21 And he arose and took the young child and his mother, and came into the land of Israel.

Came into Land of Israel. This name designates the territory originally occupied by the twelve tribes of Israel. It was the will of God that Jesus' earthly abode should be in the Holy Land.

22 But when he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee,

Archelaus reigning over Judea. After the death of Herod, his kingdom was divided among his three sons. Archelaus received as his share, Judea, Idumea and Samaria. Like his father he was cruel and tyrannical.

Afraid, he withdrew into Galilee. Joseph's intention naturally was to settle at Bethlehem. His troubled mind was again set at rest by the "guardian angel," who advised him to move to Galilee where he had been before and the ruler of which tetrarchy, Herod Antipas, was not as wicked and cruel a man as Archelaus. "Parts of Galilee," show that Joseph had no fixed home to go to.

23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

He should be called a Nazarene. This town, situated among the southern spurs of Lebanon, 14 miles west from Lake Galilee and 70 miles from Jerusalem, is not mentioned in the Old Testament, nor do the prophets have this citation verbally. But they call the Messiah, "Netzer," the tender twig or branch, to mark His humble station (cf. Is. 11: 1, Jer. 23: 5; 33: 15, Zech. 3: 8; 6: 12).

In the most despised place of the most despised province Jesus received His domicile after the prophecies were fulfilled by His birth in Bethlehem. It became a term of reproach, which He turned into glory. The monogram, INRI (Jesus of Nazareth King of the Jews), is a mark of high distinction.

CONCLUSION.—We are reminded by this narrative of the estate of Christ and of those who come within His circle, in relation to this present world. Hardly had He appeared among men, till their bloody rulers were plotting for His destruction. The rulers and governments of this world are not His friends. If the success of the Gospel depended upon the friendship of princes it would long since have disappeared. Whoever comes within His circle comes within the circle of suffering.

Many infants perished for the sake of the infant Christ. This might easily have been prevented. Better for the world, and better for these holy innocents themselves, that they should thus unconsciously suffer for Christ's sake, than that Christ should never have been born among them. By His life and achievements there is to them a plentiful and everlasting compensation for what befell them on His account. "He that loseth his life for my sake shall find it" (Selections from Seiss).

Bible Class Department.

LESSON OUTLINE.

I.—CHILDREN—HOW GOD TREATS THEM.

(a) *"His care of them"* (v. 13).

(b) *His love for them.*—"Suffer the little children to come unto Me."

(c) *The dignity ascribed them.*—"Except ye be converted and become as little children."

II.—CHILDREN—HOW MAN, HEROD, TREATS THEM.

(a) *His disregard for them.*—Where but in Christian countries is childhood protected and cared for?

(b) *His hate for them.*—"Slew all the children."—As they were killed in place of the Christ-Child, so especially does His death avail for them. "Can any man forbid water that these should not be baptized?" (E. August Miller).

(c) *His belittling of them.*—All under two years of age are killed. How little value are they in comparison with his ambition and political office!" (E. A. M.)

FOR SPECIAL STUDY AND COMMENT.

1. By what prophet was this sending down to Egypt foretold?

2. Name the several rulers over Israel during the time of Christ.

3. Describe Nazareth in the time of Christ and as it is to-day? When and where do we find the first mention of Nazareth in Scripture?

4. The Civil Year—the history of its development as at present found in our calendars.

5. The sign of progress in our Lutheran Zion during the year.

6. The Close of a Century—Trace the teachings of Scripture on the flight of time and the importance of redeeming it.

LIBRARY REFERENCES:—Tholuck's sermon, "The Christian Life a Glorified Childhood": "Baptism," by Rev. J. E. Whitteker, especially Part I, will make good secondary reading. Drs. Seiss and Loy on the Gospel for the Sunday after New Year.

For the Teacher of the Little Ones.

BY MRS. T. W. KRETSCHMANN.

What a delightful time we have had this past week! One day, especially, you had a happy time. What day was it? Christmas Day is the happiest day in the year for little children. Can you tell me whose birthday it is? (Have children tell of the place where Christ was born, of the shepherds and review last Sunday's lesson of "the wise men".)

Soon after the wise men departed, Joseph, the husband of Mary, had another wonderful vision. An angel appeared to him and told him "Arise"—(read verse 13).

(Sketch a map, indicating Palestine and Egypt; with the route Joseph might have taken.)

All this long distance they were to travel with the little child. (Show picture of them journeying to Egypt—from Hoffmann's painting, Bible Story, Lesson IV.)

Why did they take the little baby so far away? Because Herod was a wicked and bad king. The wise men had startled him by asking for a King of the Jews. Herod wanted to have no king but himself and he was very angry when the wise men did not return to tell him where Jesus was. Why did they not?

But Herod was determined to put the young child out of the way—that he might not become a king.

This is what he did. He sent forth a decree (explain) that all the little children, from two years old and under, should be killed. Oh, think of the awful sorrow this caused! The dear little babies with their pretty, playful ways, killed. Can you imagine what it would be if your little sister or brother was taken away from your home? The poor mothers, crying for their children made the whole land sorrowful.

But see how God can take care of His little ones if it is His will that they shall live. The Holy Baby Jesus was not harmed, for He was safe in another land. What land? Joseph and Mary stayed in Egypt until an angel again appeared to Joseph and told him (read verse 30).

The wicked King Herod was dead and God told them to return to their own land. So they journeyed back; but when they came to this land (indicate Judea) they were afraid to stay there, for they thought that Herod's son might prove to be as bad as his father. So they went further up to this part of Palestine (indicate Galilee) to the city of Nazareth. In this way the Scriptures were fulfilled that Jesus should be called a Nazarene. After this the Bible tells us nothing more of Jesus' life until we read of Him in the Temple talking with the doctors at only twelve years of age. But it says this—"Jesus increased in wisdom and stature and in favor with God and man." (Explain.) May this be said of every little child here!

The Lesson in Line and Picture.

BY REV. W. A. SNYDER.

Why this slaughter of innocent babes? Why these soldiers with swords come out against weaponless women to smite their precious children? Why this mourning that fills all Bethlehem with its burden? All because Herod fears a rival to his throne; because when he first heard the question of certain Oriental magi, a chill came to his heart. Herod's history had been filled with crime, and in crime it continues despite the angelic message of peace and good-will on earth. Herod had opened the way to the throne by blood; by blood he will close it for all rivals.

It was the phrase, "King of the Jews," in the magi's question which produced this command of child-slaughter to fall from Herod's lips. The first martyrs of Christ have fallen. Innocent, defenseless children have suffered "for His Name's sake." And how long is the list of those that follow! The history of the first centuries of the Christian era is full of their deeds. Fire and sword, preceded by torture and cruelty, was the lot of those who dared confess His Name.

The days of such persecution are past, at least for us. And yet true confession of Christ still involves some persecution. It comes in the form of jeers and taunts, defamation and insults. And yet the Lord calls those "blessed" who endure. Let us receive the Christ Child with welcome, and profess Him as our Saviour and King.

Herod and the Innocents.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

Review last Sunday's lesson, with reference to the visit of the Wise Men to Herod, and the conversation between them. A short sketch of Herod the Great would be instructive, and prepare the class for a consideration of his inhuman act.

Then tell the lesson story, or have the scholars do so. Note, among other things, the significance of dreams; have the scholars recall some of them. When and for what purpose were all the male babies slain many years prior to this? How was he saved and preserved who was to become the human deliverer of Israel from Egyptian bondage? A three-fold purpose is served by reference to these similar facts; for, first, it interests the scholars: second, it impresses the fact itself; and third, it associates similar facts, a great help in the study of the Bible.

First, the wonder of the providence of God. Three prophecies are fulfilled in the lesson. Note that the anger and opposition of an enemy, bent only on destruction, are the means that accomplish that fulfillment.

Second, the care of God the Father for His own. Herod and the power of the world may seek to destroy, *but* "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Possibly the treasures of those wise men were the means that sustained that holy family in their flight and exile in Egypt.

THE CHURCH YEAR.—Which Sunday is this? **School:** Epiphany. What is the Gospel for today? **School:** The Wise Men From the East. Where is the Gospel written? **School:** Matt. 2:1-12. What is the Epistle for today? **School:** Darkness and Light. Where is it written? **School:** Isa. 60:1-6.

THE CATECHISM.—1. WHAT IS THE SIXTH COMMANDMENT? **School:** THOU SHALT NOT COMMIT ADULTERY. 2. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS TO BE CHASTE AND PURE IN OUR WORDS AND DEEDS, EACH ONE ALSO LOVING AND HONORING HIS WIFE OR HER HUSBAND.

THE REVIEW.—Name the Subject and recite last Sunday's Golden Text. Where was last Sunday's Lesson written? 1. Who appeared to Joseph in a dream, and what did he say? 2. What did Herod then do? 3. Who reigned after Herod, and what word did Joseph receive?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JESUS GATHERING THE MULTITUDE.

Spring, A. D. 28. Near Capernaum.

AND Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Sea of Galilee. Called also "the Sea of Gennesaret" and "the Sea of Tiberias" in the Gospels. Its size is about 13 miles by 5 or 6. It abounded in fish. **Simon.** "Hearer." The Lord gave him the name of Peter, or "Rock." He occupies a prominent place in the Gospels; his work as an apostle is described in the Acts of the Apostles; he wrote two Epistles. **Andrew.** Simon's brother. Their father's name was Jonas. They were fishermen. The Lord chose disciples from the ranks of the humble and lowly; thus the success of the Gospel might not be ascribed to the wisdom of man, but to the power of God (II Cor. 4:7; I Cor. 2:5). And so today the bringing of souls to salvation is still due to the same power. We are but the means, through whom God works.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Follow. A call to permanent discipleship. **James—John.** Sons of Zebedee and Salome. James died a martyr at an early date (Acts 12:2). Distinguish him from the author of the Epistle. John, the author of the Gospel, three Epistles, and the book of Revelation, was "the beloved" disciple, with whose name the Gospel history is replete. He, together with Peter and James, stood in close relation to Christ. **Called.** Andrew and John, at least, were disciples of John the Baptist, who had directed them to Christ on a former occasion. Andrew had brought Simon; and John probably James. Read John 1:35-42.

22 **And they immediately left the ship and their father, and followed him.**

Left. They had known and believed in Christ before this day. Now Christ calls them to a new work and office in the kingdom. They are to become fishers of men, casting the Gospel net (Matt. 13:47). **Father.** Zebedee was willing to "lend" his sons to the Lord. Salome's devotion is described (Matt. 27:56). **Followed.** Christ's call came with power. Thus the call still comes to us through the Word of God, through which the Holy Ghost is efficacious.

23 **And Jesus went about all Galilee,**

A PRAYER.—Almighty, most merciful God, who continually callest unto the children of men to follow Thee; may we, from our hearts, believe in Thee and follow Thy divine guidance and in the end obtain everlasting life; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Whom did Jesus see while walking by the sea? 2. What were they doing? 3. What was their occupation? 4. What did Jesus say to them? 5. Did they obey? 6. What two brothers did He now see? 7. Whose sons were they? 8. What did they do when Jesus called them? 9. About what country did Jesus now go? 10. What did He do in Galilee? 11. Throughout what country did His fame spread? 12. Whom did they bring to Him? 13. What did He do for these distressed persons? 14. Whence did the multitudes come that followed Him?

II. Historical.—1. What other names are found in the Gospels for the Sea of Galilee? 2. In what did this sea abound? 3. What books of the New Testament were written by Peter? 4. How did James die? 5. What books did John write? 6. Whose disciples had John and Andrew been? 7. How were the remaining two brought to Jesus? 8. What did this call now mean? 9. How did the parents of James and John show their devotion? 10. What were synagogues? 11. Where was Syria? 12. What was demoniacal possession?

III. Doctrinal.—1. To what was the success of the Gospel due? 2. How does the call come to us? 3. Who makes this call efficacious? 4. What is the Gospel? 5. Is enthusiasm always a mark of discipleship?

IV. Practical.—1. What is the first necessity for bringing others to Christ? 2. What work does God expect of all Christians? 3. How can we do such work? 4. What does following Christ mean? 5. Why is it not hard to forsake many things for Christ? 6. What does God demand of us in our station in life? 7. Has the Gospel supply for all needs? 8. What is the Main Lesson for today?

Jesus is in Galilee, dwelling at Capernaum. One day He is walking on the shore of the Lake of Galilee. He sees two brothers, Simon and Andrew, plying their trade, which was that of fishermen. To them He says, "Follow me, I will make you fishers of men." And they immediately leave their occupation, and become His disciples. A little farther on He sees two brothers again, James and John. They too were fishermen, and were just then mending nets. They too leave all and follow the Lord.

Jesus now goes through Galilee with His disciples. His object is to preach the Gospel and do good unto men. Now we see Him teaching in the synagogues; now curing all kinds of diseases; now healing the tormented, releasing the possessed, and giving health to the epileptic and palsied. The report of His deeds spread far and wide, and great multitudes follow Him from city and country side. Truly He was the great Physician, the Messiah, mighty in word and deed.

Matt. 4:18-25.

teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Went about. Like a shepherd seeking the lost. The Gospel must be brought to men. Here is the spirit of missionary work in which we must engage. **Synagogues.** Places of public worship. They were found in Christ's time in almost every town and village. In them the Scriptures were read and explained by teachers, and prayer was offered. The ruler of the synagogue would allow noted teachers to speak in them. Thus we find Jesus in the synagogues. **Gospel.** The "glad tidings," namely, that the Kingdom of God is at hand, that Christ is the promised Messiah, and that whosoever believeth on Him shall be saved.

24 And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Syria. A name given to a large territory lying between Palestine, the Mediterranean, Mt. Taurus and the Tigris. **Divers.** Various. **Torments.** Local diseases attended with acute pains. **Possessed.** A malady peculiar to the time. Satan seemed to exert his greatest power over men while Jesus was on earth. **Lunatic.** Epileptic. **Palsy.** Paralysis.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and from beyond Jordan.

Multitudes. Attracted by His words and miracles. And yet the majority of them soon fell away. Enthusiasm does not always denote true discipleship. True faith endures, and is deeply rooted.

DAILY BIBLE READINGS.

Monday.—Gen. 1:1-21, Creation.
Tuesday.—Gen. 2:1-25, Benevolence.
Wednesday.—Gen. 4:1-15, Murder.
Thursday.—Gen. 5:18-24, Walking with God.
Friday.—Gen. 6:9-22, A Righteous Man's Reward.
Saturday.—Gen. 7:1-24, Destruction of Sin.

THE STORY APPLIED.

MAIN LESSON.—God calls me to believe and follow His Son. Have I done so? And am I of any use in gathering others, through my life and character?

v. 18. **Saw.** The All-Seeing sees the true teacher among you. The Lord interests Himself in your daily work. Be cheered and strengthened by this knowledge.

v. 19. **Follow me.** Jesus has use for those who have use for Him. One must, first of all, be a true believer, before he can expect to bring others to Christ. **Fishers of men.** Sanctify your successful business qualifications for successful work in the King's business. God expects all Christians to do work in calling others to the Lord. You can do it by word and deed; by your testimony you can declare Christ in your home, in your social sphere, in your community. By your giving, you can assist the Gospel at home and abroad. You are to be "an epistle known and read of all men" (II Cor. 3:2).

v. 20. **Straightway.** Come when called. Your present duty cannot be delayed. Prompt obedience is the fruit of yielding promptly to the power given in His command. **Left.** Following Christ means forsaking many things, especially the world. Christ is more precious than all.

v. 22. **Left the ship.** Not all men are called to leave their daily work to preach, but all are called to follow Christ in their work.

v. 23. **Went about.** So do now His true followers, teachers and scholars. **Preaching—healing.** Let Jesus be to you healing and strength.

v. 24. **His fame.** If He has healed you, tell your friend. **Healed them.** For every need the Gospel has supply; for every sorrow, consolation. Truly, "Earth has no sorrow that heaven cannot heal."

For the Teacher.

By Rev. H. K. Shanor, Prof. W. Wackernagel, D.D., Prof. G. F. Spieker, D.D., Prof. J. Sander, Rev. J. A. W. Haas, B.D., Rev. H. Douglass Spaeth, and by Rev. A. M. Weber.

Matt. 4: 18-25.

JESUS CALLING HIS PEOPLE.—Jesus called His disciples from among busy men. That men have much to do is no sign that He is not wanting them to work for Him or that He will excuse them from such work.

The qualification that made them successful in their old work would all be needed in their new work. God's work needs the cunning needed in common work and gained in it. What they had learned of patience and energy and perseverance when they toiled in the Galilean waters would all be needed when they fished for men.

Jesus at once began to supply the deficiencies in their preparation. It was in large part for their sakes that He went through all the region teaching and healing. He was teaching them that they might teach, and that their faith might be stronger. He confirmed His word by the wonderful signs of His miracles.

These men at once accepted the work and responsibilities to which He had called them. It is to their everlasting honor that there is no record of procrastination.

The Gospel of the Kingdom is for the body as well as the soul. Both are sufferers from sin. Both must share in the benefits of the Gospel and the blessings it brings. His miracles are the pledges (promises) of the wonders of modern Christian, medical and sanitary science, as the effect of His teachings is the prophecy of the effect of the word that He called these men and their fellows and successors to teach.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

Sea of Galilee. It is called also Sea of Tiberias (John 6: 1), and Lake of Gennesaret (Luke 5: 1). It is called Sea of Galilee from the province of that name along whose eastern border it formed part of the boundary line; Sea of Tiberias from the city built by Emperor Tiberias on its western shore; and Lake of Gennesaret from the beautiful and fertile plain by that name on its western side. This plain, five miles in length, with the sea at its side, is the most interesting spot in Gospel history, as being the home of Jesus during his ministry, and the place of the greatest miracles and discourses of the Lord.

The sea is 12½ miles long and from 4 to 7½ broad. The surface is 682 feet below the level of the Mediterranean. Its depth is from 80 to 160 feet. It is egg or pear-like in shape, surrounded by hills, on the east rising abruptly, and on the west separated by a narrow plain. The water is remarkably clear and abounds in fishes.

19 And he saith unto them, Come ye after me, and I will make you fishers of men.

Come ye after Me. This call seems to be the same as narrated in Luke 5: 1-11. The home of these fishermen was at Bethsaida (John 1: 44). After their first call to discipleship (John 1: 35-42), Peter and Andrew had for a time returned to their trade of fishermen, which was a paying business, until formally called to work in the kingdom.

Fishers of men. Jesus calls as His first disciples fishermen, not without an object surely. Their vocation demanded a sturdy physique, dauntless courage, untiring zeal, infinite patience, hope in discouraging failures. All these are attributes indispensable to a successful minister of the Gospel. They who had been good fishers of fish would become good fishers of men.

20 And they straightway left the nets, and followed him.

Straightway followed him. Their immediate compliance will not appear so strange when we call to mind that He who called them was not a perfect stranger to them, but quite to the contrary, had met them before and made a deep impression on them. God wants immediate obedience. To put off being a follower of Christ is displeasing to Him and dangerous to us.

21 And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

Other two brethren. Jesus gladly comes to a home where parents and children live and labor together peaceably. In such families He finds disciples and His blessings will not be absent. James and John had been previously led to Him by their teacher, John the Baptist. Zebedee, their father, was a well-to-do man, who willingly gave up his sons to the Lord's service. Salome, their mother, who was probably the sister of Mary the mother of Jesus, was also one of the Master's followers. The call of this brother pair is significant. Christ's religion is to take hold of families as well as individuals. It is a lovely sight when whole families are called and obey the call. It is a sad thing when families are not united in Church fellowship

22 And they straightway left the boat and their father, and followed him.

Left their father and followed Him. It is to be presumed that they did this with the consent of their father. Jesus would not encourage disobedience to parents, nor did their going leave Zebedee destitute. He was not a poor man, and probably had a number of employees (Mark 1: 20). Their father was very near and dear. Christ was dearer. The duties of discipleship often break the most tender human ties. The will of God is more imperative than the will of parents.

23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

Teaching in the synagogues. The synagogues (the Hebrew word means "school," also so translated by Luther) were houses or places of assembly, where the Jews gathered for worship consisting of prayers, the reading of the Old Testament Scriptures, and the exposition of the portions read (Luke 4: 16-21). The synagogue probably originated with the Babylonian exile, when the Jews gathered at stated places on the Sabbath. After their return they were established all over the land, and afterwards in every country where Jews were found. Jesus and the apostles made constant use of them for the propagation of the Gospel (John 18: 20).

Preaching the Gospel, and nothing else. With many it is everything else. His Gospel is always the good tidings of the kingdom. His parables illustrate it. His miracles substantiate it.

Healing disease. Body and soul belong to the great King. He is deeply concerned for both. "His tender mercies are over all His works." Today medical missions are the most successful, for they follow more fully Christ's method and comply to the needs of the peoples who are yet without Christ.

24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them.

Report went into Syria. The borders of Galilee were too small to contain the fame of Jesus. The whole world must know it. Syria was the country north of Palestine, extending to the Euphrates. During the reigns of David and Solomon it was subject to the Jewish empire, but at the close of the latter's reign it revolted, set up a government of its own and made Damascus its capital.

Brought unto Him the sick. All kinds of sicknesses, here called divers (i. e., various, manifold) diseases were presented to Jesus to exert upon them His curative powers.

He healed them. That the Messiah was to perform such miracles had been foretold in the Old Testament (Is. 29: 18, 35: 5, 6; Ezek. 34: 16). Their number at this the very beginning of His public ministry was so great that the evangelist cannot give a detailed account of them (John 20: 30).

The possession with devils was one of the works of Satan, Christ came to destroy and which is disappearing wherever the power of His Name is manifest. Demoniacs are still met with in heathendom. It was but natural that in the fulness of time, when the Son of God appeared to destroy the works of Satan, that Satan would make every endeavor to hinder Christ's work, and in an extraordinary manner bring man under his yoke. In the deliverance from Satanic power, and by relegating the demons to the place of death, where they cannot exercise their abusive power (Matt. 8: 29; Luke 8: 3), Christ proved Himself to be "the man of God who could redeem life from the power of the enemy of all life, and lock up this enemy in His own domain, that of death." This serves to explain why demoniacal possession became rare after Christ's departure.

25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan.

Galilee, Decapolis, etc. Galilee and Judea were the upper and lower provinces of Palestine, and were separated by Samaria. *Jerusalem*, the capital of Judea, was of sufficient importance to be named separately, or perhaps to state the fact that the learned and the noble of the Jews, who mainly dwelt there, were also attracted to Christ at the beginning of His ministry. *Decapolis* was the region of the "Ten Cities" on the east and southeast of the Sea of Galilee, chiefly inhabited by Gentiles. These cities were Scythopolis, Hippos, Gadara (Gergasa), Pella (where the Christians fled to before the siege of Jerusalem), Philadelphia, Gerasa, Dion, Canatha, Raphana, and Damascus. *Beyond Jordan* is the country east of the river; the southern part of Perea, of which Decapolis forms the northern part.

There followed great multitudes. Already are formed the crowds who followed Jesus wherever He went. But few of these were sincerely and permanently attracted by His words. What were their motives? Admiration, curiosity, bodily needs, spiritual hunger and thirst. The many came to see, to be astonished and amused. At all events, they came under the best influence. Some, at least, were reached and became true followers. Although Satan, the enemy of Jesus, has tried hard to prevent the spreading of the fame of Jesus, it has not ceased to spread, and the multitudes still gather to hear His Word and to be healed of their infirmities.

Conclusion.—Jesus chooses few, but calls many. In gathering the multitudes, He needs co-workers, "fishers of men," who are to be His agents in transferring men from the world into the kingdom of heaven, as into a net. In the choice the plan is to select those who prove themselves worthy. A little opportunity is offered to all—they may hear His voice, His teaching, His preaching the Gospel of the kingdom; they receive the invitation, "Come ye after me." It now remains to the free will of the called one to respond. If he follows, he proves himself worthy, like Peter and John and their brothers; if not, he is among the called, but not the chosen, like the young man with great riches (Luke 18; 22, 23).

Bible Class Department.

LESSON OUTLINE.

THEME.—THE ATTRACTIVE POWER OF JESUS CHRIST.

I.—HIS VOICE.

(a) *Its Power.*—"Follow Me," and straightway they left all and followed Him. "Peace be still," and Nature's storm was hushed.

(b) *Its Majesty.*—"I am He" (John 18: 6).

(c) "*Its Sweetness*" (Matt. 21: 28, John 14: 1).

II.—HIS PREACHING.

"The Gospel of the Kingdom."—Responsive to the yearning cry of lost humanity.

III.—HIS ACTS.

(a) *Miraculous.*

(b) *Healing and Restoring.*

FOR SPECIAL STUDY AND COMMENT.

1. The meaning of Epiphany. The varying length of the Epiphany season.
2. The Twelve.—Their selection and prevailing characteristics.
3. What relation did the synagogues bear to the Temple?
4. What missionary lessons does the season and the lesson suggest?

LIBRARY REFERENCES :—Fuel for Missionary Fires will be found in "Lutheran Foreign Missions," by G. W. Lose, Lutheran Book Concern, Columbus, O., also "Gist," by Lilly Ryder Gracey.

And is the time approaching
By prophets long foretold,
When all shall dwell together,
One Shepherd and one fold?
Shall every idol perish,
To moles and bats be thrown,
And every prayer be offered
To God in Christ alone?

O long-expected dawning,
Come with thy cheering ray!
When shall the morning brighten,
The shadows flee away?
O sweet anticipation!
It cheers the watchers on,
To pray, and hope, and labor,
Till the dark night be gone.

For the Teacher of the Little Ones.

BY MRS. H. K. GEBHART.

Have you ever walked along the seashore? The beach is full of people. There go some fishermen pushing their boats out into the water. They will row away for a little distance, and then let down their nets into the water. After they have pulled up the nets again, and taken out the fish that they caught, and come back to shore again, it will be necessary for them to wash the nets clean from the seaweeds that cling to them, and to mend the holes that have been torn into the nets by the big stones, and other sharp objects over which they have dragged.

One day Jesus was walking along the seashore, and while He was walking he saw two brothers fishing. They were just casting their net into the sea. He called out to them, "Follow Me," and I will make you fishers of men. They left their nets at once and went after Him. The name of the one brother was Peter and the other one's name was Andrew.

He walked on a little further and soon He saw two more brothers in a boat. They were with their father, Zebedee. They were not fishing, but were mending their nets. He called out to them and they at once left their father in the boat and followed Him. The names of these two brothers were James and John. With these four men the Lord Jesus went through the country, teaching and preaching, and healing the sick. All persons who had suffering ones at home brought them to the Lord and He made them well. Great crowds from a number of cities followed Him wherever He went. He had a thought and a word for every one. He came to help and to save all the sick and the well, the young and the old. He calls you, too, to be His disciple. He calls through His words in the Bible. Listen to Him and be obedient to what He says. You are to belong to Him first of all and more than to any one else.

See the vineyard Thou hast planted,
God of mercy, Lord of hosts!
Let Thy people's prayer be granted,
Keep it safe from hostile boasts.
Hear Thy people when they pray,
Keep Thy vineyard night and day!

The Lesson in Line and Picture.

BY REV. CHAS. L. FRY.

The festival of the Epiphany tells of the outshining of God's heavenly light, to scatter the darkness of earth's sin and sorrow. How intensely real does the fact of the Epiphany become, as interpreted in the sweet face of Jesus in this picture, so full of pity and sympathy and love, amid such wretchedness and degradation and suffering! What is the practical significance of the Epiphany idea, so far as we ourselves are concerned, but just the Saviour's own injunction in the lesson for next Sunday, "Let your light so shine before men," etc. The world lies about us in its want and woe, begging for our relief. Whosoever undertakes to live a selfish life, amid these pitiful calls for self-devotion, self-abandonment and self-sacrifice, is unworthy of the loving Master whose name he bears. Only he is of a truly Christ-like character who voluntarily yields himself to the Divine work of healing the broken hearts round about him. There is no way to uplift a weak spirit but by the personal touch of a strong spirit.

Jesus Gathering the Multitudes.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

Note three ways in which the lesson tells us Christ brought people unto Himself:

First. The *command* or call, Follow Me. Explain the wonderful and remarkable fact that men of business engaged in the activities of that business, at the command of One comparatively unknown to them, immediately desert the one and follow after the other. Mark, therefore, the power of that voice, its commanding power. "Never man spake like this man." Illustrate by recalling some of His miracles—the storm and winds obeyed His voice; "Lazarus, come forth." But that voice, besides being powerful, is also sweet and sympathetic, etc., etc.

Second, The *teaching* and preaching of a new Gospel. Refer to the condition and character of religion at that time. The whole earth was waiting in expectation and reaching out for this new Gospel. Quickly did the hearts of the people, especially the poor and outcast, respond. "And the common people heard Him gladly." A long-felt want was now satisfied.

Third. Healing the sick and miracles.

THE CHURCH YEAR.—Which Sunday is this? **School:** First Sunday after Epiphany. What is the Gospel for today? **School:** Jesus in the Temple Amidst the Doctors. Where is the Gospel written? **School:** Luke 2:41-52. What is the Epistle for today? **School:** Our Reasonable Service. Where is it written? **School:** Rom. 12:1-5.

THE CATECHISM.—1. WHAT IS THE SEVENTH COMMANDMENT? **School:** THOU SHALT NOT STEAL. 2. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS NOT TO ROB OUR NEIGHBOR OF HIS MONEY OR PROPERTY, NOR BRING IT INTO OUR POSSESSION BY UNFAIR DEALINGS OR FRAUDULENT MEANS, BUT RATHER ASSIST HIM TO IMPROVE AND PROTECT IT.

THE REVIEW.—Name the Subject and recite last Sunday's Golden Text. Where was last Sunday's Lesson written? 1. What did Jesus do while walking by the sea? 2. Whom did He call, and what did He do in Galilee? 3. What was the outcome of His preaching?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

PERFECT CHILDREN OF THE FATHER.

Summer, A. D. 28. Mt. of Beatitudes, near Plain of Gennesaret.

YE are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Members of the Kingdom of God dare not deny the same in any way; nor dare they, from fear of persecution or inclination, withdraw from the world. They are the salt and light,—namely, the life and light power. To keep this power, they must strive to be perfect even as their heavenly Father is perfect.

Salt. Used from early times to preserve and season articles of food. Believers are the spiritual salt, seasoning and preserving the world from moral corruption. **Savour.** Became tasteless, i. e., lost its seasoning power. This occurs when the Word is no longer preached, when men are not called to repentance, and when Christians have become indifferent.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Bushel. Stands for a Roman measure, a little smaller than our peck. **Candlestick.** A lampstand, usually set on the floor during meals; when not using the light, a measure was often placed over it to preserve the flame. A Christian must show forth his Christianity.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Good works. This confession must not only be in word, but must shine through a man's whole life and actions. All good works originate in faith, which is the foundation of his membership in the kingdom. True faith cannot but produce good works, even as an uncovered lamp cannot but give light. **Glorify.** The notice of men is not to be directed to you, but to your good works, which redound to the glory of God; He is the author of the grace which you manifest.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

A PRAYER.—Almighty God, who knowest and searchest the heart, purify us from the dross of this world, that we may manifest Thy glory in true love toward Thee and toward our fellow men, through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. With what does Christ compare His disciples? 2. Against what does He warn them? 3. With what else does He compare them? 4. Where do men place a light? 5. Why should they let their light shine before men? 6. What had they often heard said? 7. What did Christ say to this? 8. What are they called who thus love their neighbors? 9. How does God show kindness even to evil men? 10. What is the concluding command of Christ?

II. Historical.—1. For what purposes is salt used? 2. What is the bushel referred to? 3. How was it used in connection with lights? 4. How did Jewish teachers pervert the law of love? 5. In what light did the Jews regard publicans? 6. What can be said of Oriental salutations compared with our own?

III. Doctrinal.—1. Dare a Christian flee from the world to the convent? 2. What power is a Christian to exercise in the world? 3. When does the salt of Christianity lose its savour? 4. How does true confession of Christ manifest itself? 5. What is the origin of good works? 6. What is the source of our love to our fellowman? 7. Can a believer become absolutely perfect in this life?

IV. Practical.—1. What is the first Main Lesson? 2. What is the second? 3. Why is a Christian influence always felt? 4. What does relaxed restraint often reveal? 5. Who needs the Gospel light? 6. Where can we learn to love our enemies? 7. What daily lesson should we learn?

On the Mount the Lord is teaching His disciples the truths of the kingdom of Heaven. He has just concluded the nine beatitudes, each of which begins with the word "Blessed." Now He tells His disciples that they are the salt and light of the world. As salt preserves and seasons, so their lives and teachings shall influence men. That this may occur they must keep their faith free from the world's corruption. As a light in a prominent place sheds radiance on all around, so their good works shall shine upon all men, and cause them to glorify the source of that light, God the Father.

Jewish teachers had falsely taught them to love their own people, and to hate all outsiders. "But," says Christ, "Love your enemies. If they curse you, bless them; if they show hatred, do them good; if they persecute you, pray for them." Even men of the world, sinners, treat those who love them with kindness. God's children must do much more, for every man is a neighbor to them. God in his love grants even the wicked many blessings. Strive then to become more and more perfect like God, whose children you are.

Matt. 5: 13-16, 43-48.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Said. By the teachers of the Law. **Love.** This first part was correct (Lev. 19:18). **Hate.** But this second part was an addition, contrary to the commandment. It was likely derived from the prohibition of mingling with Gentiles, who were regarded as enemies. **I say.** Love all men, even your enemies. Love them from the heart, for even your enemy is your neighbor; wish them well; assist them; pray God to forgive them and to turn their hearts. **Despitefully.** Insultingly, with malice.

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

Children. Who must resemble the Father in disinterested tender love to all men. **Maketh.** An instance of God's love and kindness, even to the evil and unjust. **Reward.** Either from God or man. Love to our neighbor proceeds from love to God, which is the fruit of faith. Christian love does not seek reward. God has done so much for us, that our love to Him cannot but manifest itself. **Publicans.** Who were considered the grossest sinners by the Jews. **Salute.** Oriental custom demands more friendliness in salutation than our own.

48 **Be ye therefore perfect, even as your Father which is in heaven is perfect.**

Perfect. Seek to become more and more perfect. God is perfect; God is love; let that love dwell in you. We cannot become absolutely perfect in this life (I John 1:8), because of our corrupt nature; but we are to strive day by day to draw nearer the goal of perfection (Phil. 3:12-14).

DAILY BIBLE READINGS.

Monday.—Gen. 8:10-22, The New Covenant.
Tuesday.—Gen. 11:1-9, Confusion of Tongues.
Wednesday.—Gen. 12:1-9, The Journey of Faith.
Thursday.—Gen. 13:1-18, Parting of the Ways.
Friday.—Gen. 14:8-24, Melchizedek.
Saturday.—Gen. 15:1-21, The Covenant with Abram.

THE STORY APPLIED.

MAIN LESSONS.—1. If we are sons of God, it is expected of us to be perfect like God. 2. We are to flash out a light of purity and love every time we come into contact with the people around us in our daily life.

v. 13. **Salt.** White, savory, penetrating; pure, sweet, sweetening. This is our character, then will come the mission. Have the Gospel in yourselves; then you will diffuse it. A Christian's influence is always felt, for he seasons all his actions with the salt of Christianity. **Good for nothing.** Christians, when away from home, often throw their confession into the mire. Relaxed restraint reveals the false disciple. **Underfoot.** Even worldly men despise a sham Christian.

v. 14. **Light.** The world needs it; millions of heathen are waiting for it; your community has not enough of it. You are to reflect it. Think! God makes you His helper.

v. 16. **Let your light shine.** In itself bright, it brightens everything it touches. How much is it? If it be little, increase the fuel. What you know by head, heart and life, of the Gospel, of sin, and the Saviour, let it be known by word and deed. **Glorify.** The glorious final end of Christian life.

v. 43. **Heard.** Do not forget the holy lessons of earlier days. **Hate.** Love is the law of the kingdom of heaven; hate applies to sin and the kingdom of darkness.

v. 44. **Love—bless—pray for.** Such behavior toward such people marks the Christian gentleman or woman. He who would learn this verse, must daily live under the Cross on Calvary.

v. 48. **As your Father.** A high aim forbids a low attainment. Here is the Christian's daily lesson. Draw nearer to God this day. Ask your soul at the close of each day, "What progress have I made?"

For the Teacher.

By Rev. H. K. Shanor, Prof. W. Wackernagel, D.D., Rev. F. A. Kaehler, D.D., Prof. J. Sander, Rev. M. J. Bieber, Rev. J. F. Lambert, and by Rev. J. W. Early.

Matt. 5: 13-16, 43-48.

THE INFLUENCE OF CHRISTIAN LIVING.—Christians are the preserving, enlightening power of the world. As they are called to activity they need to maintain their preserving character and give opportunity that their enlightening influence may be exerted.

The Christian's nature is to show itself in all his relations to fellow men. If they are the sons of God they must show a loving spirit, since He is love. Hatred cannot have its source in Him. If we are the sons of God we are so to live that His goodness will be reflected in us.

We are to pray for our enemies that they may become with us sons of God. That means we are to pray for the removal of the evil which makes them our enemies.

The standard of Christian living is not furnished by earth, but by Heaven. Since we are sons of God our development must be in the direction of love. To develop the spirit of love and show it toward men is to develop and show the Godlike.

13 Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Ye are the salt, etc. Salt has always been very extensively used for preserving and seasoning purposes. If it were not for the righteous, the world would long ago have gone to ruin. If ten righteous persons could have been found in Sodom and Gomorrah the cities would have been spared.

Of the earth. Not simply of a narrow circle at home, but of the nations at home and abroad.

Lost his savour. Lost wisdom: the effective acquisition and judicious application of sacred knowledge; constant firmness and decision in sacred opportunities. "With the word salt, Christ indicates what the Christian's, and especially the preacher's office is to be" (Luther).

14 Ye are the light of the world. A city set on a hill cannot be hid.

Light. He, the Sun of Righteousness, who gives light to benighted ones, warmth of love to the chilled under oppression, growth to those with whom the winter of barrenness is passed, asks of His believing Church, in whom He, through Word and Sacrament, has restored the divine image, that she shall be at least a light before which others may not stumble, but may see and be ignited with love and devoted service.

City. Scripture frequently speaks of the Church as being the city not to be hid. She is built upon the rock which is Christ.

Luther: "Christ means to say: 'If you wish to be my preachers, you must be really prepared to take your place publicly and stand up before the world, that you may be readily seen and openly heard, concealing nothing or hiding it under the bench, that you ought to preach, neither keeping silence nor speaking out of love to any one.'"

15 Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

Put light under bushel, etc. There were many persons in the time of Christ, who believed in Him, but who did not follow after Him, nor publicly confess Him, either because they were ashamed or afraid, e. g., Nicodemus, who came to Jesus by night (John 3:2). The rulers and more prominent among the Jews, ridiculed and persecuted all such as publicly professed their faith in Him, e. g., the young man who was born blind (John, ch. 9). True disciples will not conceal their faith in Christ but in all humility let it shine before the whole world.

16 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

If professing Christians were more careful at all times to live a proper Christian life, and more diligent in good works, Christianity would have a much greater power and influence than it even now has.

Luther: "It is as much as to say: They will try to obscure your light, and will not endure it; but only be bold and in good heart against them, so that you may accomplish only this much, that you do not creep under the bushel, but perform honestly the duties of your office, then I will see to it that they shall not thus obscure it. For this is certain, so long as a Christian preacher stands at his post and does his duty, and can despise the world's abuse, the office, too, must remain, and the Gospel cannot fall, because there are still those remaining who hold to it; as there must be some abiding evermore, even to the last day." . . . Your good works are such as faith performs and that cannot be done without faith. For by good works here Christ means the practicing, illustrating and confessing the teaching concerning Him, and suffering for doing it; for He speaks of those works with which we shine. But shining is the proper office of faith or teaching, whereby we help others also to believe.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy;

The scribes taught and their hearers, in their racial pride, readily believed that the neighbor meant the fellow-Jew, whilst any one who was not a Jew was an enemy, whom to hate was right, and pleasing to God. But they

went further and said and thought that even a fellow-Jew who had trespassed against them, or was not of the same party, was an object of hatred by right. What the Law said with regard to strangers (Ex. 22) had become obsolete since the exile, but what was said in Deut. 23, with respect to the Moabites, was applied to all non-Jews. It suited their caprice.

44 but I say unto you, Love your enemies, and pray for them that persecute you;

Love is the true motive of all Christian action. Love affects the heart whence come the issues of life; *blessing* employs the lips, the overflow of the heart; and *doing good* busies the hands, the body, the instrument of the soul.

Luther: "Mark that Christ is speaking of what Christians, as Christians, are to do for the sake of the Gospel and their Christianity. Thus, if some one hates me, envies, slanders or persecutes me for the sake of Christ and of the kingdom of heaven, I am not to hate, persecute, slander and curse him in return, but to love, benefit, bless him and pray for him. For a Christian is a man who knows no hatred or animosity at all against any one, has no anger or revenge in his heart, but simply love, mildness and beneficence; just like our Lord Jesus Christ and our heavenly Father Himself."

45 that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

Children resemble the parent not only in outward appearance, but in the manner and matter of thought and expression. The Father's children live in a divine atmosphere and go on unaffected by the trifles floating beneath their feet.

God's temporal blessings come upon the righteous and the unrighteous. Both the former appreciate these blessings and give thanks and praise; the latter are unjust in not recognizing and confessing the Author of their blessings. With them God will have an account to settle in the world to come.

46 For if ye love them that love you, what reward have ye? do not even the publicans the same?

The "publicans" were the tax-collectors employed by the Roman syndicate farming the revenues of the provinces. The renters of the taxes were not hated as much as the collectors, who were Jews, lending their services to the oppressors of the people, and were suspected of extortion and bribery. The nationalistic Pharisees treated them like traitors and blasphemers. The worst they said of Christ was that He was a "friend of publicans and sinners."

47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

Salute—greet, wish well. It is easy to invite those who invite us, and to associate with those of our own circle. But Christians assist those who cannot return the favor.

The "brethren" were the Jews; he who was not a Jew, was not saluted, and if a Gentile (from Gens, "clan"), was considered unclean. The Jews spoke of the 70 Gentile nations of the world. The Roman yoke caused them to hate heathen fanatically.

There is no virtue in being good for the sake of gain or temporal comfort; but if for conscience and principle's sake a man obeys the law of love, then his light grows bright like the Father Himself.

48 Ye therefore shall be perfect, as your heavenly Father is perfect.

Perfect. For Jesus' sake this is possible. Jesus restored the divine image, elected the obedient believer to be His co-heir and brother, and freely pours into him all the graces of perfect childhood. This perfection is a perfection by faith (Col. 1:28).

Luther: "How are Christians to be perfect? Answer: We are not to be or become perfect, so as not to have any sin, as they (monks, nuns—or our perfectionists) dream about perfection; but to be perfect means, here and everywhere else in Scripture, that in the first place the doctrine that we hold be entirely correct and perfect, and then, that the life also be directed and move accordingly; as here this doctrine is that we are to love not only those who do good to us, but also our enemies. . . . Christ demands a whole, undivided love, so that one loves and benefits his enemy, as well as his friend. . . . If the life does not fully accord with this, as indeed it cannot, since flesh and blood constantly hinder, that does not detract from the perfection: only so that we strive after it, and daily move forward in it, in such a way that the Spirit is master over the flesh, and holds it in check, keeps it under and restrains it, so that it does not have an opportunity to act contrary to this teaching."

APPLICATION.—If we say we love Him, because He first loved us, do we speak truly if we do not love our fellow-men, and prove our love by laboring unceasingly for their good? Yet herein is the genuineness of our faith shown, that we strive to imitate Him in laboring for the good of all our fellow-men.

"The most glorious work is imitating God in forgiving our enemies—overcoming evil with good." "It is God's nature to *forgive injuries* . . . and to do good to the evil and unthankful, and it will be ours to be like him. We that owe *so much*, that owe *our all*, to the divine bounty, ought to copy it out as well as we can."

"They who promise themselves a reward above others, must study *to do more than others*."

Bible Class Department.

LESSON OUTLINE.

I.—THE CHRISTIAN IS TO BE THE SALT OF THE EARTH.

The mission of salt is to arrest corruption and to impart flavor. The children of the Father must have the Holy Spirit's influence to purify their hearts, to sanctify their lives, to make them acceptable in God's sight. But if they allow the carnal things of this world to influence them they cease to be influenced by the Spirit, they are cast out (A. F. Siebert).

Salt stands for the preservation of the world. Ten righteous men would have saved Sodom (E. Aug. Miller, Esq.).

II.—THE CHRISTIAN IS TO BE THE LIGHT OF THE WORLD.

Jesus says, "I am the Light of the world" As we become children through Him, the Son of God; so we become light through Him the true Light. Light must shine. The light that Jesus imparts is love, and the shining of that light, the good works that flow from love (A. F. S.).

III.—HOW TO EXERCISE THIS PRESERVING INFLUENCE AND REFLECTING POWER?

As salt whose operation is quiet and unseen, love and pray for not only your friends and neighbors, but your enemies and haters also; as light bless and do good to them (E. A. M.).

Good works are not the cause but the fruit of justifying faith. As such they serve not only as marks to distinguish believers from unbelievers (Matt. 7: 17, 18), but also as means whereby God is glorified. Thus the Gospel is given that concrete form whereby *others* seeing our good works are also led to glorify God. Christians are therefore charged to be the salt that savors and the light that lightens (v. 13, 14). What specifically belongs to the Church and is made the duty of believers is not then to be left to those not of the kingdom and to organizations that are indeed often hostile to the kingdom. Men's hearts are not won for the Gospel where those who bear the Christian name cease to do good works. Both in gratitude to their Lord and to win others to His side believers must always esteem it their peculiar privilege in His Name to do good to all men (J. F. Ohl, Mus. Doc.).

FOR SPECIAL STUDY AND COMMENT.

1. State and disprove the doctrine of human perfection.

2. Give Scriptural incidents illustrating the love of enemies.

3. In the light of the Saviour's teaching how can you explain the imprecations upon enemies found in some of the Psalms (e. gr. Ps. 109)?

4. Study the Beatitudes.

LIBRARY REFERENCES:—We would recommend as good supplementary reading especially for our young women some of the "Annals of the Institute of Protestant Deaconesses."

For the Teacher of the Little Ones.

BY MRS. C. W. FOSS.

Christ says in our lesson to-day that His followers are the salt of the earth. We all know some of the uses of salt. It is to season with and to keep things from spoiling, isn't it? That is just what Christ means that we should be. We should make the world better and preserve it from becoming altogether bad.

Christ also compares us to a city built upon a hill and to a light that is useful, that lights up the way so that no one need stumble or fall. I think Christ meant a great deal by calling us lights. You know people usually pay no attention to the kind of candle or lamps or gas or electric jet that furnishes light for their use. They simply think how light and bright it is and then they think of the goodness, the kindness or the thoughtfulness of the one who has thus placed it for their use or pleasure. So we are to be simply bright lights in the world that attract attention, not to ourselves, but by our usefulness, by our pure, clear light, lift men's thoughts to our Father in heaven.

The last half of our lesson tells us how we are to be lights in the world. It is by loving our enemies, blessing them that curse us, doing good to them that hate us and praying for them that despitefully use us and persecute us.

What a very, very hard thing that is to do! I think it will take most of us a whole long life-time to learn that one little lesson and we will have to keep very close to Christ all the time and ask Him many, many times to come and rule in our hearts and make them like His, or we shall never even begin to learn it. Have you ever thought, little children, how very hard it would be to be just as kind and good to the little boy or girl who is always mistreating you as you are to the one who plays nicely with you and whom you love without trying to? You all, I hope, pray for your mammas and papas and those you love best, but I wonder how many of you ever think of praying for those who are unkind to you and for the little boys and girls who steal your colored pencils, and the nice apples from your desk at school. It is for these Christ teaches us to pray that we may become like our Father in heaven, for "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." What an example for us." I hope that every time any one of you thinks of trying to "get even" with those who mistreat you this verse may keep repeating itself to you.

The Lesson in Line and Picture.

BY REV. A. B. MARKLEY.

The preacher comes to the application. A practical preacher makes a practicing people. The Lord lets all understand what they are to be and do, as well as what to believe. He describes the blessed character and what it will effect in the world. They are the true benefactors of the world.

The preacher compares Christians to salt, which is to season and preserve. Humanity is corrupt, but this salt sweetens it. Society is insipid, but this salt seasons it. The world is perishing, but this salt preserves it. There are many examples of exceeding corruption given in the Bible—Before the flood (Gen 6 : 11, 12), after the flood (Gen. 8 : 21), David's time (Ps. 14 : 3), Isaiah's day (Isa. 1 : 5, 6), Paul's experience (Rom. 1 : 18 f). But there are also examples where a few righteous did or might have saved a wicked community — Sodom, Gideon and his 300 men, Israel and the "7,000 who had not bowed the knee to Baal," Rome, Reformation.

Perfect Children of the Father.

Believers are a light, or "light-bearers." Where there are no Christians, we have the dark countries, or dark continents. Christian nations are "enlightened," not by the wicked people, but by the believers living in it. God wants me to shine like a light-house as a guide to others, and not to shut up my light, like a monk or nun in a cell.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

This and the following four lessons are from the Sermon on the Mount. In a prior lesson, we considered that assertion of Christ that He came to fulfil the law. In this sermon, the key-note of which is love expanding into the Fatherhood of God and the brotherhood of man, the Master shows how and wherein the perfect law of God may be completely fulfilled. Show how the *Thou shalt nots* of Sinai are interpreted and enlarged by the *Thou shalts* of this Gospel of Christ. Explain how the religion of that day had degenerated into one of ceremony and formalism. This sermon shows religion to be a matter of the heart and life. This will lead up to the beginning of the lesson where Christ compares the truly religious to, first, salt, and second, a light. Salt—its use and purpose,—show how Christianity is like it. A light—"see your good works"—it cheers, directs and inspires. This can be exemplified in many ways. Note, it does not say that they will hear your good words or your long prayers or great confessions but see your good works. A man by his example can preach a far more eloquent sermon than by his lip. Not those that say, "*Lord, Lord,*" but those that *do* the will of the Father, are letting their light shine. We need to impress this lesson so frequently and forcibly.

THE CHURCH YEAR.—Which Sunday is this? **School:** Second Sunday after Epiphany. What is the Gospel for today? **School:** Jesus Turning Water Into Wine. Where is the Gospel written? **School:** John 2:1-11. What is the Epistle for today? **School:** Our Christian Duty. Where is it written? **School:** Rom. 12:6-16.

THE CATECHISM.—1. WHAT IS THE EIGHTH COMMANDMENT? **School:** THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR. 2. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS NOT DECEITFULLY TO BELIE, BETRAY, SLANDER, NOR RAISE INJURIOUS REPORTS AGAINST OUR NEIGHBOR, BUT APOLOGIZE FOR HIM, SPEAK WELL OF HIM AND PUT THE MOST CHARITABLE CONSTRUCTION ON ALL HIS ACTIONS.

THE REVIEW.—1. What was the Subject of last Sunday's Lesson? Recite the Golden Text. Where was the Lesson written? 1. What are Christians called? 2. How are they to prove this fact? 3. What is the new commandment Jesus has given to us?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

PURITY IN HEART AND HOME.

Summer, A. D. 28. Mt. of Beatitudes, near Plain of Gennesaret.

YE have heard that it was said by them of old time, Thou shalt not commit adultery:

Said. Your teachers have referred the Sixth Commandment, just like the Fifth, to outward acts, but I will show you its full meaning. **Adultery** (Ex. 20:14). Read the meaning of this Commandment in the Catechism. It refers to purity in heart and home, among all stations and conditions of men and women.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Right eye—right hand. The more highly prized of the eyes and hands. The eye brings temptations to the heart; the hand receives them. They here are the images of powerful and dangerous temptations. **Offend.** The word stands for "falling into a baited trap." **Pluck—cast.** Not the actual members, but the offending members, namely, the temptations. This can be done by living through the Spirit (Rom. 8:13). Repentance, prayer for aid, and watchfulness are necessary. **Profitable.** Better to deny the desires of your corrupt hearts, than to lose the salvation of your soul, and face eternal punishment. Better to have the cancer removed, even though it be painful, than to allow it to kill you.

33 Again, ye have heard that it hath been said of them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Forswear. Swear falsely, perjure (Ex. 20:7; Lev. 19:12). **Perform** (Numb. 30:2; Deut. 23:21). Oaths were not absolutely required by religion (Deut. 23:22). The Jewish teachers falsely taught that an oath in which God's name was not used, was less binding. It is the frivolous and unnecessary use of the oath, which the Lord condemns.

A PRAYER.—Holy, Gracious God, who makest us both will and do those things which are well pleasing unto Thee, deliver us from all things hurtful to body and soul, through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. What commandment does the Lord take up? 2. What is to be done with offending members? 3. Why is it better to endure the pain of self-denial? 4. What saying does the Lord now quote? 5. What general rule does He lay down regarding oaths? 6. Why should they not swear by heaven? 7. Why not by Jerusalem? 8. Why not by the head? 9. What shall our speech be? 10. What does He say of "an eye for an eye"? 11. What does He say regarding giving and loaning?

II. Historical.—1. What is meant by "casting away the eye or hand" in our lesson? 2. What did the Mosaic law say regarding perjury and the performance of vows? 3. Were oaths absolutely required? 4. What was the false teaching regarding oaths? 5. Why did they swear by heaven, Jerusalem, or the head? 6. To what sphere did the law of retaliation only belong? 7. What was the Lord's conduct under a grievous insult?

III. Doctrinal.—1. To what spheres of life does the Sixth Commandment apply? 2. What kind of a heart does the Lord require? 3. What means can a Christian employ against temptations of the flesh? 4. Is the oath forbidden under all circumstances? 5. Why is it unnecessary in general? 6. How does the Christian look upon his property and money?

IV. Practical.—1. What is the first Main Lesson for today? 2. When is the sin of impurity already committed? 3. What must a Christian then do? 4. What is a second great evil of our day? 5. What does more than a simple yes or no imply? 6. Has a Christian the right to seek revenge? 7. Whose example should be our guide when we are made to suffer wrong? 8. What is the second Main Lesson?

The Lord is teaching the Law in its right meaning. The Jewish teachers had applied the sixth commandment only to actions. But it applies as well to their source, the evil desire of the heart. The home must not only be pure, but the heart must be chaste. The heart is the source of sins. Temptations must be cast away as soon as they arise.

Again the Lord condemns the practice of perjury. God's name is holy, and men should not profane it. Neither should they swear by other things, thinking that such conduct causes an oath to be less binding. Yes and No are sufficient. A Christian always speaks the truth, and so needs not an oath. Jewish justice said an eye for an eye, a tooth for a tooth. While the judges could sentence thus, yet no man dared personally demand this. Love to fellowmen has no room for such revenge. Do not withstand offences. It is better to return good for evil, than to return like for like. Gladly give to the destitute, who needs your aid; also be willing to loan to him who wishes to borrow. Love is the law of the Kingdom of Heaven.

Matt. 5: 27-30, 33-39, 42.

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Not at all. In private life, oaths are unnecessary. Legal oaths do not fall under this condemnation. The oath is a religious act, and as such had a divine sanction in particular cases (Ex. 22:11; Deut. 6:10; also Rom. 1:9; II Cor. 1:23, etc.). **Earth—Jerusalem—head.** By which they were wont to swear. These, also, are God's creations, and make an oath binding. Such frivolous and profuse use of God's name and creations is also a great evil of our day. It is a dreadful habit.

37 But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

Communication. Speech. **Yea, nay.** It is enough to speak the simple truth, an oath is unnecessary in our ordinary speech. **Evil.** What is more than the truth or implies irreverance, is from the father of lies.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Eye (Ex. 21:24). This law of retaliation applied only to the legal tribunal, not to private revenge (Lev. 19:18).

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Be not angry or revengeful; be ready to return good for evil. Love prompts such a course. **Smite.** The worst insult that could be offered. See the Lord's conduct under this very insult (John 18:22-23).

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Give. You are the Lord's steward. Share these with your needy brother. **Borrow.** The knowledge that you will not derive gain, dare not cause you to deny his request.

DAILY BIBLE READINGS.

Monday.—Gen. 17:1-14, The New Covenant.
Tuesday.—Gen. 18:1-15, The Oaks of Mamre.
Wednesday.—Gen. 18:16-33, The Fervent Prayer.
Thursday.—Gen. 19:12-29 Righteous Lot.
Friday.—Gen. 24:15-28, True Hospitality.
Saturday.—Gen. 24:49-67, Romance and Love.

THE STORY APPLIED.

MAIN LESSONS.—Blessed are the pure in heart: for they shall see God. 1. The law has a deeper meaning than that which the letter conveys. 2. Purity in life proceeds from purity in heart. Check the first impulse of evil.

v. 28. **Heart.** The choicest treasure which you can have, is a clean heart. This is what the Lord looks at; it is the spring from which thoughts and actions flow. Use the Bible-means to cleanse it. The Lord here denounces one of the great sins of our own time. Wherever the ear and eye wander, they find that which panders to this sin. **Already.** The sin is committed when the thoughts are allowed to dwell on sensual things. Christians, guard your thoughts. Avoid every form of evil as you would a pool of filth.

v. 29. **Pluck—cast.** When you have laid hold on your sin, get rid of it, being sure that you can do so only by strong effort. God's punishments are just as sure to be fulfilled as His promises.

v. 33. **Forswear.** Perjury is so common, that many forget how sinful it is, and what its consequences! **Oaths.** The Jews were afraid to pronounce the name of God. But, alas! how frequently is that name on men's lips. Young and old seem to think they cannot speak without cursing. This is the second great evil of our day.

v. 34. **Not at all.** Speak the truth always. Constant affirmation of your sayings by an oath, leads men to suspect your truthfulness.

v. 37. **Yea—nay.** Simple speech is strong. Keep your lips sweet for God's kiss.

v. 38. **An eye for an eye.** "I am going to get even with him yet." This Jesus by word and example forbids. You as a Christian have no right to inflict punishment upon an offender. Let the long-suffering and mercy of God to you be an example in your dealings with fellow-men.

For the Teacher.

By Rev. G. W. Sandt, Prof. Wm. Wackernagel, D.D., Rev. J. F. Lambert, Rev. M. J. Bieber, and by Rev. J. W. Early.

Matt. 5: 27-30, 33-39, 42.

PURITY IN HEART AND HOME.—There is no soft, silken teaching in this lesson. The Saviour strikes at the root of two great sins,—impurity and profanity. He tears to shreds certain webs of nice distinctions, which Pharisees had made to hide sin. He traces sin from its top-most branch to its very root—from adultery in act to adultery in thought,—from perjury to the mildest form of profanity. Some people treat sin as poor farmers treat weeds—they mow them off and leave the roots stick. Jesus would have us tear up sin by the roots. All sin begins with lust—evil desire. Right here, in the secret recesses of the heart it must be dealt with to be overcome. But the work of overcoming sin is costly. Surgery is never as agreeable as it is necessary. The diseased eye of lust, which tempts men to sin, must be plucked out; the hand which so readily obeys what lust commands, must be cut off. Nor let it be forgotten, that to allow sin to reign, is far more costly than to overcome it. In Heaven there is no impurity or profanity, and they who allow room for these sins in their hearts, cast aside their hopes of Heaven. Hell is the dwelling place for those who love sin. "They that sow unto the flesh shall of the flesh reap corruption." On the other hand, "Blessed are the pure in heart, for they shall see God."

27 Ye have heard that it was said, Thou shalt not commit adultery;

It was said. In that which God forbids men want to be very careful to observe only a literal interpretation, nothing beyond; and in that which God commands men will pervert the letter to suit their own fancy or bias.

The Sixth Commandment is the foundation of the purity of the home. But the Jews kept the body cleaner than the heart. They obeyed the letter of the law more than the spirit.

[Note to teacher.—This verse is omitted from the Scholar's text. Each teacher must determine for himself what will be profitable and what harmful in speaking to his own class.]

28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery, with her already in his heart.

Looketh. To look to admire, to emulate good qualities, to provoke to love and good works, is no sin; but to look to lust breaks the Sixth Commandment, and is no less than an evil deed.

In his heart. He who says, "My son, my daughter, give me thy heart," cannot accept anything defiled and unclean. Lust desecrates the temple of the heart. The conclusion is obvious.

"Thoughts are loud enough to be heard in heaven." If a person would not think wrong he would not do wrong; hence a lustful desire is adultery in God's sight.

"It may not be possible to prevent the devil from shooting into the heart evil thoughts of lust. But then take care that thou dost not allow such arrows to stick there and grow fast, but tear them out and throw them away, and do as was taught by one of the Christian fathers, who said: 'I cannot prevent a bird from flying over my head; but I can easily prevent it from making a nest in my hair, or biting off my nose.' Thus it is not in our power to prevent this or some other temptation, so that thoughts do not occur to us; if we only stop with their occurring to us, so that we do not admit them, although they knock for admittance, and prevent their taking root, lest they might lead to consent and a purpose to sin" (Luther). Probably the causes of most divorces are to be found in the transgression of this command of the Saviour. Such divorces are condemned by God.

29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

Used figuratively, cut off injurious surroundings, companions, books, etc., that tempt the eye. Better suffer the inconvenience or pain of temporal self-denial than eternal ruin. "Mortify your members" (Col. 3: 5).

30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

Right hand. Symbol of power and pleasure. Rather have less honor and gratification than corrupt and destroy the soul.

Pluck it out—cast it off, indicates the sincerity of this language. Can one member defile the whole body? A thief is imprisoned because he broke the law, although the clause on lying, etc., remains untouched. So he who lusts through the eye, or the hand, defiles the man, not only a part. When the finger is sick the whole man suffers.

History tells us of men who literally plucked out the right eye and cut off the right hand, and yet could not kill the lust and evil desire of the heart; on the contrary, inclination became fiercer. It is the destruction of the inclination to which the Saviour refers in this striking way.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Forswear. To pervert truth, whether by word or deed, means to forswear. Before God nothing is indifferent. The Pharisees constantly sought to explain away what was contrary to the will of the natural man.

Forswear. Swear falsely. Perjury is a two-fold evil. It calls God's wrath upon the perjurer and defeats justice.

But shalt perform unto the Lord thine oaths. Personal, and not to be connected with per-

jury. It should be performed if not made in passion, under compulsion or excitement. The Lord refers here to a precept formulated by the scribes from Ex. 20:7; Num. 30:3; Deut. 5:11; 23:21-23. The Jews were (and are) given very much to swearing; they, however, thought that it did not matter much, if they, instead of using the name of God Himself, took the name of heaven, and earth, and Jerusalem, and Moses, for then they could not be accused of perjury.

34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

Swear not at all does not mean what it seems to imply. Heb. 6:16-17; Rom. 1:9; II Cor. 1:23; 11:31 permit an oath. Such swearing as the Lord is referring to as customary among the Jews is not to be done at all.

35 nor by the earth, for it is the foot-stool of his feet; nor by Jerusalem, for it is the city of the great King.

"The earth is the Lord's," and therefore not an object of profanity.

Jerusalem was a term for holiness and not for blasphemy.

36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

By heaven—earth—head. There is no escape from the responsibility. As thou shalt not make any graven image, or likeness of anything in heaven, earth, house of God, or thyself, so thou shalt not seek to escape the responsibility of an oath by the use of any creature. Thy words and thoughts shall re-echo from the distant plains of eternity into the judgment scene either to approve or condemn.

Luther: "Christ does not wish to interfere with the secular authority and ordinance, nor to detract at all from the powers that be; but He is preaching here only for the individual Christians, how they are to conduct themselves in their ordinary life. Therefore we are to regard the swearing as forbidden in exactly the same sense as the killing and the looking upon as desiring a woman. Killing is right, and yet also it is wrong; to desire a man or a woman is sin, and it is not sin; but in this way, that we rightly distinguish both, namely, that it is said to you and to me: If you kill, you do wrong; if you look at a woman to desire her, you do wrong. But to a judge He says: If you do not punish and kill, you shall yourself be punished; likewise to a married man or woman: If you do not cleave to your spouse, you do wrong."

37 But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one.

Yea—nay. Refrain from the evil habit of empty talk (Matt. 12:36). Buy the truth as a precious possession.

"Jesus teaches that the necessity of taking an oath is only the consequence of evil or sin. If sin had not come into this world, there would be no need of an oath—every man would tell the truth, the whole truth, and nothing but the truth; and every man would believe what his fellow-man says. And this state of things is the ideal to which the followers of Christ should seek to attain. At least among themselves, Christians should not swear at all; their yes and no should be reliable and sufficient" (Dr. Stellhorn).

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

The judges of the local courts in Israel were instructed to punish evil-doers against life and limb of fellow-men, according to the law of retaliation (which obtains in the East to the present day): "Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." This law was misconstrued by the scribes into a permission of private revenge ("vendetta," family feuds).

39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

Resist not evil. As a Christian live in an atmosphere too high and divine to be harassed by the trifles of earth. Behold Jesus (Jno. 18:23) and Paul (Acts 23:3; 17:37), and learn what this means. He who strikes back does not win an enemy, but throws himself into the hands of the judge, whose authority to punish he takes into his own hands.

42 Give to him that asketh thee, and from him that would borrow of thee turn thou not away.

No one dare allow his brother to perish, be he a friend or foe. If thine enemy hunger, feed him.

Borrow does not mean that we should overlook the fact that he may waste his goods in riotous living; or that he may not be able or willing to return thy property. Acts 3:2 and Ps. 109:12 show that we may use proper discretion in this matter. Because many are unreliable, we dare not refuse the worthy, nor the unworthy who repent.

APPLICATION.—Purity, Reverence, Love—are the three virtues brought to our attention in this lesson. How much the peace and the happiness and salvation of all will be promoted by their practice!

There is great need of this teaching in our day, and we must not forget that it is not the mere outward polish of polite intercourse, and the outward observance of moral precepts, but the inward purity of the heart, in thought and desire; the inward fear and love of God, and the kindness which springs from an earnest desire to see our fellow-men happy, that is required.

Bible Class Department.

LESSON OUTLINE.

I.—PURITY OF LIFE.

The lustful eye has ever the impure thought, the unclean heart back of it. Thus David eyed Bathsheba, the elders Susanna. Such looking is adultery even if it go no further. Better lose the eye that leads thee to offend, or the hand that reaches out for the forbidden fruit, than to perish forever (A. F. Siebert).

II.—PURITY OF SPEECH.

Thou shalt not forswear thyself, swear falsely i. e., either against thy neighbor or thyself. The pure heart leads to no exuberance in speech. He that calls God to witness unduly in his daily words and actions is swearing falsely in taking God's name in vain. The Lord is not referring to the judicial oaths. He Himself took the oath before the High Priest. He refers to the abuse of God's name, so common to this day in the East (A. F. S.).

III.—FRUITS OF PURITY.

(a) *Forgive.*—Revenge is violation of the 5th Commandment. The law does not revenge, it punishes. When man takes law in his own hand, it is revenge. "Lynch law" is murder (A. F. S.).

(b) *Give.*—We are to assist our neighbor in danger and want.

The Word of God throughout teaches the duty of giving, but it does not teach an indiscriminate giving. The apostle Paul distinctly declares, "if any will not work, neither should he eat." Wisdom as well as love, must therefore enter into our giving. The indiscriminate charity of the Church of the Middle Ages did not lessen pauperism, but increased it to such an extent as to call for State interference. To regulate charity and to prevent imposture is the object of the "Charity Organization Societies" in recent years formed in so many large cities" (J. F. Ohl, Mus. Doc.).

FOR SPECIAL STUDY AND COMMENT.

1. The second, fifth, sixth, and eighth commandments.
2. Give Biblical illustrations of the violation and observance of the principles taught in this lesson.
3. Study the Constitutions and Methods of "Charity Organization Societies."

LIBRARY REFERENCES:—"*The Ten Commandments,*" by William Dallmann, pp. 122-144; some excellent illustrations bearing on this lesson will be found in "The Illustrated Catechism," by Rev. P. Anstadt, D.D., York, Pa. On "Forgiveness" see Luther, Seiss and Loy on the Gospel for the Twenty-second Sunday after Trinity. "American Charities," by Amos G. Warner, Ph.D., T. Y. Crowell & Co., N. Y., pub., is a comprehensive work on the subject of charities.

For the Teacher of the Little Ones.

BY MRS. C. W. FOSS.

Have you ever thought, children, how different this world of ours is now, from what it was before God Himself came and lived in it in human form? People then thought that they were quite good, so long as they did no very sinful deed; but Christ has taught us that it is just as wicked in God's sight to think sinful, impure thoughts as to do sinful, impure deeds. The one makes our hearts just as bad, just as corrupt as the other, and it is with our hearts as much as with our lives, that God has to deal. Besides, if we had no wicked thoughts, we would surely do no wicked deeds, for the thought comes first, the deed afterwards.

Sometimes other boys and girls come to us and tell us bad stories. Never listen to or tell bad stories.

Neither should we swear at all, for are not the heavens God's throne, and the earth His footstool, and what have we that we have not received of Him? Why should such helpless creatures as we say such great things? We who cannot change the color of one single hair of our heads even. We should try to understand God's greatness and our own smallness and let our conversation be honest and truthful and free from exaggeration.

You little children know, that when another child strikes you, you at once strike back again. That is just what the whole world is doing and has been doing from the time of wicked Cain to our own day. But Christ who came into the world not only to redeem it, but also to transform it, has told us that when we are mistreated we should not fight for our rights, but patiently submit to wrong. More than that, He has shown us just how to act when we are persecuted, for never was any one so shamefully mistreated and abused as was Christ Himself; yet He never once defended Himself although He was God Himself and had power to do anything He wished. He wanted to teach us a lesson. He wanted to have us grow better and nobler all the time, so that we may feel at home with Him in heaven. And in order that we may feel so we must let patience and kindness, not bitter feeling and anger, rule our actions. We must give to those who in need ask help of us, and cheerfully lend to those who would borrow of us, and in everything possible treat others as we would have them treat us. We must try to grow like Christ both in our thoughts and in our lives.

The Lesson in Line and Picture.

BY REV. CHAS. L. FRY.

This picture represents the Saviour in the act of pronouncing His benediction upon this lowly, loving home, where purity and charity reign. He is a daily visitor and always sure of the door being opened wide in welcome. Never does He pass without pausing at least long enough to cheer both parent and child with His helpful salutation. Be it ever so humble, there is no place like a home in which conjugal chastity, parental affection and filial devotion dwell. No worthy poor man, if a Christian, would ever be turned away hungry from this door, any more than Jesus Himself in whose name he asks help. The awful sin of adultery, which makes such terrific havoc with all domestic peace and happiness, would no more be given room for one moment even in remotest thought, than the crime of murder. Both purity and charity must be heart-qualities before they can be home qualities. As each one of us thinketh in his heart, so is he in the Master's omniscient eye. "Blessed are the pure in heart."

Purity in Heart.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

This lesson is part of the Sermon on the Mount, the central thought and truth of which is love. The divine truths naturally divide themselves into three distinct thoughts.

First. Sin consists not alone in the outward act, but also in the inward thought. Explain how the heart is the centre of the natural life. From it comes that which builds up and constitutes our physical being. As is the condition of the blood pumped from it, so is the whole physical life. The outward act is the mere effect of the inward thought or desire.

Second. Guarding the lips. In this connection, I would not consider so much (especially with smaller classes) verses 33, 34, 35 and 36, but the one verse 37, teaching a lesson against profanity and all useless and profitless talking. Especially emphasize the lesson of purity in our talk. Impure stories and obscene remarks are so frequently indulged in that we need to teach this lesson.

Third. Christian forbearance. To suffer often requires more courage than to fight.

THE CHURCH YEAR.—Which Sunday is this? **School:** Third Sunday after Epiphany. What is the Gospel for today? **School:** The Leper and the Centurion. Where is the Gospel written? **School:** Matt. 8:1-13. What is the Epistle for today? **School:** How to Live in Peace as Christians. Where is it written? **School:** Rom. 12:16-21.

THE CATECHISM.—1. WHAT IS THE NINTH COMMANDMENT? **School:** THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE. 2. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS NOT TO DESIRE BY CRAFTINESS TO GAIN POSSESSION OF OUR NEIGHBOR'S INHERITANCE OR HOME OR TO OBTAIN IT UNDER THE PRETEXT OF A LEGAL RIGHT, BUT BE READY TO ASSIST AND SERVE HIM IN THE PRESERVATION OF HIS OWN.

THE REVIEW.—Name the Subject of last Sunday's Lesson. What was the Golden Text of last Sunday's Lesson? Where was it written? 1. What interpretation does Jesus put upon the Sixth Commandment? 2. How also the Eighth Commandment? 3. How are we to treat one another?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Texts.

ALMS AND TREASURES.

Summer, A. D. 28. Mt. of Beatitudes, near Plain of Gennesaret.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Take heed. Having warned against the false doctrines of the Pharisees, the Lord now warns against the false notions of their so-called righteousness. This consisted of alms, prayer, and fasting. **To be seen.** This was the real motive. Hence to God mere mockery, which could claim no reward, either in this or the life to come.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hyprocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth.

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Alms. An act of benevolence. **Sound.** Do not shout your deeds into men's ears, so that they attract public attention. **Hypocrites.** Pretenders of piety; who are not what they appear to be. **Synagogues.** Where the alms were collected; in the streets the distribution was made to the poor. **Have.** The only reward they receive is the applause and admiration of men. This they already have. **Hand.** The member which gives. Give alms so that all feeling of pride or desire of display is wanting. The source of good works is faith; and faith looks to God, not to men.

16 Moreover when ye fast, be not as the hyprocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Fast. Not demanded in the law of Moses. But on the Day of Atonement the Israelite was bidden to "afflict his soul" (Lev. 16:29-34). Humiliation and penitence, more than external form, mark this act. The mode of subduing the flesh is left to the individual conscience. Yet "fasting and bodily preparation are a good external discipline" (see

A PRAYER.—O Lord, to whom all things in heaven and earth belong and who lendest them unto Thy people here on earth; may we strive to lay up for ourselves treasures in heaven where moth and rust do not corrupt, nor thieves break through and steal; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual. 1. What kind of alms-doing does Christ warn against? 2. What will this lose? 3. How did the hypocrites do alms? 4. What object had they in view? 5. How are the disciples to do alms? 6. How did the hypocrites fast? 7. How shall the disciples fast? 8. By whom is their fasting to be seen? 9. How will the Father reward them? 10. What does the Lord say of earthly treasures? 11. What of heavenly treasures? 12. Which does He bid the disciples to lay up? 13. What does He say of the eye and the body?

II. Historical. 1. In what did the Pharisaic righteousness consist? 2. Where were alms collected for the poor? 3. Where were they distributed? 4. Was fasting commanded by the Mosaic law? 5. On what days did the Pharisees fast? 6. What outward marks usually accompanied fasting?

III. Practical.—1. What is the source of all good works? 2. What are the marks of true fasting? 3. Is the manner of subduing the flesh prescribed to Christians? 4. What is true religion? 5. Whose merit alone causes our works to reap a reward? 6. What is the chief treasure of heaven for the sinner? 7. How do the treasures of grace come to us?

IV. Practical.—1. What is the Main Lesson for today? 2. Does God delight in all forms of alms-giving? 3. Against what feeling must a Christian guard himself? 4. What good deeds will be rewarded? 5. Why cannot a Christian wear a sad countenance continually? 6. What is the worst kind of poverty?

The Lord is advising His disciples to avoid the kind of righteousness, which the Pharisees practice. They do good works simply to make a show before men, and to win a name for piety. But such works are not good works for God looks at the spirit and not at the outward form.

When they give alms, they wish their deeds to be sounded out and seen in synagogue and street. The chief aim is glory from men; and this is all the reward they receive. Do your alms so that the left hand does not even know that the right hand is giving. Let it be a matter between God and yourself. Such giving God rewards.

When these hypocrites fast they look sad and disfigure their faces, so that men may surely know of their fasting. When you fast appear cheerful, with head anointed and face clean. Repentance results not in mourning, but in joy and peace.

Earthly stores easily decay. Heavenly treasures never fail or decay. If you gain them they will be yours forever. Set your heart on the things above. Even as the eye brings the sunlight to the whole body, so let your heart receive heavenly light.

Matt. 6: 1-4, 16-23.

Catechism, Lord's Supper). **Disfigure.** The Pharisees fasted on the second and fifth days of the week. Sprinkling ashes on the head, and refraining from the use of water and oil, usually accompanied it. The putting on of a sad countenance completed this mummery. Such fasting the Lord forbade (Mark 2:18, 19).

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

Wash. True religion is communion with God. Hence must display itself in cheerfulness and holy joy. **Secret.** Such fasting will not parade itself, but its holy emotions are too sacred for the eyes of men. **Reward.** Not because of fasting, but because of the holy sentiments of the soul. Only because of the merits of Christ, however, can any work really be good and worthy of reward.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 **But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;**

21 **For where your treasure is, there will your heart be also.**

Treasures. Stores of money or goods, which are subject to be destroyed or stolen. **In heaven.** Better are the riches which are not subject to decay nor diminution. Everything on the earth is perishable; heavenly treasures alone are abiding (Heb. 10:34). Chief of these, and the source of all, is the merit of Christ. Even on earth these treasures enrich the believer. The Holy Spirit, through the Word, grants them freely. **Heart.** Whatever is dearest to a man, in that he places his faith.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

Single. Normal. If the eyes are in good condition, they guide the whole body. If the soul allows itself to be guided by the light of revealed truth, then your condition will be happy and your life filled with spiritual light. But dense is the spiritual darkness where the soul refuses the light of truth.

DAILY BIBLE READINGS.

Monday.—Gen. 25:19-34, The Birthright.
Tuesday.—Gen. 27:26-40, The Two Blessings.
Wednesday.—Gen. 28:10-22, Visions in the Night.
Thursday.—Gen. 29:1-20, Love for Rachel.
Friday.—Gen. 31:43—32:1, Mizpah.
Saturday.—Gen. 32:13—32, The Prayer of Faith.

THE STORY APPLIED.

MAIN LESSON.—Do not do good or give to charity for display but to please God. Let your faith, not your vanity, urge you to them. Seek to win heavenly treasure rather than worldly goods. The former will never fail you.

v. 1. **Take heed.** "How" is as important as "What." Guard your manner as well as your measure. **Reward.** The Christian must not only do good works, but his doing must please God.

v. 2. **Alms.** God delights in a cheerful giver; yet giving must have the right motive; giving for display is an abomination to God.

v. 3. **Hand.** Guard your heart against spiritual pride. Remember that what you are, and what good you can do, is all due to the grace of God, and not to you.

v. 4. **Reward.** Only good works, such as were not done for reward, will be rewarded. **Secret.** Here is a "secret service" that brings high honor to him who engages in it.

v. 16. **Sad.** As the face is visible to man, so is the heart to God. He sees you to the heart. A long face is not always a mark of a contrite heart. Some faces are masks.

v. 17. **Anoint.** Our religion is one of joy. We cannot be mournful, for we have so much in which we must continually rejoice. God's grace is a perpetual fountain of joy.

v. 19. **Treasures.** How poor is the wealthiest when death comes! Earthly riches are good only for a time, and are easily lost; heavenly treasures enrich for time and eternity. Acquire them through Word and Sacrament. **In heaven.** The Christian's bank of deposit.

v. 21. **Where it is.** A good test of your spiritual condition. Where is your heart? The heart-beat tells the story of your real life.

For the Teacher.

By Rev. G. W. Sandt, Prof. W. Wackernagel, D.D., Prof. J. Sander, Rev. J. W. Mattern, Rev. J. J. Kline, Ph.D., Rev. J. F. Lambert, Rev. S. E. Ochsenford, D.D.

Matt. 6: 1-4, 16-23.

ALMS AND TREASURES.—In the last chapter, the Saviour warned against false doctrine; in this, He warns against false views of moral duty. If men would do deeds of righteousness, they must do them from right motives. Not what we do, but the spirit in which we do it, counts before God. They who have true charity in the heart need never try to show it. Charity, like light, is bound to shine and men will see it; but that soul has least light whose first concern it is that men shall see it for their glory. They whose first concern it is to "appear unto men to fast" never fast before God. We must give and fast that men may be blest and God glorified; otherwise, how little there is in it. Men can not truly give until they truly have something. Empty granaries have difficulty to make a show of fulness. Fountains that are dry send forth no water. Every soul must be filled from above before it can impart unto others. We must lay up treasures in heaven if we would have something that is worth giving to the world. It is a cheap thing to make a show of religion and to win the praise of men; but to possess the true riches—faith and repentance toward God, piety of heart and holiness of life—is wealth beyond the power of language to express.

1 Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father which is in heaven.

"This chapter contains the Lord's analysis of those three kinds of good works of which Pharisaism was especially proud, just as they are the boasting of Romanism today, viz., alms, prayers, and fasting" (Dr. Tholuck).

Take heed are words of warning, because the danger is so great and the sin is so common.

Alms. Deeds of mercy, especially to the poor.

Have no reward. Alms-giving is to bring its own reward. Doing alms is acceptable to our heavenly Father and pleases Him, but we cannot merit or earn heaven thereby. Nothing but faith in Jesus Christ opens heaven's door. Doing alms is a thank-offering.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

Sound a trumpet is to be understood in a figurative sense, based on the custom of heralds making public announcements, or on the trumpet which was sounded six times from the roof of the synagogue to usher in the Sabbath. We have corresponding phrases in modern languages. In English, "to blow one's own horn"; in German, "ausposannen"; so in French and Italian.

"Christ teaches us how to give alms, and says: If thou givest alms, have it not loudly reported, so that the whole town must know it and talk about it" (Luther).

Reward. God is not a hard Master when He says, "They have their reward," and so refuses to give them any.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

Thy left hand know, etc., i. e., make no display of thy good works. "This is just what St. Paul says in Rom. 12:8, 'He that giveth, let him do it with simplicity.' But to give with simplicity means that one does not seek thereby his own honor or reward, and is not influenced by any one; but he gives freely what he wishes to give, just as God gives daily, regardless of the thankful or unthankful" (Luther).

This is a proverbial expression, found also in classic and rabbinical authors. The Greeks called the two hands twin-brothers. The idea is that even the next in kin need not witness a kind deed; it is sufficient that God knows.

4 that thine alms may be in secret; and thy Father which seeth in secret shall recompense thee.

Alms—secret. Christ does not say that in itself it is wrong and displeasing to God to do good works in public. On the contrary, this may very often be the proper thing. Whenever a public occasion offers and thereby calls upon us to pray and to give alms, e. g., in our public places of worship, it is our duty to pray and give publicly. Christians need have no concern whether their good deeds are known to the world or not; their heavenly Father knows them all.

Shall reward thee openly. He Himself will reward—recompense—already here in part, fully and entirely in eternity.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

When ye fast. This fasting is to be conducted so that it affords blessings rather than a display of self-righteousness.

Hypocrite is a Greek word and means a theatrical performer and so came to mean "one who acts the part of another." In a Christian sense, therefore, one who pretends to be what he is not. Hypocrites are dishonest, mock God, and deceive themselves.

The only fast commanded in the Law was in connection with the keeping of the Great Day of Atonement (Yum Kippur). Other fasts were observed, however, in later periods of Jewish history until, in our Lord's time, the Pharisees carried the practice to an extreme. They fasted on the second and fifth day of every week and disfigured their faces by omitting washing and combing, and strewing ashes on the head.

17 But thou, when thou fastest, anoint thy head, and wash thy face;

When—fastest. Fasting is not forbidden, and if done in a true Christian manner may even be a "good external discipline." But it must not be done for show or for appearance. *Anoint.* In the East, anointing the head produces a great comfort, and is therefore a sign of joy; and the same is said about washing.

18 that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Appear not unto men. Christian virtues consist not in the impressions we make upon our fellow-men. Our conduct should be agreeable to our heavenly Father. Hypocrites seek to impress men favorably rather than God. *Appear—unto thy Father.* The true Christian occupies a beautiful position. He need not expose his all to a frowning, destructive world, but shall move majestically in the quiet sphere of a life hid with Christ in God (Col. 3:3).

"True Christian fasting consists in your disciplining and restraining your body. This relates not only to eating, drinking, sleeping, etc., but also to being idle, indulging in sports, and everything that pleases and pampers the body. True fasting means quitting and refraining from all such things, and solely in order to curb and humiliate the flesh, to mortify the body, so that it renounce voluptuousness, high-living, pleasure. . . . But, first of all, see to it that you are a true Christian, and are not thinking to render a service to God through your fasting; but serving God must be simply faith in Christ and love to your neighbor, so that you do just what is your duty" (Luther).

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal:

The Eastern people have always reckoned collections of raiment among their choice treasures (Acts 20:33; I Tim. 2:9; James 5:2).

Break through. Literally, dig through the Oriental house of clay and straw. Many houses in the East are built of earth. Some of these have a frame-work of wicker hurdles thickly daubed with mud. In others the walls are made of layers of mud, placed one over the other. Others still are made of sun-dried bricks. A thief might easily break through a wall of this kind.

20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

Treasures in heaven. Seeking earthly treasures wears and soils the hands and the heart; imposes sleepless nights; scatters the thoughts; tempts to sin; and is never satisfying. Therefore Christ says: "Lay up for yourselves treasures in heaven," that is, let the world have its moth-eaten treasures, liable to be stolen, that are of no more value than that the world may take pleasure and comfort in them. But let it be your aim to gain those treasures that are laid up for you in heaven. They are safe against everything that can devour or steal" (Luther).

21 for where thy treasure is, there will thy heart be also.

Where thy treasure, there thy heart. Determining *what* our treasures are determines *where* our thoughts, feelings and affections centre. If our treasures are on earth, and consequently in danger we are anxiously concerned about them lest we lose them; if in heaven, we are assured of their being secure.

22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Eye . . . single. The eye is single when it is simple, truthful, and represents things just as they are. A diseased eye is untruthful, deceives, and cannot be relied upon. It is therefore useless. The hypocrite is of no use either to God or man and must be cast out. His deceitfulness cannot deceive God.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

"How foolish to have our treasures upon this earth, and consequently have also our heart groveling in the darkness of this earth—our heart that ought to be the seat and home of heavenly, spiritual light kindled by the Holy Ghost and lighting up our way to the blessed mansions above."

CONCLUSION.—The word "alms" is not found in the Old Testament, but the idea which underlies it, is. Portions were left standing, for the poor, in the field, vineyard and oliveyard. In the New Testament we have the examples of Cornelius, Dorcas and even the Pharisees. God is forever giving. His noblest gift was his Son, Jesus Christ. In all such work, we should do nothing for appearance' sake: we should look to God's glory alone. Acting in this spirit, God shall reward His child.

By treasures, are meant, gold, silver and gems, wine and oil, flocks and lands and especially changes of garments. To keep such garments from the ravages of moths was difficult, and to shelter houses, built of clay, from those who would dig through them, was equally arduous. These are illustrations of the fleeting, temporal character of earthly treasures.

It is wrong to set the heart on earthly treasures so as to forget the grace of God. The spiritual treasures are heavenly riches and abide for all time. If the eye looks at these true and worthy objects the whole person is filled with the "light of life."

Bible Class Department.

LESSON OUTLINE.

I.—THE REWARD OF MEN.

(a) *Almsgiving*, ostentatious, to be seen of men. This is its purpose and object.

(b) *Fasting*, i. e., religious duties performed for outward show, gloom affected for appearance sake. False pretense is made for the glory of men. Verily they have their reward (E. Aug. Miller Esq.).

II.—THE REWARD OF THE FATHER.

(a) *Almsgiving.*—It is done in secret, to be seen and known of God and not for reward, but in love (E. A. M.).

"It is as important for us to know *how* to give as to *whom* to give. Humility must be an ingredient of our charities, as well as love and wisdom (Matt. 25: 37-39). True charity forgets self. It is not conscious of personal merit. It does not seek the praise of men. Like the light, it shines but does not make a noise" (J. F. Ohl, Mus. Doc.).

"It is not always practicable to do our alms so that the public may not see; but if we are doing it solely that we may serve and glorify God and not ourselves, it will amount simply to our letting our light shine before men, not to our own but to God's honor" (W. F. Bacher).

(b) *Fasting.*—God would have heart worship. The true Christian has a glad countenance.

"The reward of the Father, here and hereafter: the reward of men, treasures upon earth; the reward of the Father, treasures in heaven" (E. A. M.).

FOR SPECIAL STUDY AND COMMENT.

1. The best methods for supporting our Charitable Institutions.

2. Verses 16-21 are the Gospel for Ash Wednesday. What would you give as the lessons taught as to a proper observance of Lent?

3. The dangers and the uses of money.

LIBRARY REFERENCES:—Read "Money and the Kingdom," Chap. XIV in "Our Country," by Josiah Strong.

For the Teacher of the Little Ones.

BY MRS. C. W. FOSS.

There is nothing more plainly taught in God's Word than that we should help those in need, and every good cause that needs assistance, not only with our sympathy and encouragement but with our money also. This latter is called giving alms. It is right that we should do this and God considers our alms as given for His sake and He loves to accept them, not that He has need of anything, but because they show the goodness of our hearts. The very moment, however, that we begin giving our alms for men to see us give and see how much we give, that very moment does God refuse our gifts, however great they may be, and we miss all the blessings of giving. Christ says in our lesson today that when we give our alms, we should not let our right hand know what our left hand doeth, and then God who sees in secret shall accept our gift and reward us openly. But if we simply give to have men praise us, that is all we will ever get for it—men's praise. The same is true of our worship. If we try to make a great show of our religion, there is usually little in it but show. But let us serve God with our whole heart and we may be sure that He sees our heart and knows just how much is pure and acceptable to Him.

The second part of our lesson is about treasures. You all know what treasures are, do you not? Things that we prize very highly. With you little children it may be your dollies, your toys, your pretty clothes, your rings and bracelets, your own pretty faces, or some person that you love very dearly. You know, too, that your thoughts are oftenest to be found where your little treasures are. So Christ tells you not to prize too highly these earthly things, because something is very apt to happen to them. Your dollies and toys may get broken, moths may eat holes in your prettiest clothes, burglars may steal your rings and trinklets, your own faces may become less beautiful and even your dear mamma, your favorite brother or sister, or nicest playmate may be taken away from you by death, or so changed that it is painful to see them. It is only God who is always the same, who never changes, who never disappoints you. So, little children, by living for Him try to make Him, together with all the beautiful things He has for you in heaven, your treasures and let your thoughts often dwell there. It is God who gives you all the good gifts, all the beautiful things you have and He gives them for you to enjoy, for you to love. But you should not set your heart upon them so that you could not cheerfully give them up if God required it of you.

The Lesson in Line and Picture.

BY REV. CHARLES L. FRY.

The picture is not a representation of Christ or of the true spirit of any Christian, but rather of the false charity of the Pharisees of those days, which also is still practiced by many. The elegance of the man's dress shows him to be a person of great wealth and distinction, and the pompous air with which he condescends to toss a coin to the wretched beggar, in so public a place, betokens a haughty pride and a sordid motive of mere self-gratification. Such so-called charity, therefore, so far as the donor is concerned, serves only to pamper his vanity and self-righteousness, whilst so far as the recipient is concerned, it serves only to pauperize and rob of every element of manliness and self-respect.

If you should have to deal with the case of such petition for alms, what ought you to do? If the man is an unbeliever, wicked, profane, addicted to strong drink, an utterly worthless character, he is a nuisance on the streets and the county authorities should be made to take him to the Poor House, where his influence would no longer contaminate the young. The habit of indiscriminate giving to street beggars, so far from being a Christian virtue, is exceedingly pernicious. The miserable horde of tramps and vagabonds infesting our highways in the city and country, owes its existence with all the attendant evils to this false charity.

Alms and Treasures.

On the other hand, if the poor helpless man be a fellow Christian, a brother in the household of faith, it is an outrage that we should allow him to beg on the public streets, and imagine we are fulfilling the Golden Rule in doling out a pittance to him when we chance to pass him by. Even if there has been some fault in the matter, who of us is free from committing faults, and is not liable to grievously suffer for them some day!

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

The lesson has to do with: 1st, Motives; 2d, Actions; 3d, Rewards. *Actions.* Two are spoken of in the lesson, almsgiving and fasting.

Observe that all those spoken of or about in the lesson did the same thing, they gave alms, they fasted. Their actions were exactly alike. The Master recognizes no other class of church members. The Pharisees, so far as outward observance of the law is concerned, were blameless. Shall we who know so much more of truth be less? Christ takes for granted that all in the church give and fast, i. e., we keep under the natural and physical to the moral and spiritual. But though the acts of all are the same, their *Motives* are very different. Show how with every sensisible person there is back of every action as its impelling source a motive, an object to be accomplished. Why do we go to school? Why do we work? Why do we eat? We think first and form a motive, and then act, otherwise we are foolish and our action avails little if anything. In the lesson we have two motives inspiring those who gave alms and fasted. The one class do it to be seen of men. How much of our almsgiving and piety today have behind them this one and only motive. The other class have as their motive their fear and love of God, to be seen and approved of by Him alone. 'Tis the service of the heart of love.

Rewards. Note that both receive their reward. Does not every good act, no matter what is its motive, have a reward? The one who works for the praise of men receives his wages, but as that reward is of men, necessarily it must be temporal. But the other has his reward of Him who is eternal. Each of these heads can be applied personally.

THE CHURCH YEAR.—Which Sunday is this? **School:** Septuagesima Sunday. What is the Gospel for today? **School:** The Parable of the Vineyard. Where is it written? **School:** Matt. 20:1-16. What is the Epistle for today? **School:** A Race to Obtain the Prize. Where is it written? **School:** I Cor. 9:24-10:5.

THE CATECHISM.—1. WHAT IS THE TENTH COMMANDMENT? **School:** THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOR'S. 2. WHAT IS MEANT BY THIS COMMANDMENT? **School:** WE SHOULD SO FEAR AND LOVE GOD AS NOT TO ALIENATE OUR NEIGHBOR'S WIFE FROM HIM, ENTICE AWAY HIS SERVANTS, NOR LET LOOSE HIS CATTLE, BUT USE OUR ENDEAVORS THAT THEY MAY REMAIN AND DISCHARGE THEIR DUTY TO HIM.

THE REVIEW.—Name the Subject of last Sunday's Lesson. What was the Golden Text of last Sunday's Lesson? Where was last Sunday's Lesson written? 1. How are we to give alms? 2. How are we to appear before men? 3. What are we to lay up for ourselves?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

THE GOLDEN RULE.

Summer, A. D. 28. Mt. of Beatitudes, near Plain of Gennesaret.

JUDGE not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Judge. Do not set yourself up as a judge over your fellow-man. The human heart delights in judging. But this is contrary to the spirit of love. Judgment belongs to God. Yet we must guard also against that disposition which calls evil good and good evil (Isa. 5:20; Ezek. 13:10; Matt. 18:15). **Be judged.** By God, the Supreme Judge. At the final judgment, Christ Himself shall be the judge. **Mete.** Measure.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?
5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Mote. Any dry particle of straw or wood. **Beam.** A rafter or heavy piece of timber. An instance of human judgments. Each man's eye is looking for his fellow-man's faults. The beam denotes the sin, which is immeasurably greater than that marked by the mote. **Wilt.** What a presumption to say! **Thine own.** First of all, learn to know thine own sinful heart. Cast out the pride and self-righteousness, which try to cover its sins. Such knowledge of sin may be obtained by applying the law to yourself. This is one of its uses for the Christian.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

The Lord now employs a current proverb. **Holy.** That which is connected with God's worship, or which proceeds from God, who is holy. **Dogs.** Regarded as unclean animals (Isa. 66:3), and as im-

A PRAYER.—Almighty and most merciful God, we beseech Thee so to implant Thy word in us, that, in good and honest hearts we may keep it, and bring forth fruit by patient continuance in well-doing; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Against what does Jesus warn the disciples? 2. How shall we be judged? 3. What illustration does Jesus use? 4. What must be cast out before we offer to correct other people? 5. What does the Lord say of holy things and pearls? 6. What does He bid the disciples do? 7. What promise is added? 8. What questions does He ask in illustration? 9. What does He say of the Father's willingness to give? 10. What is the Golden Rule? 11. What does it comprise?

II. Historical.—1. What is the "mote" to which Christ refers? 2. In what light did the Jews regard dogs? 3. What do the laws of Moses say of swine? 4. Of what did the pearl become an image? 5. Why were bread and fish so fitting in the Lord's questions?

III. Doctrinal.—1. Against what two extremes must we guard in regard to judging? 2. How do we obtain knowledge of our sins? 3. What is true prayer? 4. What are the two kinds of sin? 5. How do we learn to keep the Golden Rule? 6. Why is it the law and prophets?

IV. Practical.—1. What is the Main Lesson for today? 2. How does the human heart look upon other people's faults? 3. To what is spiritual pride an enemy? 4. How can we keep the Gospel with us? 5. Have we assurance that our prayers will be heard? 6. Whose example should we follow in striving to keep the Golden rule?

Our lesson opens with a solemn warning. This warning is against a sinful tendency of our hearts, namely, a readiness to censure our fellowmen. Beware, the same judgment you pronounce upon others shall be pronounced upon you! Be not then so anxious to find the little flaws in other people, when monstrous sins are found in your own life. Would it not seem strange to be seeking your brother's faults under such circumstances?

Guard the holy thing of God and the precious pearls of divine wisdom so, that they be not besmirched by scoffers and persecutors. Pray earnestly to God, and your prayer will be answered. Even a father will not give his hungry son a stone instead of bread, or a serpent instead of a fish. Much more then have you a right to believe that God will not deny your requests. Finally follow this rule in your dealings with men: "All things whatsoever ye would that men should do to you, do ye even so to them."

Matt. 7:1-12.

ages of all that was contemptible (I Sam. 17:43), and, owing to their filthy habits, were declared unclean by the laws of Moses (Lev. 11:7).

Pearls. Very valuable in antiquity. Their beauty and value made them fitting images of the precious truths of divine wisdom. The Gospel is to be proclaimed to all men. But scoffers and persecutors often force it away from them.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Ask. The Lord has warned His disciples against the Pharisaic mode of prayer and given them a pattern prayer in 6:9-13. Now He bids them pray, and adds promises to the command. Earnestness and perseverance in prayer are described in **ask, seek, knock.** God's promises are the basis of prayer; its requirement is faith; its access to God is reached through the name of Jesus. Such asking or prayer receives an answer. Verse 8 removes all doubt.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Parental love does not ever deny the request of need. How then could God deny the request of His children? **Bread** and **fish** were the ordinary articles of food in Galilee. **Evil.** Corrupt by nature. We are born in sin (original sin); we commit sins (actual sins).

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The Golden Rule. Some think the mere outward keeping of this rule, according to the meaning they place on it, is all religion requires. This is a Pharisaic error. He only who dwells in Christ and learns the secret of true love, understands this rule. It embodies the whole spirit of the second table of the law and the precepts of the prophets.

DAILY BIBLE READINGS.

Monday.—Ex. 5:1-23, Bricks Without Straw.
Tuesday.—Ex. 6:1-13, Gracious Promises.
Wednesday.—Ex. 12:1-28, The Passover of Death.
Thursday.—Ex. 12:29-36, Sorrow in Egypt.
Friday.—Ex. 13:1-10, A Perpetual Memorial.
Saturday.—Ex. 13:11-22, On the Way to Canaan.

THE STORY APPLIED.

MAIN LESSON.—Treat other people as you would be glad to have them treat you. Put yourself in another man's place, before you speak about him; or before you refuse to consider his need.

v. 1. **Judge not.** "Shoemaker, stick to your last." It is your duty to prepare for judgment, and not for judging. How few think of the penalty! Does your tongue follow the general trend?

v. 3. **Mote.** Oh, how we delight in magnifying our neighbor's faults! His mote seems greater than our beam. It will give him enough trouble without your interfering. **Beam.** That which is near is greater than that which is remote. Keep your own gate clear. Spiritual pride is a great enemy to "walking by the Spirit." Let us seek the fruit of the Spirit (Gal. 5:22-23).

v. 5. **First.** The snuffers of the sanctuary were to be of pure gold. Experience best prepares you for helping others.

v. 6. **Give not.** From those who despise the Gospel it is at last removed. Seek to keep it by gladly receiving it. Do not desecrate the truth, either of law or Gospel, by offering it to those who exhibit the dog or swine. But, be sure that they are dogs.

v. 7. **Ask—seek—knock.** You must not stop when you have prayed, but must also labor for the fulfillment of the request,—and **keep on.** How many and how precious are the promises of prayer. How foolish are we, if we do not employ this great privilege.

v. 12. **Whatsoever.** "This is the law and the prophets," but it is also full of the spirit of the Gospel of Jesus' love. **To you.** Try to change places with your fellow-man. Ask yourself, "What would I expect, if I were he?" Above all, seek to let Christ be your example in your dealings with others. **To them.** We are to do, as well as to know and believe; do to God, and then we can do to our neighbor. The Golden Rule is the rule of equity.

For the Teacher.

By Rev. G. A. Brandelle, Prof. W. Wackernagel, D.D., Rev. J. W. Mattern, Rev. C. Armand Miller, Rev. J. F. Lambert, Rev. W. E. Frey, Rev. S. E. Ochsenford, D.D.

Matt. 7: 1-12.

THE GOLDEN RULE.—A personal appropriation of the truth as it is in Christ Jesus brings a new life and light into the soul of man. Thereby, however, the spiritual life is but barely begun. And the young Christian is not in a position to set himself up as a judge of others. Zeal, however necessary and praiseworthy, can never take the place of knowledge and experience. There must be a constant mortification of the lusts of the flesh coupled with a growing knowledge both of his own natural waywardness and the abounding grace of the Lord. Where this process is kept up, it will lead to growth in grace, a fuller understanding of his own many weaknesses and a charitable dealing with the sins and frailties of his fellowbeings. And with Paul he will always refrain from judging another man's servant, realizing that "to his own master he standeth or falleth."

It is the duty of the Christian to confess Christ. But the time for testimony must be well chosen. He that would testify to Jesus must seek times and conditions, when it can be done without bringing on needless reproaches. And in seeking for spiritual growth and wisdom wherewith rightly to represent Christ and to deal lovingly and justly with his fellowmen, the Christian should ever bear in mind Christ's promise to hear prayer. All wants are to be made known unto Him. And in proportion as His promises in this respect are made use of, just in that measure will he learn to do unto others as he would have them do unto him.

1 Judge not, that ye be not judged. For with
2 what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

Judge not. Seek not to usurp the authority of God, who judgeth righteously. Judgment is more for the condemnation of the evil than the acquittal of the innocent; if there were no evil there would be no need of a judge. Better put forth honest efforts to equal the Father in showing love and mercy; in charity and sympathy. "Not to judge does not mean that it is wrong to form a private opinion or to pass as judicial sentence on what is clearly before our eyes. The former is an unavoidable result of the activity of a sound mind and conscience; and the latter is the manifest duty of a judge and in fact of everyone who is in authority, of a parent, a pastor, a teacher, etc. What Christ here warns us against is the *uncharitable* judging of the *heart* of our fellowsinners in ascribing to them motives that are not unmistakably proved by their actions, in putting the worst construction upon what they say and do, and the like. He who judges in this sense cannot, if he continues in it, be or remain a Christian" (Stellhorn).

It is so easy to find fault with others, and to judge them unfairly and severely; so hard to keep to well-known and well-proven facts. But harsh, hasty, ill-considered and uncharitable judgment is not becoming to the Christian's lips. Whatever we do, we ought not to be carping, fault-finding Pharisees and hypocrites. Yet how ready we are to set up ourselves to judge our fellow men! Are we willing to be judged by the same standards, and to have meted out to us the same measure of severity and uncharitableness?

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is
4 in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?

Mote—beam. The word *mote* means really dust, speck, spot, blemish. The original (Karphos) means a small chip, a splinter (Luther: splitter; Dutch: mote, dust of wood). The word *beam* means a large piece of timber (Anglo-Saxon beam, a tree, German baum; Luther: balken, a beam; Chaucer used the word Calke.) An obstruction in the eye affects the vision so that things seem different from what they really are. This accounts for the erroneous and unsympathetic judgment of those whose faults are greater than the straw in the eye of the envied and condemned.

"The entire illustration is Jewish, and was used to express impatience of just reproof, so that 'mote' and 'beam' (both being wood) became proverbial for little and great faults. The proverb also implies, 'How can you see others' faults properly with a beam in the depth of your eye? How dare you condemn when you are so much worse?'" (Farrar).

Luther: "Where are now the factious spirits and Messrs. Wiseacres, who are great at mastering and finding fault with the Bible, and can do nothing else but to judge us and others?.....It is true that we are not without faults, yes, no Christian will get so far as to be without a mote. For St. Paul himself could not do it (Rom. 7), and all Christendom must daily pray: Forgive us our trespasses..... But these beam-carriers and mote-judges will not endure this article, and will have everything so pure that there may be no want or fault in it; and as soon as they see anything of this kind, they fall to judging and condemning, as if they were so holy as not to need any forgiveness of sins or any praying; they want to reform the Lord's Prayer and obliterate the chief article of the Creed, whilst they are full of blindness, and have heart-grief over the mote of other people."

The removal of motes is a very delicate kind of surgery and requires absolutely clear vision. Better leave judgment to God!

How strange it is that another's weaknesses are so abhorrent to us, and so much worse than our own!

5 Thou hypocrite, cast out first the beam out of thine

own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Hypocrite. One who pretends to be, what he is not. Some men are hypocrites and have no idea of it. Are you sure you do not stand on this ground?

Then see clearly—The proper Christian mode is that a man examine himself first. It is pernicious to ask of others what you yourself would decline to do.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Holy.—That which is associated with God and His worship. *Dogs.*—The scavengers of the East; the image of the low and vile. *Swine.*—Animals of filthy habits; an image of the disgusting.

There are men who will use the holy things of God to drag them into the mire of their own vain and filthy thoughts and words. Let them alone. "The Holy Sacraments are neither for those who, like dogs, always fall anew into their former sins, nor for those who, like swine, continue in all vice and shame. 2 Pet. 2:22" (Starke).

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Ask . . . seek. "Ask," not only once and haltingly, but "seek," keep on asking, until God gives you strength and knowledge, grace and help.

Ask—Seek—Knock—indicates the climax of perseverance, the confident importunity of prayer.

Luther: "Nothing is more necessary in Christendom than that we continue without ceasing in prayer, that God may give us His grace and spirit, that the Gospel may become efficient and be in constant use by ourselves and others.

"Why Christ uses so many words, that He puts it in three ways, is easy to see, that He thereby means the more strongly to exhort us to pray."

8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

For reminds the believer of the sure foundation of his faith—the presence and power, the truth and mercy of God, as revealed in the whole history of His dealings with His believing people (Luth. Commentary).

The test of a true prayer is its answer. We must live with and in the Father and the Son to be rightly taught of the Spirit how to pray and what to pray for, and living thus we should expect and receive continually definite answers to prayer. When there is no receiving and finding we need to be alarmed and to examine ourselves.

9 Or what man is there of you, who if his son shall
10 ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?

What man. Could a loving parent mock a hungry child by offering it a stone for bread? or endanger its peace and safety by terrorizing it with a serpent? "If ye can do this, who are not of a good sort, and have not a vein in you that is good toward God, how, then, should not God, your Heavenly Father, whose nature is altogether good, not also give to you what is good if you ask Him for it? This is the very highest appeal wherewith He can persuade any one to prayer, if we only would look at these words and lay them to heart" (Luther).

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

You being evil. Parents are moved by sympathy to do the best they can for a pleading child. Our Heavenly Father, the all-wise, pure and holy One, will certainly bestow fruits of the best judgment upon those who bow in prayer before Him.

How much more—Father. With such a promise how shall we explain the indifference and listlessness of so many Christians concerning prayer?

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Therefore. The general conclusion: Judge not, be not envious and hypocritical; deal not indifferently with holy things, nor let vanity prevent you from asking for proper guidance. *Whatsoever.* Consult the highest interests of all men, for while you aid and elevate others, you benefit yourself.

Nothing will serve as a basis for the exercise of the Golden Rule except the love to God, springing from vital faith in Him, which leads to love to fellow-man. A merely negative life is not, in a true sense, a Christian life! Does your life square with the Rule?

CONCLUSION.—"With these words Christ concludes His teachings, given in these three chapters, and gathers them all up in a little bundle in which one can find it all, and every one can put it in his own bosom and keep it well. . . . Christ puts it in such a way that He takes no other illustration than ourselves, and He applies it in the closest possible way, laying it upon our heart, body and life, and all our members. . . . This is the best in the saying, that He does not say: Other people shall do it to you; but: Ye shall do it to other people. . . . Thus you may then influence other people through your example, so that they will do good again to you, even those who did you harm. But if you do not do it yourself, you have as your reward that no one does good to you, and you are served right, before God and the people" (Luther).

Bible Class Department.

LESSON OUTLINE.

I.—THE FOLLY OF JUDGING.

(a) *We submit ourselves to like judgment.*

(b) *Our vision is dimmed by reason of our infirmities.*

We must not uncharitably judge the heart of our fellow-sinner and ascribe to him motives that are not unmistakably proven by his actions. Faith and uncharitableness do not grow together.

II.—WHEN THE LAW OF LOVE PREVAILS, THERE IS NO JUDGING.

"Charity suffereth long and is kind," "thinketh no evil," "clears our vision to behold only good in others" (E. Aug. Miller, Esq.).

III.—THE LOVE OF THE FATHER IS RESPONSIVE TO THE CRY OF THE CHILDREN.

Nothing lies between me and what I want, but honest, believing prayer. Be careful for nothing, but in everything by prayer and supplication let your requests be known unto God.

IV.—THE REFLECTION OF THE LOVE OF THE FATHER IS THE OBSERVANCE OF THE GOLDEN RULE.

All the Law is fulfilled in one word—Love. "The understanding and practicing of the 'Golden Rule,' will prove the panacea, and the only one, for the ills, social and financial, that exist to such an alarming extent between man and man" (E. A. M.).

FOR SPECIAL STUDY AND COMMENT.

1. Study and apply the Fifth Petition of the Lord's Prayer.

2. What is taught as to the attitude of the churches toward one another?

3. The elements of and encouragements to prayer.

4. Biblical examples of persevering prayer.

5. Was Nathan's condemnation of David a violation of this principle of charity? What is the duty of the minister and the judge?

6. In the conflicts of labor and capital, what principles of God's Word are usually forgotten, and which Commandments are frequently broken?

LIBRARY REFERENCES:—"Prayer and Its Remarkable Answers," by Dr. Wm. Patton; Chapters V and VI of "The Throne of Grace," by M. D. Rhodes, D.D.

For the Teacher of the Little Ones.

MISS FLORENCE RICHARDS.

Our lesson tells us we should not form hasty judgments of others. If your little friend seems to have been unkind, do not let your first thought be that he is unkind and cruel, but rather let it be that you have probably misunderstood him. We should never allow to grow in us the unlovely disposition, which finds fault with others, for Christ says, if we judge others we ourselves will be judged. We will not only be unhappy here on earth, but God will punish us when we die.

Do not be a fault-finder! Remember if others have faults, you too have them. First get rid of your own sins and then you will be fit to correct other people.

One day a woman was brought to Christ charged with a sin, and the punishment was that she be stoned to death. The people insisted that Christ should say whether she ought to be stoned or not. He said: "He that is without sin among you, let him cast the first stone." So do not let us judge others until we ourselves are perfect; and then we can judge with love and justly.

You all know how some dogs snap at people and how dirty and disagreeable swine or pigs are. Now we would not think of giving pearls or other precious things to them. Our lesson means by the dogs and swine, people who are always finding fault and speaking evil of others. Such can not belong to God's Church, until they try to overcome their sins.

Perhaps you think it is hard to love those who seem unkind to you, but Christ says: "Ask God to help you." Ask Him because you wish to have this lovely forgiving disposition; seek it because you know you do not have it; and, *knock*, be in earnest about receiving it. Do not be afraid God will not give you what you ask for. When you ask your father for bread, he gives it to you. He does not give you a stone. [At the time Christ lived on earth people made their bread in shapes resembling closely a cobble-stone, round and flat, and of course, a stone could easily be mistaken for a loaf of bread.] Or if you ask for a fish, would he give you a snake or serpent? No, of course, he would not.

If your earthly father be so good and kind to you, God, your heavenly Father, who is Love and loves you more than any father can, will also give you good things when you ask Him.

Let us follow the Golden Rule, which is that we do unto others as we would have them do to us, and then we will not judge others rashly nor be unlovely and unkind.

The Lesson in Line and Picture.

BY REV. CHARLES L. FRY.

It is no accident that all three of the persons in this picture, extending Christian sympathy and aid to the unfortunate and helpless are women. The Good Samaritan in these days is more frequently a woman than a man. Her heart is more fervent to respond to appeals for rescue and assistance, and her hand is gentle and more kindly in its touch. Why should Christian women in these days of the blessed re-establishment of the ministry of Protestant Deaconesses, be content to confine themselves to the few sporadic cases of sickness and suffering which may chance to fall under their notice at home, when there is such a wide field for usefulness in the Church at large? Whatever be our conception of woman's sphere and woman's rights, could any woman on earth possibly have a nobler, Diviner vocation than is indicated in this picture? Well may every high-souled Christian woman thank God that it is her privilege to have been born in this favored era when the sacred door of ministering in the Church is open to her as wide as to her brother man: not to the same functions or positions, not to the pulpit or altar, but to equally honorable and salutary life-work as "ministering servants," set apart and consecrated to this labor of love and mercy, with equal eternal rewards!

The Golden Rule.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

Explain the first five verses concerning unjust judgment. Is it not a very common fault found with us all? It is so easy to criticise and find fault. The lesson to be taught is one of charitableness and forbearance.

Then take up verse 12 with its "Therefore." The lesson of this verse is so plain and can be made so practicable. It is an epitome of the whole sermon. Why should we do to others as we would have them do to us? Tell the story of the lawyer asking Christ the question as to the great commandment (Matt. 22: 35), "Thou shalt love thy neighbor as thyself." The parallel passage in Luke tells us that the lawyer himself answered this, so that it was a well-known law. Therefore, loving our neighbor (all men) as ourselves, what more natural that we should do to them as to ourselves.

Now the second part of the lesson (verses 7-11),—Prayer and its effectiveness. The positive assurances of these verses should be impressed. Why do our earthly parents give us those things for which we ask? Is it not because they love us? How much more, then, that our heavenly Father, who hath revealed Himself in so much love towards us in the gift of His only Son, should withhold no good thing from His children.

THE CHURCH YEAR.—Which Sunday is this? **School:** Sexagesima Sunday. What is the Gospel for today? **School:** The Parable of the Sower. Where is it written? **School:** Luke 8:4-15. What is the Epistle for today? **School:** Paul's Glory. Where is it written? **School:** II Cor. 11:19-12:9.

THE CATECHISM.—WHAT DOES GOD DECLARE CONCERNING THESE COMMANDMENTS? **School:** HE SAYS: I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME AND KEEP MY COMMANDMENTS.

THE REVIEW.—Name the Subject of last Sunday's Lesson. Recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What does this Lesson forbid? 2. What does it commend? 3. What is the Golden Rule?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

GATE AND FRUIT; HOUSE AND FLOOD.

Summer, A. D. 28. Mt. of Beatitudes, near Plain of Gennesaret.

ENTER ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Life is frequently compared to a pilgrimage in the Bible. **Strait.** Narrow. The two courses a man may choose in life are here pictured. One is as wide as the world. Follow the crowd, live according to the impulses of your corrupt heart, and you will be borne to the wide gate,—the entrance to eternal death. The other course resembles a narrow mountain path, hard to climb, abounding in hardships, which few follow, and at whose end very few arrive; but it leads to eternal life. These verses deny universal salvation.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

False prophets. Christ is the true prophet, in whom all revelation centers. All whose teaching is contrary to His, are false prophets. **Clothing.** They look like true teachers. For their description, see Acts 20:30; Eph. 5:6; II Peter 2:3; Rom. 16:18. **Ravening.** Ravenous. Their influence and teaching will destroy your faith.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Fruits. Of two kinds: (1) The teaching of doctrines which are contrary to God's Word; (2) an evil conduct. The latter is described in Gal. 5: 19-21. We must ever be able to employ the touch-stone of God's Word to all doctrines and conduct. It is our only norm. **Grapes — figs.** Images of excellence and high value. Thorns and thistles are images of worthlessness and desolation. True teachers declare true doctrines and live godly lives.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out dev-

A PRAYER.—Almighty God, we humbly beseech Thee, keep us in the strait and narrow way, build our house upon the Rock that withstands the floods of sin and temptation, and finally bring to perfection the fruits of faith to the honor of Thy Holy Name; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. At what gate does the Lord urge to enter? 2. What is the end of those who walk on the broad way? 3. On which way do most people walk? 4. To what does the narrow way lead? 5. Against whom does Christ warn? 6. In what form do false prophets come? 7. By what test may we know their true character? 8. Who alone shall enter the Kingdom of Heaven? 9. What will many say at the last day? 10. How will Christ answer? 11. Where does a wise man build? 12. Upon what does a foolish man build? 13. Who is the truly wise man? 14. Who the foolish man?

II. Historical.—1. To what is life frequently compared in the Bible? 2. What is the character of a false prophet? 3. Of what were grapes and figs the images? 4. Where do we learn to know God's will? 5. What is "that day" of which Christ speaks? 6. What is meant by prophesying?

III. Doctrinal.—1. What false doctrine of the future life is denied in our lesson? 2. What do false prophets destroy? 3. What are the evil fruits of false prophets? 4. What is the essential part of professing Christ? 5. What weapons does Paul bid us use amid the storms of temptation? 6. Where is the rock upon which our faith builds?

IV. Practical.—1. What is the first Main Lesson for today? 2. About what earnest matter do few concern themselves? 3. What persons deceive themselves the most? 4. What kind of broad-mindedness leads to destruction? 5. To what do false doctrines lead? 6. What false opinion will the last day reveal? 7. What two things are necessary for a Christian? 8. What is the sand on which many build today? 9. What is the second Main Lesson?

The Lord points out the two roads in life. One is the popular, easy-going way, upon which it seems inviting and pleasant to walk. It ends in eternal death. Yet most people walk through life on that way. The other, better, road is narrow, and hard to climb, and requires watchfulness and care. But it leads to eternal life. Follow the narrow way, seek to enter the strait gate.

Some teachers look like true teachers, but are false. They are like wolves who have disguised themselves in sheep's clothing. When they get into the flock they destroy. Beware of them, says Christ. By their fruits ye shall recognize them. At the judgment day many will say that they prophesied, and cast out devils, and did miracles in My name, yet I will not receive them as My own. Not every one that cries, Lord, Lord! shall enter the Kingdom of Heaven. He alone who doeth God's will, through faith and obedience, will be God's child.

Be wise then. A wise man builds his house on a rock, not on shifting sand. Then when the floods come that house is not swept away. Wise are they, who not only hear My words, but also go and do what I have said.

Matt. 7:13-16, 21-27.

ils? and in thy name done many wonderful works?

Saith. Outward profession of Christ, without living faith and the spirit of obedience, is vain. It is like chaff, containing no wheat. **Will.** Revealed in God's Word, which the believer must ever seek to follow. **Many.** Who seemed to lead a moral life and appeared to do many good works, but who lacked that faith without which it is impossible to please God (Heb. 11:16). To those who will not find eternal life, belong not only those who walk openly on the broad way, but many who profess Christ outwardly and have become so hardened that they believe their profession is sufficient and correct, not knowing that they lack faith. **That day.** Day of judgment. **Prophesied.** Not only foretold the future, but even exhorted and warned men like inspired men. **In thy name.** By Thy authority and power.

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Depart. The unrighteous will be eternally separated from the Lord and His glory. **Iniquity.** With all their prophesying, and miracle-doing; with all their appearance of godly men, they were workers of iniquity, because they were hypocrites. Faith alone is the source of all good works.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 **And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.**

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

The Lord now sums up. First it is necessary to hear these sayings; then to do them. The Lord uses an illustration to compare the doer of the Word with him who only hears and does not do. **The floods.** The trials to which our faith is exposed. Arm for them (Eph. 6:11-18). **Rock.** The rock upon which our faith is built is the atonement of Christ; human merit and works are sand foundations.

DAILY BIBLE READINGS.

Monday.—Ex. 14:1-14, The Salvation of the Lord.
Tuesday.—Ex. 15:1-21, The Song of Triumph.
Wednesday.—Ex. 15:22—16:10, The Glory of the Lord.
Thursday.—Ex. 17:1-16, The Everlasting Rock.
Friday.—Ex. 19:1-25, Prepare to Meet Thy God.
Saturday.—Ex. 20:1-23, Righteousness by the Law.

THE STORY APPLIED.

MAIN LESSONS.—1. Choose the narrow way. 2. Have a living faith that delights to do God's will. It abides amid the flood.

v. 13. **Enter.** Absolutely imperative. We must enter to be saved. There are but two roads in life, and they are totally different and go in opposite directions. Yet how few concern themselves about this vital matter. **Strait gate.** We must go in one by one. They are most deceived who think themselves on the narrow way, when in reality they are on the down grade to destruction. Pause a moment and make sure. **Broad.** Broad-minded doctrine, broad-minded conduct, that is tolerant of sin.

v. 16. **Fruits.** False doctrines soon lead a man to evil conduct. **Ye shall know them.** And it is your fault if you do not. Fruits are the indispensable test. What are they? Look for them in your own heart and life.

v. 21. **Saith.** Confirmation does not hold the door of heaven open. It is not, "Faithful until the first communion," but "Faithful unto death." Many delude themselves by thinking their works on earth are of great value.

v. 24. **Doeth.** Hearing and doing must always be united. Both are necessary to a Christian. **House.** The whole structure of a completed life. Make it a "house beautiful."

v. 25. **Upon a rock.** That Rock is Jesus Christ, our prophet, priest and king, the Rock of our belief and the wise man's life. Bedded in eternity, it is the one and only foundation upon which we may build for eternity. The gates of hell shall not prevail against it. **Sand.** Popular theories of the age, philosophical, scientific, business and religious, which differ from God's Word.

For the Teacher.

By Rev. G. A. Brandelle, Prof. W. Wackernagel, D.D., Rev. W. E. Frey, Rev. C. A. Miller, Rev. J. F. Lambert, and by Rev. Ernest M. Grahn.

Matt. 7: 13-16, 21-27.

CONDITIONS OF SALVATION.—Both John the Baptist and Christ preached repentance as a necessity for entrance into the kingdom of heaven. In repentance our own righteousness is admittedly insufficient. It gives us pain to own this, and such pain is one aspect of the straitness of the way causing so few to go over it. On the other hand, on the broad and sensually pleasant way to destruction there is no examination of one's condition of heart, motives or actions. Many there be that like this and at the end find destruction. Those who teach a perversion of these facts are deceptive false prophets. He who believes this truth is faithful to Christ and manifests it by his work. The fruit describes the tree. My salvation does not depend on my owning the Lord, but on His owning me. This He does when He sees me doing the will of His Father. Consecration of my entire life to obedience to the Scriptures is clinging to Christ against whom and His no evil assaults can prevail. Separation from the Rock of Ages means being at the mercy of evil and final eternal destruction.

13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby.

Wide—gate—broad—way, indicating largeness and attractiveness to the natural predilections of man. Natural birth and the sinful inclination of depraved nature are the *wide gate* through which, with the greatest ease and without leaving anything behind, men enter the *broad way* of the world that is found everywhere, and on which they will stay without any special exertion.

To destruction. Following the desires and enticements of our fleshly nature, we go on to spiritual, bodily, and eternal death (Rom. 6: 23).

Many—enter. All are there by nature. Many stay by choice. Beware of the paths in which the thoughtless many run. It is not always right to be with the majority or where earthly joys are plentiest. Be careful about that which is "popular."

14 For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Narrow—gate, straitened—way. It is *narrow* on account of sin crowding on every side; *straitened* because not permitting indulgence in natural inclinations. Repentance, conversion, regeneration are names descriptive of it. Watchfulness is needed to stay on it, for one can soon wander to the adjoining and enticing broad way. No one can do as he pleases upon it. Trials and difficulties mark its every stage. Only the unseen Hand held by faith guides the individual to life. See today's Epistle.

Few—find it. The majority of men will live according to their lusts and passions. Hence those willing to crucify these for the sake of the narrow way and its life are few (I Cor. 1: 26 ff.). Learn not to despise the day of small things and to seek and value the truth, even though few embrace it (Ex. 23: 2).

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

Beware. Shun, have nothing to do with, if you would escape their fate.

False prophets, etc., are religious teachers who in outward behaviour look and act as guileless, harmless sheep. Sometimes they deceive maliciously, sometimes in their ignorant conceit. They are *ravening wolves*, in that instead of seeking the welfare of Christ's flock they labor among devout and indifferent Christians for their own profit and glory.

16 By their fruits ye shall know them. Do men gather, grapes of thorns, or figs of thistles?

By their fruits, etc. Haste in heeding strange teachers is wrong. Wait long and look carefully at their *fruits*. Purest truth always produces the purest life. If a strange teacher presents the Gospel differently from the way you have heard it, look at his life and the life of his sect, and see whether it is better than that of your pastor and of Lutheran Christians as a whole. God's Word teaches the importance of a prophet's call. See that every one you hear has a call from a pure Church to teach the truth. False prophets usually come, one knows not whence. Heed Christ's Word with regard to all strangers and all different teaching, *beware!*

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Lord, Lord! Jesus points out not only the danger of being deceived by pretentious false prophets, but of being deceived by one's own knowledge of the pure truth. To call *Lord, Lord!* is indeed a proper thing to do. To recognize Christ as Saviour and Giver of heaven, is really commanded of all men. But Jesus here shows its limits when He declares that those who utter the cry merely when they are in danger, and merely to receive something from Him, shall not *enter into the kingdom of heaven. Lord, Lord!* does not always imply love to the Lord. It often means dread of Him.

He that doeth, etc. Obedience proceeding from love to God avails with Him. This does not exclude nor minimize faith. Rather is it faith at work, live, active faith.

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works?

That day. The last day, day of Christ's coming to earth in glory to sit in judgment upon the deeds of the living and dead.

Prophesy by thy name—many mighty

works. How often divine gifts are used contrary to the will of God! Because God's Word will have efficacy, even though an ungodly man uses it, can preach and teach, cast out devils, and do miracles in Christ's name, and yet not know Christ; oh, teachers, beware!

23 And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

Will I profess unto them. Christ, who now so condescendingly urges men to do the will of God.

I never knew you. It is the will of Him who sent Christ as our Redeemer, that every one which seeth the Son and believeth on Him may have everlasting life. No other can the Judge know or recognize as His own on the last day. Those who will say Lord, Lord, will not say it in loving recognition of Him whom they have delighted to serve, but as a plea for mercy at the hands of the Conqueror.

Depart from me, etc. It will be the foretaste of hell to hear these words from Christ. And to dwell forever apart from Him,—that will be hell. *They that work iniquity* are not here understood as violators of the criminal laws of human governments, but those who have taken the name of God in vain, have run without being sent, have lived and labored for their own glory rather than that of Christ and His Church (Gal. 5:6).

24 Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock:

Heareth—and doeth. One cannot do right without knowing right. This necessitates hearing. Dare any one say he must not go to Church to hear? But hearing must be followed by doing. Hearing—faith, without doing—works, is dead. Are you doing or only hearing, or neither, or both?

Wise man—built—upon the rock. It makes a difference what one believes and does, the spirit of this age, to the contrary, notwithstanding. Men lavish pains and expense for a firm foundation for the tall buildings in the great cities. It is unseen, but must be done. How important that the right spiritual foundation be used. This is freely provided without our labor (I Cor. 3:11 ff.).

25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

Rain descended, etc. These visitations are tests of our character-building on earth. They are sorrows, cares, trials, persecutions, attacks, temptations, false doctrines, and death. They come from God, our neighbors, the devil, and often our own weaknesses.

Fell not. See Matt. 24:35. Let us strive to know Christ and His words and do them. Then all our Christian work shall stand.

Founded upon the rock. Luther built for long on his own merits and monkish practices. The structure would not even stand the storms of his own spirit. Only when he built upon the merit of Christ did he find strength, peace and joy.

26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Doeth them not. Luther says, the doctrine of Christ is not preached just to be heard, but that it be applied to practical life, especially on account of the danger of false prophets, so that we may reflect and accept this true doctrine while we hear and have it. One may as well not hear as to hear and not do.

Foolish man. Those who ever follow their own inclinations and fail to heed advice given from a trusty source, are foolish. Teacher, impress this fact upon your scholars in their relation to you, and upon yourself in your relation to your pastor and Church.

Sand. The changing, deceptive character of quicksand as a foundation, fitly illustrates the opinions and works of the natural man. The question we must all answer is, Where are we building, upon Christ or upon ourselves?

27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

Smote upon that house. The same tests of character are given the foolish and the wise, the ignorant and the enlightened, the wicked and the good. None can expect to escape these tests.

Great was the fall thereof. What else was to have been expected? Storms are greater than sand. Trouble is more powerful than human resources. The difference is marked in the greatness of the fall. This fall means for man his absolute destruction in the overwhelming judgment of hell, because of his failure to cling to Christ, the Rock.

Conclusion.—This lesson forms the brilliant close to that wonderful discourse of Christ, the Sermon on the Mount. It establishes the doctrine taught in today's Gospel concerning the efficacy of the Divine Word. Christ spake with authority. His manner and His words prove Him God's Son. This being satisfactorily proven in the lesson, it remains for all to ponder the truth taught by Christ. We must needs see that the way to eternal life is not an easy one. It has a narrow gate and straitened way. It is beset by deceptive, false prophets. It requires the surrender to Christ of the entire person. It means the endurance of many tests. But none need despair. The same Lord presenting the truth, offers grace to accept and live it. By dependence upon Him no one shall fail to stand secure during life, and at the last day enter the glory of heaven.

Bible Class Department.

LESSON OUTLINE.

I.—A MARKED CONTRAST.

(a) *Narrow way and a strait gate.*

(b) *A wide gate and a broad way.*

It is not enough to think as others think and do as others do. To follow the fashion and swim with the current of thought, may be easy and agreeable, but dangerous and even damnable.

II.—THE X-RAYS OF DETECTION.

"Not what we wear, nor what we say, even though we have 'the gift of prophecy' and cry 'Lord, Lord,' but what we are (our fruits), this shall determine our character—not what we profess, but what we do" (E. Aug. Miller, Esq.).

III.—A STRIKING CONTRAST OF TWO CLASSES OF HEARERS

The wise man hears and is admonished. Trace his history to its end. The foolish man hears but profits nothing. Follow his history to its end, also.

The religion which costs us nothing and consists in nothing more than hearing sermons, will prove at last to be a useless thing.

FOR SPECIAL STUDY AND COMMENT.

1. Natural birth and sinful inclinations of the corrupt nature are the wide gate (Stellhorn).

2. Repentance, conversion, regeneration, these are some of the Biblical names of the strait gate (Stellhorn).

3. False prophets—marks and evidences by which they may be known.

4. Name some of the false prophets of the present day, and show them to be such from God's Word.

5. The duties and responsibilities of a true minister.

6. What lesson might we draw from verse 21, with regard to the rendering of the service?

7. What are the real marks of a true Christian?

LIBRARY REFERENCES:—Luther and Seiss on "The Gospel for the Eighth Sunday after Trinity"; on verses 21-23, see Spurgeon's Sermon Notes, Vol. 3, pp. 23-28. After studying this lesson, Bunyan's "Pilgrim's Progress" will prove good reading.

For the Teacher of the Little Ones.

MISS FLORENCE RICHARDS.

If you wish to be a true child of God, you must deny yourself. Christ says, every person must travel on one of two roads. We ourselves must choose which one. The gate is wide and the road easy that leads to destruction and many take that road, but the road which leads to life eternal is narrow and not so many follow it.

The first road is easily traveled and there is abundance of company and every one does as he pleases. It is like going down stream in a boat, the current carries the boat along without any effort on your part.

The other road is narrow and lonely, for fewer people travel here. But this is the road Christ trod while on earth. He was unselfish, loved His enemies, and followed the Golden Rule. The people on this road are trying to do as He did, but it is not very easy. Sin makes the difference in the roads. How can you tell which road you are on? If day after day we find everything goes along smoothly and we have no temptations, we may be sure we are wrong and Satan leaves us in peace because he is already sure we belong to him. Do not continue on this road, for its end is the loss of your soul.

The actions of a person show whether he is good or not. Christ says it is not enough for us publicly to call Him Lord, and believe His Word, we must, also, do what He wishes. On the judgment-day many people will claim that they have taught and preached Christ and performed miracles by His name, and yet Christ will have nothing to do with them and will send them away and they will not go to heaven. Christ is in heaven and to be with Christ is heaven, while not to be with Him is hell.

Why does He send them away? Because they knew His Word and yet did not obey it. They knew what they ought to have done and told others what was right and yet they themselves did it not. And so, although they may have saved many people, yet they were lost.

We must obey or disobey. Those who obey, Christ says, are like a man who built a house and laid the foundations on a rock so that it was very firm. And when there was a violent storm with heavy rains and strong winds, the house remained unharmed. This was a wise man. But those who disobey are like a man who built a house on the sand and because the sand is ever shifting and moving, the foundations were not safe, and when the storm came the house was destroyed.

Let us be like the wise man and build on the Rock, Jesus Christ.

The Lesson in Line and Picture.

BY REV. W. A. SNYDER.

The picture shows the house of a foolish builder in the day of storm and flood. Sand foundations easily shift, and then comes collapse. Rock foundations are firm, and neither storm nor flood injure the house built on them.

The same truth also holds good of systems of faith. When a Church must begin to plaster up cracks in its confessions and patch up the structure of its doctrines, there is a sand foundation beneath. When men frequently change their faith, and are found now here now there, their religion has sand foundations. When in the day of trial, a man forgets his God and cannot be consoled because he has lost some earthly treasure, his faith has been a mere sand formation.

The Lord approves the wise builder. He builds on a rock. Such are those who not only *hear* His Word but *do* it. St. James writes, "But be ye doers of the word and not hearers only, deceiving your own selves" (1:22). Many hear the Word from Sunday to Sunday; and yet how few follow it in the every-day of life! To the majority, the teaching of Christ is a Sunday and not a week-day matter. Faith comes through hearing the Word, but if such faith has found a home in the soul, then the doing of the Word cannot but follow.

House and Flood.

Lord, Thy Word abideth,
And our footsteps guideth.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

Consider how to find and walk in the narrow way.

First. Not by that which we wear and appear to men to be (false prophets in sheep's clothing). This point can be illustrated in many ways, notably Judas' kiss of friendship which betrayed his Lord. Hypocrisy (explain) is a very common sin. Men can appear beautiful and correct, but God knows they are not walking in the narrow way.

Second. Not by what we say and profess. How easy it is to say, Lord, Lord; but that does not make us followers of Him whose name we call. Simple profession of itself avails nothing. This important truth should be made emphatic. How many young Lutherans think that when they have kneeled around the altar at their confirmation, and have confessed the name of Christ, their calling and election have been made sure for all time and eternity, and then they can do pretty much as they please.

Third. By doing the will of God the Father; that is, abounding in good works. The first two were negative, but this is very positive.

The scholars for the last few Sundays have heard "these sayings of mine." Will they profit thereby like the wise man, or like the foolish one shall it avail nothing? Noah preached, but the people laughed. Yet the storm came, nevertheless.

THE CHURCH YEAR.—Which Sunday is this? **School:** Quinquagesima Sunday. What is the Gospel for today? **School:** Christ's Last Journey to Jerusalem. Where is it written? **School:** Luke 18:31-43. What is the Epistle for today? **School:** The Praise of Charity. Where is it written? **School:** I Cor. 13:1-13.

THE CATECHISM.—WHAT IS MEANT BY THIS DECLARATION? **School:** GOD THREATENS TO PUNISH ALL THOSE WHO TRANSGRESS THESE COMMANDMENTS. WE SHOULD, THEREFORE, DREAD HIS DISPLEASURE, AND NOT ACT CONTRARY TO THESE COMMANDMENTS. BUT HE PROMISES GRACE AND EVERY BLESSING TO ALL WHO KEEP THEM. WE SHOULD, THEREFORE, LOVE AND TRUST IN HIM, AND CHEERFULLY DO WHAT HE HAS COMMANDED US.

THE REVIEW.—Name the Subject of last Sunday's Lesson. Recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What are the two roads, and whither do they lead? 2. Shall every professor enter the Kingdom of Heaven? 3. What are the faithful likened unto?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JESUS IN CAPERNAUM AND ON THE SEA.

AND when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

When. On the Sabbath (Mark 1:21). The place, Capernaum, the home of Simon and Andrew. **Wife's mother.** Of Peter's married life, his wife's name, or the members of his family, nothing is known. Only this reference in the Gospels, and Paul's allusion to the presence of Peter's wife on his apostolic journeys (I Cor. 9:5) establish the fact. Yet here is an argument against the Roman teaching of clerical celibacy. **Fever.** "Great fever" (Luke 4:38). They tell Jesus of it, they beseech Him for her.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Touched. In His presence, disease and misery cannot continue. He "rebuked" the fever (Luke 4:39) as he rebuked the demon (Luke 4:35) and the storm (v. 26). **Ministered.** An evidence of complete restoration. Here was the first "deaconess," and the first "diaconate" in the service of Christ.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

Even. At sunset. The deed in the synagogue (Mark 1:24-28), and the deed in Peter's house had been whispered and told all day. The Sabbath was now past, and they bring their sick. Pharisaism even forbade works of mercy on the Sabbath. **Possessed.** See Lesson VI. **Word.** Without visible means. His word was sufficient, since according to His divine nature He was omnipotent. **Fulfilled.** Again a prophecy fulfilled. It occurs Isa. 53:4. **Infirmities.** Christ delivers from all evil—both of body and soul.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

When. At a somewhat later time. **Master.** Teacher; a title of respect given to Jewish teach-

A PRAYER.—Merciful and gracious God, our great Physician, protector and defender, grant that we may implicitly trust Thee for deliverance in every hour of need and thus obtain such blessing according to Thy good will and pleasure; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Whose house did Jesus enter? 2. What person was sick there? 3. What did Jesus do? 4. What did the woman now do? 5. Who were brought to Jesus in the evening? 6. What prophecy was fulfilled? 7. Why did Jesus cross the lake? 8. What did a scribe say, and how did Jesus answer? 9. What did another disciple request? 10. In what words did Jesus tell him his duty? 11. What occurred while crossing the sea? 12. To whom did the disciples turn when in great peril? 13. What followed the storm at Jesus' command?

II. Historical.—1. On what day of the week did Jesus enter Peter's house? 2. What can be said of Peter's wedded life? 3. To what work of mercy is the first reference made in our lesson? 4. What did Pharisaism forbid on the Sabbath? 5. What barrier lay between the scribe and permanent discipleship? 6. In what light did the Jews regard burial?

III. Doctrinal.—1. Why was a word sufficient to cure the sick? 2. From what evils does Christ deliver? 3. How does the Athanasian Creed speak of Christ's two natures? 4. What is the relation between earthly and heavenly duties? 5. To what was Christ subject according to His human nature?

IV. Practical.—1. What is the Main Lesson for today? 2. In what kind of service does the Lord delight? 3. Is the power of the world still with us? 4. What often proves a test for a Christian? 5. What is most necessary amid the storms of temptation? 6. Whence do we derive perfect peace?

A day of joy in Capernaum! Jesus, teaching in the synagogue, has cast out an unclean spirit from a man. Now He enters Peter's house. Here a woman, sick of fever, awaits the great Physician. A touch of the hand and the fever is gone and she arises. From sickness to service is the result.

Evening has come and with it the possessed and diseased. A single word is sufficient, and each one is cured. Truly Isaiah spake aright, "Himself took our infirmities, and bare our sickness."

Jesus left the crowds and sought rest on the other side of the lake. A scribe is eager to follow Christ. But alas! he is not ready to be homeless with Christ. Another disciple is nearly ready to follow, only he wishes to bury his father. Jesus says, "Follow me, and let the dead bury their dead."

Again Jesus with His disciples is in a ship on the lake of Galilee. A storm has arisen. The waves are engulfing the boat. Jesus sleeps. The panic-stricken disciples at last awake Him, with the cry, "Lord, save us: we perish!" He answers, "Why are ye fearful, O ye of little faith?" A word from His lips and the storm ceases and there reigns a great calm.

Matt. 8:14-26.

ers. Here it expresses confidence and attachment. This scribe was already a disciple. But now he desires to become a permanent follower.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay his head.

The Lord can search the heart. He sees that this scribe in his enthusiasm has not counted the cost. He is not prepared for that utter homelessness of Him who had not where to lay His head. This lack of self-denial is the wall that separates him from Christ-following. **Son of man.** "Perfect God and perfect man" (Athanasian Creed). His poverty is our wealth (II Cor. 8:9).

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Another. The burial of the dead was a most sacred duty. The call to follow was from on high. Here was a dilemma for this disciple. **Dead.** Christ solves the question. Things pertaining to the Kingdom of Heaven are of greater moment than earthly duties. Where the two clash,—i. e., duty to God and duty to men,—then our duty to God is the higher.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep.

Sea. The Lake of Galilee was subject to sudden severe storms. Besides, it was already night (Mark 4:35). **Asleep.** Christ, according to His human nature, was subject to natural conditions; He ate, He thirsted, He was wearied, He slept, etc.

25 And his disciples came to *him,* and awoke him, saying, Lord, save us: we perish.

26 **And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.**

Save. The terror of these fishermen is depicted; they know that they cannot save the ship. **Fearful.** Truly, they had seen so many wonders that their faith should now have mastered fear. A true picture of the frailty of the human heart for all time.

DAILY BIBLE READINGS.

Monday.—Ex. 24:1-18, In the Mount with God.
Tuesday.—Ex. 31:1-18, Ordinances of His House.
Wednesday.—Ex. 32:15-35, The Valley of Sin.
Thursday.—Ex. 33:7-23, The Cleft in the Rock.
Friday.—Ex. 34:1-35, The Name of the Lord.
Saturday.—Ex. 40:1-38, The House of the Lord.

THE STORY APPLIED.

MAIN LESSON.—Everywhere Jesus does good. Amidst sickness, in spiritual needs, and in danger, He can supply our wants. Let us constantly look to Him alone for help and guidance.

v. 14. **Peter's house.** Peter had left all to follow Him, and now He follows Peter into his home. See that you take Jesus into your house. **His wife's mother.** An honorable position in the family. Never forget to be kind to your relatives.

v. 15. **Touched.** His tender touch "healeth all our diseases." **Ministered.** The best way to show her gratitude. Such ministry is most pleasing to the Lord. It always finds work to do. It is content with a lowly sphere.

v. 16. **Word.** Jesus' word of power was wonderful. It is still with us, and when we look at its effect, we too say it is wonderful. The main point, however, is that it effect us.

v. 20. **Where to Lay.** Many a would-be Christian falls away when following Christ demands financial loss, or self-denial, or persecution, or homelessness. Such demands are a test.

v. 21. **Bury my father.** No duty of your life can by any means come before the duty of following Christ.

v. 22. **Follow me.** The supreme Leader, the supreme command; hence, obedience to Him supreme.

v. 24. **Tempest.** How frequent in Christian life are tempests, not of wind and wave, but of temptations, that seem to overwhelm him. Faith in the Lord, however, overcomes them all. We, too, have to cry out, not in fear, but in faith, "Lord, save us!"

v. 26. **A great calm.** After the storm, peace. Peace which the world cannot give, but which comes from Jesus alone. In spite of our fears, He brings peace, if there be "little faith." Here is the right order: when He arose, He first calmed the mind of His disciples, then the waves of the sea. So now.

For the Teacher.

By Rev. G. W. Mechling, D.D., Prof. W. Wackernagel, D.D., Rev. C. A. Miller, Rev. J. F. Lambert, and by Rev. Ernest M. Grahn.

Matt. 8: 14-26.

CHRIST'S LOVING POWER.—Human nature is weak, subject to the ravages of disease, self-delusive, and prone to fear. Peter's mother-in-law was very ill, as were the other sufferers seeking the Lord's help. The scribe and that other disciple knew not their true minds. The disciples in the ship tremble before the might of the great storm. But Jesus has the same interest in all. He would bring each to the proper understanding of his or her condition and have them awaken faith in Him. He deals with them according to their several necessities. He gives them what they need. In one case healing, in another rebuke, in another deliverance. He puts forth His mighty hand with marvelous wisdom for the help of all sufferers. His is the charity of this Sunday's Epistle. Let it not be forgotten under the cloud of the Passion Season which we enter on Ash Wednesday.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.

Peter's house. Though a native of Bethsaida, Peter had taken a house in Capernaum.

Wife's mother, etc. Peter, though a married man, was not asked to leave his wife on becoming the Lord's apostle. This is proof against the Romish doctrine of celibacy, insisted on concerning priests (I Cor. 9:5; I Tim. 4:3). Peter's wife's mother, under his roof and care, is an example to yoke-fellows to be kind to each other's relations, especially to treat old people with all possible tenderness.

Saw—lying sick. Illness did not deter Peter from entertaining such a guest as Jesus. Nothing should keep Him out of our hearts and homes. Jesus' eyes are ever open to the needs of men, and for Him to see is to be ready to help. Let us take Him in to see our lives.

15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

He touched—fever left—she arose. Jesus' love is touching and powerful. The cure was miraculous, instantaneous and complete. Even today the earthly physician can do nothing without the blessing of the Great Physician. "Even the abodes of the true followers of Christ are invaded by trouble and affliction. But Christ is always near, and with Him come help and deliverance in that form which is best suited to our wants" (Stellhorn). Do not fail to call Him in.

Ministered unto him. Not the ministry of the Word and no defence for Scripture forbidding women preachers or "leaders" of religious meetings. It simply means she waited on, assumed the position of a servant toward, Jesus, without pride or self-importance. She studies what she may humbly do for Him in gratitude for His mercy. Let no one forget to serve Christ in His Church all his days in remembrance of His applied redemption.

16 And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that were sick:

Even—come. The day, according to Mark and Luke, was the Sabbath, and so the law-observing Jews waited till evening, when it was over.

Brought unto him. Christ stands ready, we must come and ask (Matt. 11:28). He stands at the door and knocks, we must open to Him. He tells us of His love and power; we believe and seek them.

Possessed with devils. Satan's agency, still present, was particularly powerful and active in the days of Christ. He sent his devils into men's bodies, especially those afflicted mentally, and thus raged against God's foremost creature. This gave Christ fair and frequent opportunity to battle with him, disarm and dispossess him, break his power and destroy his works, and His success was as glorious as His design was gracious.

With a word. The Word is the same we have today, and no less powerful (Heb. 4:12).

17 that it might be fulfilled which was spoken by Isaiah the Prophet, saying, Himself took our infirmities, and bare our diseases.

Fulfilled. "He began to fulfill the prophetic words of Isaiah (53:4), that Christ was to take our infirmities and to bear our diseases. In the strictest sense He did this by suffering and dying for our sins, and thus atoning for all the penalties of the same. When He miraculously healed a sick person, He intended to show by this healing of the body that He is the Physician of the soul. Every taking away of affliction and disease proclaimed Him the Lamb of God which taketh away the sin of the world (Jno. 1:29), and only because He was the latter, He could do the former" (Stellhorn).

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Depart unto the other side. This was to the eastern side of the Sea of Galilee, the region of Decapolis, the country of the Gadarenes.

Christ left not the multitudes for want of interest in them. Their gathering was out of mere curiosity and selfish interest. He needed rest after His weary labors and sought a place for private communion with the Father. Since Christ's resurrection and ascension He needs and takes no rest, but blesses the operations of His Gospel night and day.

19 And there came a scribe, and said unto him, Master, I will follow thee withersoever thou goest.

Scribe. The scribes were mostly Pharisees,

respected by the people for their learning and strict observance of the Law and traditions. Their special work was to transcribe and expound the Scriptures. As a class, they were proud and hateful toward Christ, who knew and exposed their sins.

Will follow. His purpose was to improve his own condition as a scribe rather than to serve the Lord. "In the man's flaming enthusiasm was seen the smoke of self-conceit." He had no pure, unselfish motives like Ruth (1:16, 17) or Ittai (II Sam. 15:21). Many resolutions for religion are soon ripe and soon rotten. Confirmation vows must be carefully pondered before being taken (Luke 8:13).

20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.

Foxes have holes, etc. Thus would Jesus set forth the poverty, suffering, and humility of His earthly life. The scribe thought only of the miracles. Christ would not forbid him to follow Him. He merely points out the narrow way and the storms beating against the house built on sand. He wants no one to follow Him without counting the cost, without willingness to surrender all, and, if need be, the so-called necessaries of life. What did the scribes have to say after this? What do you have to say when following Christ means such self-denial? Is the crown worth the cross? Is Easter glorious enough for a true keeping of Lent? (See John 16:33; Acts 14:22.)

21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

Follow me. The direct, immediate call of the Lord is the justification of this disciple's neglect to perform a duty so self-evident as that of v. 21.

Leave the dead, etc. Naturally this is figurative. Jesus would say, "Leave the spiritually dead, of whom there are so many, to bury their physical dead. But do thou, who art fitted for spiritual life-work, follow me and raise the spiritually dead by preaching the Gospel to them." Christ would not teach disobedience to the Fourth Commandment. He means that duty to Him comes before all other duties. Where there is a conflict between human and divine duties, the latter must precede. Where men, even in burying the dead, are in danger of falling away from Christ they must not go where temptation is. Only where this danger exists are Christ's words to be felt as binding. There are times when natural affection must be subordinated to the service of Christ. Think of and pray for our missionaries in India, who must send away their children to safer climates, while they remain separated from them to preach the Gospel.

23 And when he was entered into a boat, his dis-
24 ciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.

Covered with the waves. The great tempest was naturally caused by a sudden and impetuous rush of wind from the snowy peaks of Hermon, through the narrow Perean valleys into the low hot-air of the lake-basin. The fathers ascribed this one to "the prince of the power of the air," who thought thus to destroy the Lord, but (Ps. 93:4).

He was asleep. This is proof of Christ's true humanity. His weariness and His sense of security anywhere. He slept, however, more with the desire to be awakened than refreshed.

The storm-tossed ship is a beautiful figure of the Church in this evil world, particularly in times of peril.

25 And they came to him, and awoke him, saying, Save, Lord; we perish.

Came to Him. How fortunate that Christ is at hand in time of peril! How consoling that one dare go to Him! How necessary to do so!

Save Lord; we perish. Prayer is the outlet to all human ills. Its very utterance brings relief. It confesses human weakness, sin, and need. It sees in Christ Him who can help. Even a weak faith can pray effectually.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Why are ye fearful? Christ must first rebuke the storm within the hearts of the disciples, which is the more dangerous. He asks them why they have fear instead of faith. Why fear when Jesus is in the boat? Can the Church, with Christ its Captain, and His ministers its sailors, and His passengers the saints, in its midst, perish in this world's tempestuous sea?

Ye of little faith. Ye know not your Lord nor confide in Him as ye should. His Church cannot be destroyed with Him in its midst. Christian, how do you take this loving rebuke of your Lord when you fret over your trials?

Arose—rebuked—calm. After caring for the heart, the Lord turns to its troublers. He addresses the winds and sea as though they were living powers (Ps. 104:7, 8; 106:9), or speaks sternly to the evil powers as wielding them to the danger of mankind. When faith is aroused the calm follows.

CONCLUSION.—The necessity of faith under severest trials, is taught in this lesson. As need drove Peter's mother-in-law to seek Jesus' help, and the mariners' deliverance, so sin, through its fruits of trouble shows us our weakness and points to Christ. Happy are we indeed if, under all trials, our faith lays hold upon the blessings Christ holds out to us.

Bible Class Department.

LESSON OUTLINE.

I.—JESUS' WORDS.

(a) *Powerful*—over disease, over devils, over nature.

(b) *Humble.*—He confesses His life to be without comfort or attractiveness.

(c) *Full of instruction and admonition.*—The scribe professed willingness to follow the Lord whithersoever He would go, but he was hasty, as is indicated by the Lord's reply. He must first know the real conditions of His service. Men should not be persuaded to become members of the Church under the impression that it is a very easy thing to resist the devil. The disciple is taught that under some circumstances it might require of a man even to leave the proper interment of his own father to other hands (C. K. Hunton).

(d) *Commanding and entreating.*—"Follow me."

II.—JESUS' WORKS.

(a) *Healing.*—Simon's wife's mother's cure was instantaneous and complete, for she arose at once and *ministered unto them.* Her first act is one of gratitude to her Lord and His companions (C. K. H.).

(b) *Comforting* (Cf. Matt. 17 : 7).

(c) *Fulfilling prophecy.*

"In Jesus Christ the Old Testament prophecies are fulfilled. In I Pet. 2 : 24, the same prophecy, Is. 53 : 4, is referred to as applying to spiritual maladies rather than to physical. It very properly includes both" (C. K. H.).

(d) *Miraculous.*

"As God-man He performs miracles, but becomes weary with the labor."

"The howling winds and boisterous waves hear and obey the voice of God" (C. K. H.).

FOR SPECIAL STUDY AND COMMENT.

1. Peter was a *married* man. Show that celibacy is neither commanded nor approved for ministers.

2. Did Christ give the power of physical healing to His Church?

3. What is to be said of the claims of "Christian Scientists," Divine Healers, etc.?

4. Prove the two natures of Christ.

5. What Scripture incidents occurred on this sea?

LIBRARY REFERENCES:—On verses 16-17, see Sermon 8 in Wilberforce's "New Birth of Man's Nature"; Trench on "The Miracles"; Christ's "Peace," a poem, illustrates verse 26, No. 2477 in "Foster's Cyclopedia"; Luther, Seiss and Loy on the Gospel for IV Epiphany.

For the Teacher of the Little Ones.

A great sermon preached to many people was over! Jesus, the preacher, was on His way to the city of Capernaum. In this city He went into the home of Simon Peter to stay a while there. Here He found sickness and sorrow, for Peter's wife's mother was sick with a fever.

On the mountain He had been trying to make sick souls well, and here He made a sick body well. He laid His hand upon her and she was made well at once; she could arise and await on Jesus, who no doubt was tired and hungry.

The news of His being in Capernaum must have spread quickly, for in the evening people brought to Him their sick and helpless ones and asked Him to heal them. The Saviour healed them all with His word, because He loved and pitied them; and then, too, He was fulfiling the word which the prophet Isaiah said so many hundred years before of Him, that He took all sicknesses and sorrows on Himself, away from us who should have borne them.

More people came to hear and see Jesus, and to get away from a crowd of curious people He gave commandment to depart to the other side of the Sea of Galilee.

Then came a scribe who said he would follow Jesus wherever He went. There are some followers whom Jesus does not desire. If we do not want to be workers for Him, He will answer that He has no place for us, as He did the scribe. He was not as well provided for as the foxes and birds, for they have their holes and nests; Christ had no earthly home, "no place where to lay His head." We must follow Him, in love and faith, to His beautiful heavenly home. We can not be a worker for Jesus when we ourselves choose. No little earthly matter must come between His work and us. When Christ gave the command, a disciple said he must first go and bury his father, but Jesus said His commands should be obeyed at once and the dead could take care of the dead.

When His commands are given, let us always be ready to follow, no matter if it is not our way.

The Saviour, during this journey, lay down to rest, for He was weary from much labor. While He lay sleeping, a sudden storm arose on the sea and the ship was covered with the waves.

Jesus could care for the disciples, and can for us, whether waking or sleeping, but they were afraid and cried, Lord, save us; we perish.

The One who can calm the stormy sea, is the One to still the waves of doubt and fear which sometimes arise in our hearts. The words, "Lord, save us; we perish," will bring Him to us, no matter how far we have wandered away from Him.

The Lesson in Line and Picture.

BY REV. A. B. MARKLEY.

The world is full of storms. Here in Capernaum and on the sea, Jesus met them. In spirit (those possessed), in body (sick), on land, on sea, these storms meet us. Jesus extended His hands and said, "Peace, be still," as afterward on the cross He extended them over a world of sin-storm and said, "It is finished." The person that speaks of or to Christ as "Master," has not, or, at least, does not express, a true conception of what He is to the true believer. He is Master of waves and wind, of devils, of men; but to a Christian believer He is much more. He is "My Lord and my God."

In that little ship was the Church, —Christ and His twelve apostles. The Church is often compared to a ship. But the ship that bore Christ could not sink. So neither can the Church that has Christ perish. If we preach Christ, bear Him in our heart, live Him in our lives, He will bring us safely through all dangers.

Julian, the apostate, a Roman emperor, it is said, cast a spear at the sun in defiance of Christ. But many years afterward, when fighting against the Christians, he died pierced by a spear, crying, "O, Galilean, Thou hast conquered!" Thus He is always the conquering Christ. "What manner of man is this?"

While the nearer waters roll,
While the tempest still is high.

Jesus in Capernaum and on the Sea.

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

The great thought and central truth to be taught from this lesson is, Following Christ. It might be divided into two parts, — the dark and bright side of following Jesus.

First. The *dark* side. We have three instances in the lesson of those who followed Christ: 1st. The *scribe.* Note the answer of Christ. He came not to be ministered to, but to minister. His life was one of personal sacrifice. Therefore, to follow after Him, means to surrender one's own comfort and pleasure for the good of others. This scribe was unwilling to follow. How many are like Him! 2d. The *disciple* who prayed that he might first bury his father. Note the apparent harshness of the answer. To follow Christ means to make that the first and imperative duty in all things, — a duty superior to that demanded by ties of kinship (Matt. 10:37). 3d. The *disciples* who followed Him into the ship. That following meant a storm. Opposition, criticism, and ridicule oft come to those who follow Jesus.

Second. The *bright* side. 1st. We follow Him who is all-powerful. Sickness and storm as well as devils are subject to Him. Tell the legend of St. Christopher. We follow Him who is King of kings and Lord of lords. 2d. We follow Him who is all-merciful. The sick and troubled call upon Him, and He is "touched with the feeling of our infirmity." 3d. We follow Him who is Love.

THE CHURCH YEAR.—Which Sunday is this? **School:** First Sunday in Lent. What is the Gospel for today? **School:** Christ's Temptation. Where is it written? **School:** Matt. 4:1-11. What is the Epistle for today? **School:** Paul's advice to Ministers. Where is it written? **School:** II Cor. 6:1-10.

THE CATECHISM.—WHAT IS THE FIRST ARTICLE OF THE CREED? **School:** I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH. 2. WHAT IS MEANT BY THIS ARTICLE? **School:** I BELIEVE THAT GOD HAS CREATED ME AND ALL THAT EXISTS; THAT HE HAS GIVEN AND STILL PRESERVES TO ME MY BODY AND SOUL WITH ALL MY LIMBS AND SENSE, MY REASON, AND ALL THE FACULTIES OF MY MIND, TOGETHER WITH MY RAIMENT, FOOD, HOME AND FAMILY, AND ALL MY PROPERTY.

THE REVIEW.—Name the Subject of last Sunday's Lesson. Recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What miracles did Jesus perform in Capernaum? 2. What did the scribe say to Jesus, and what answer did he receive? 3. What happened while on the sea?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

WHO IS THIS IN RED APPAREL?

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Edom. The country in which the descendants of Esau dwelt. It was situated between the Dead Sea and the Elanitic gulf of the Red Sea. It was employed by the prophets as a type of those heathen nations, whose origin and course in history placed them nearest the Kingdom of God, but who opposed it with deadly hatred. **Dyed.** In striking scarlet. **Bozrah.** The old capital of Edom, 20 miles southeast of the Dead Sea. Now El-Buseirch, a village in ruins in Arabia Petrea. **Travelling.** The very walk of the person approaching speaks of great and abundant strength. **In righteousness.** The person approaching answers the prophet's question. It is none other than Jesus Christ, our Lord, our Righteousness, whom the prophet beholds in his vision. **Save.** The same root in Hebrew as "Jesus" (Matt. 1:21).

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Red. Not the regular color of His garments; they seem blood besprinkled. **Winefat.** A trough, or vat, in which grapes were trodden with the feet, and from which the juice flowed into a lower vat. **Trodden.** In this judgme t of the nations, that warred with God, the knife is applied to the nations themselves and they are trodden in the press. **Fury.** Behind the first advent of Christ to seek and save, there also is His second advent to judge the world. God's Word tells not only of the meekness, but of the "wrath of the Lamb." Rev. 6:16-17, "Hide us from the wrath of the Lamb."

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help, and I wondered that there was none to uphold: therefore mine own arm

A PRAYER.—Send, we beseech Thee, Almighty God, Thy Holy Spirit into our hearts, that He may rule and direct us according to Thy will, comfort us in all our temptations and afflictions, defend us from all errors, and lead us into all truth; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. What question does the prophet ask? 2. What does he say of the apparel of the approaching One? 3. What answer comes to the prophet? 4. What does the prophet ask the second time? 5. What cause is there for the red color of the garments of the Lord? 6. What day is in His heart? 7. What year is come? 8. Was there any one to help Him? 9. Of what is mention now made? 10. What had the Lord bestowed upon the house of Israel? 11. What had He said? 12. How had He saved them? 13. What had they done in spite of this?

II. Historical.—1. Where was Edom? 2. Of what is it the type? 3. What was Bozrah? 4. What is meant by the wine-fat? 5. Who now belongs to the house of Israel? 6. How were the children of Israel distinguished from other nations? 7. Were they always consistent in their worship of God?

III. Doctrinal.—1. What advent of our Lord is yet to come? 2. Upon whom does our salvation alone depend? 3. How does God bestow His grace upon us? 4. Who is the "angel of His presence"? 5. What doctrine fully revealed in the New Testament is already seen in our lesson?

IV. Practical.—1. What is the Main Lesson for today? 2. Why is the Lord "mighty to save"? 3. What warning is heard in our lesson? 4. Of what should a Christian speak a great deal? 5. How are we made children of God? 6. How does God show His love to us? 7. Whom should we endeavor not to vex?

Isaiah the prophet, sees the Lord coming towards him from Edom. In this vision the garments of Jesus are dyed with scarlet and are splendid in appearance. "Who is this?" he asks. And the Lord answers, "I that speak in righteousness, mighty to save." Again the prophet asks, "Wherefore art Thou red in Thine apparel?" And the Lord tells him that His garments are soaked in the blood of the heathen nations, whom He has trampled in His fury, because they would not receive His grace. For them judgment has come, and like grapes have they been cut off and thrown into the winepress of God's anger.

But for His own people the Lord has nothing but loving kindness. To the house of Israel His goodness has been great. He has said, "Surely they are my people, children that will not lie." He has been their Saviour. He was afflicted for them, He saved them, He redeemed them, He carried them. And yet they vexed His Holy Spirit. Let us in these days learn the lessons of the cross from the Lamb of God who bears the sins of the world, and who will be the Judge of the world, that this season may not pass without leaving a blessing for all our days.

Isaiah 63:1-10.

brought salvation unto me; and my fury, it upheld me.

None. Alone He redeemed the world; He alone shall judge it. In this passion season, let us remember the sufferings of our Lord, while He was in the state of humiliation. In these days, follow Him as He goes to His Cross and Death. **Own arm.** Human co-operation was wanting, was vain. Alone He redeemed us. Our salvation depends on His redemption alone. Human righteousness is an impossibility.

7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

Lovingkindnesses. The prophet now turns to thanksgiving. It is ever well to turn, after the contemplation of God's certain judgment, to a remembrance of His love and mercy. **Bestowed.** How much grace have we! It is bestowed upon us through the Word and the Sacraments. **House of Israel.** To this nation all who believe in Jesus Christ belong, since the New Covenant began.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

My people. The children of Israel were distinguished from all other nations by being God's people. To them the oracles of God were intrusted. Now the Gospel has gone out to all nations, and every believer belongs to God's people. **Lie.** God's people are upright in heart and life.

9 In all their affliction he was afflicted and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

This verse shows in what way He proved Himself a Saviour unto His people. **Angel of his presence.** Jesus Christ. **Of old.** As God did to Israel of old, so He still does to us. He carries us by His grace.

10 But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

Rebelled. In spite of Jehovah's grace, Israel fell again and again from Him. **Holy Spirit.** Here we already see the doctrine of the Trinity. Three distinct persons, yet only one God.

DAILY BIBLE READINGS.

Monday.—Luke 9:28-45, Transfigured with Christ.
Tuesday.—Luke 10:1-22, Faithful Service.
Wednesday.—Luke 11:1-13, The Prayer of Faith.
Thursday.—Luke 11:29-36, Sinful Generations.
Friday.—Luke 11:37-54, The Hypocrite's Faith.
Saturday.—Luke 12:13-33, Trusting Jesus.

THE STORY APPLIED.

MAIN LESSONS.—1. The danger of being among those who sin against Him who is mighty to save, but mighty also to judge. 2. The surprise of His triumphant appearance in the midst of the wicked world.

v. 1. **Who is this?** This question, with its answer, is essential to our salvation. **Mighty to save.** The Messiah Himself answers; no one and nothing else can. The Lord has merited the power to save us by His atonement. He has paid the penalty of our sins.

v. 3. **Alone.** Therefore you may have His blessed companionship in your trials. **Trample—tread.** Here is a word of warning to the impenitent. A day will come when every one will be called before the judgment throne of Christ. For those that refused grace, there will be only wrath in store.

v. 7. **Mention.** Do you ever talk with others about God's goodness to you? It is a good thing to speak a great deal of His love and mercy to us. So plenteous, so various the streams of divine mercy, language would fail to express the fullness of God's abounding goodness. But some people never speak of it.

v. 8. **Children.** In Holy Baptism He has already called you to be His child. Rejoice in your adoption, and walk before your heavenly Father in uprightness. **Will not lie.** God has a right to confidence in them who have spoken vows. It is a shame to them and sorrow to Him when that confidence is violated.

v. 9. **Love—pity.** It is strange that you, who are loved with an everlasting love, should be so indifferent.

v. 10. **Rebelled.** How easily we fall from God. Endeavor not to vex His Holy Spirit, that His presence may remain with you, and that God be not your enemy, but always your Father.

For the Teacher.

By Rev. G. W. Mechling, D.D., Prof. W. Wackernagel, D.D., Rev. J. J. Kline, Ph.D., Rev. W. E. Frey, Rev. J. F. Lambert, and by Rev. Ernest M. Grahn.

Isaiah 63: 1-10.

DIVINE JUDGMENT.—It is not natural for men to find pleasure in the proper observance of Lent. As the season of penitence and reflection upon the innocent sufferings and death of Christ it brings to the heart unwelcome charges of sin and religious neglect. Yet this is essential for salvation. Today's lesson in vigorous language, under the image of the fate of Edom, sets forth God's judgment against all who sin against Him, His Church, and people. It pictures Him as seen by His people in wondering amazement on His triumphant return. In reply to their questions He shows them of the victory and deliverance He has attained for them singlehanded. The whole scene so vividly portrayed impresses the danger of being among those who sin against Him. Whatever ideas men have of God this lesson shows His stern and severe treatment of those who have chosen to be His enemies. On the other hand it pictures with warm colors His mercy and kindness toward all who love Him in sincerity and truth.

1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save.

Who is this? Question raised by the people as they behold their Deliverer return to His city, Jerusalem.

The Edomites were the descendants of Esau, and bitterly hated the generations of Jacob. They were punished by David, but during the decline of the kingdom of Judah, allied themselves with the Chaldeans against Jerusalem, and took part in its siege and destruction. In the time of the Roman Empire their country was known as Idumæa. The family of Herod was native to Edom. Edom is frequently referred to by the prophets, but always as the arch-enemy of God's people. The land finally became and remained utterly desolate.

Dyed garments—glorious in his apparel—greatness of his strength. Descriptive of the appearance of the returning conqueror.

I that speak, etc. Jehovah answers. It is God who had promised to deliver His people from their enemies who comes back in the flush and glory of victory and makes known to them that He has accomplished His great work. He is as mighty to save them that trust in Him as to destroy His and their foes.

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

Wherefore, etc. Again the people ask the cause of Jehovah's glorious appearance. The redness reminded them of the soiled garments of those who trod the wine-presses. Edom was a country abounding in grapes. Could this one, looking so glorious, have been engaged in such an occupation? Were His garments spattered with the juice of the fresh-pressed grape? They seek to know from Him who spake of righteousness and power to save.

3 I have trodden the winepress alone; and of the peoples there was no man with me; yea, I trod them in mine anger, and trampled them in my fury; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment.

I have trodden. The answer of Jehovah.

Alone—no man with me. God's judgment upon His enemies is executed without the help of man. Neither is there any that can aid Him in saving His people.

In mine anger—fury. The sins of the Edomites against the Jews were so great God was bitter against them. No transgression of the divine will, as expressed in the Scriptures, shall enable any one to escape bitter divine vengeance.

Stained all my raiment. It is blood, not grape juice, that is upon God's garments. He deals directly with His enemies and turns their disgrace into His glory before His people.

4 For the day of vengeance was in mine heart, and the year of my redeemed is come.

Day of vengeance. God wreaks vengeance upon Edom for persecuting His people. He is now jealous of the welfare of His saints in the earth, and holds judgment in store for their enemies on that day when He will judge the world in righteousness by Jesus Christ.

Year of my redeemed. The day of vengeance to Edom is the beginning of the *year* of joy to the Jews. God's redeemed people shall return from the Babylonian captivity, and with Edom destroyed shall secure a peaceful settlement in their new community. The last day shall witness the beginning of that eternal year of bliss in heaven for the redeemed.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

Wondered. God here uses the mode of expression common to men. He again proves, as in v. 3, that no one is disposed or able to assist Him. Though this chapter has no direct reference to the plan of salvation, or to the work of the Messiah as Redeemer (for the reference here is to judgment), yet it is true of Him also that in that work He stood alone. No one could or did aid Him. He alone bore the burden of the world's atonement.

My fury, it upheld me. The purpose to take vengeance or inflict deserved punishment, animates one to superior effort. What a warning this should be to sinners to make peace with God through their Saviour that they may escape His fury!

6 And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their lifeblood on the earth.

Trod down, as a warrior tramples on his foes and treads them in the dust.

Made them drunk, i. e., God will make His enemies under the terror of His fury lose their power of self-command, reel, stagger and fall to the ground like drunken men.

Poured—lifeblood. This is the supreme figurative act of God's stern judgment, death itself.

"The sentiment of the passage (vs. 1-6) is that Jehovah, by His own power and by the might of His own arm, would subdue all His foes and redeem His people. Edom, in its hostility to His people, the apt emblem of all His foes, would be completely humbled; and in its subjugation there would be the emblem and the pledge that all His enemies would be destroyed, and that His own Church would be safe" (Barnes).

7 I will make mention of the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

"From the fierce song of triumph in battle, we pass to the still waters of prayer and praise. Thanks, confession and supplication mingle in a gentle stream, which is in striking contrast to what has just preceded. The mighty deeds of Jehovah for His people call for songs of gratitude" (vs. 7-9).

I will make mention of, etc. The house of Israel now recall with grateful hearts their many past blessings at God's hand. He had been exceedingly good to them in their previous history, both collectively as a nation, and individually. And this, not because of their merits, but of *His mercies.* They give reiterated *praises* to Him for His *lovingkindnesses*, His *great goodness*, His *mercies*, and *the multitude of His lovingkindnesses.* Is there not the same reason today that we should all open our lips and gratefully make mention of the divine blessings we have continuously enjoyed?

8 For he said, Surely, they are my people, children that will not deal falsely; so he was their saviour.

My people. In choosing Israel, God entered into solemn covenant to be their God. All who now believe in Christ belong to God's people in whom He takes a peculiar interest. Do we, as Christians, realize that it means for us to be the people of God?

Children that will not deal falsely. This is God's reasonable expectation that His people will appreciate His love and not prove false to Him either in word or conduct. He looks for their fidelity. Shall we not acknowledge that God expects the same of us? But how does our conduct agree with this expectation.

Saviour. God had ever stood by the house of Israel. Even in the captivity, where these words are thrown, they acknowledge Him their Deliverer. Every thoughtful soul of whatever age must likewise confess God as his *Saviour.*

9 In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

He was afflicted. What a beautiful sentiment, showing the sympathy of God with His people! He makes their trials and sorrows His own, thus convincing them of His love.

Angel of His presence. Supposed by many with good reason to refer to the Son of God, afterward Christ. He *saved* the people from their perils in the journey through the wilderness (v. 11 ff.) and helped them when settled in Canaan.

Redeemed, saved by a price. In the deliverance from Egypt, Ethiopia and Seba were the ransom. Babylon suffered when the Jews returned from captivity. When the great redemption from sin took place the precious blood of Christ was the price. It cost God more than pity to redeem His people.

Bare—carried them. indicates the tender sustaining providence of God figured by the shepherd with the lambs, the mother with her child, the eagle with its young.

10 But they rebelled, and grieved his holy spirit: therefore he was turned to be their enemy, and himself fought against them.

Rebelled, and grieved his holy spirit. This is a confession of that ingratitude and sin all through Jewish history that brought the deepest sorrow to the Holy Spirit, the Third Person of the Trinity. How true, is it not, today, that the goodness of God is requited by that most cutting of all sins, ingratitude! There is none among us but must make this confession when we compare our service with the duties incumbent upon us. The greater the divine love the greater the divine disappointment at the rejection of grace.

CONCLUSION.—Efforts have been made to interpret this chapter as applying to the suffering Saviour. These are refuted for the following reasons, among others: 1. There is no reference to it in the New Testament. 2. The blood with which the hero is stained is not His own, as in the case of Christ, but that of His enemies. 3. The clear language points to a triumphant conqueror returning from battle unharmed, whilst Christ, as a sufferer, was a patient, meek and intense sufferer in His own body. The application should be made to the day of judgment at the end of the world, when He who has been the suffering Saviour becomes the Victorious and Triumphant Judge. The *blood* of the Lamb cleanses from sin. The *wrath* of the Lamb executes penalty on sin,

Bible Class Department.

LESSON OUTLINE.

I.—A SACRIFICE WHICH STANDS ALONE, WHICH IS UNIQUE, AND FOR WHICH THERE CAN BE NO SUBSTITUTE.

The mystery of the Saviour's person is shadowing forth in the mystery of His work (F. A. Kæhler, D.D.).

II.—A SACRIFICE MADE WITHOUT HUMAN SYMPATHY OR HELP.

Not even the whiteness of God's purity, nor the brightness of His glory, could take away the blackness of guilt and sin, but only the red blood of the sacrifice of love (E. Aug. Miller, Esq.).

III.—A SACRIFICE WHICH CRIES FOR VENGEANCE AND OFFERS SALVATION.

Is His death judgment of the enemy, or redemption of His people? Both. His apparel is red with the blood of judgment on the enemies; it is red with the blood of redemption of His believers. "His blood be upon us, and upon our children,—on the impenitent for judgment, on the repentant for salvation" (F. A. K.).

"The blessing of God to the children of Abraham was made possible in the person of Christ. By their unbelief and murmuring, the Jews rejected the Lord and grieved the Spirit. God therefore withdrew His favor from Israel. Though God will not cast out any, whether Jew or Gentile, who come in penitence and faith in Christ, yet the return of the Jews as a nation to Palestine is past. It was 'broken off' because of unbelief.

"As Christians, we are bound to preach the Gospel to every creature. This command defines our duty to the Jews of the dispersion. The labor will not be in vain" (Preston A. Laury).

FOR SPECIAL STUDY AND COMMENT.

1. Edom—significance of the name, and history of the land.

2. Alone.—Show the significance of this word as applied to much in the history of Christ's life on earth.

3. When was Lent first observed? Give such arguments for and benefits of its proper observance as you can.

4. Where and when is the Christian like Christ necessarily alone?

LIBRARY REFERENCES:—On Edom and the Edomites, see Geikie's "Hours with the Bible."

For the Teacher of the Little Ones.

BY KATE E. GRIM.

Prophecies are words that tell us of things that will come to pass, a long time before they take place. Prophets are those who speak these words. In olden times God taught the prophets many things. He especially used them to warn Israel and Judah of what would happen if they were wicked. In our lesson today the prophet Isaiah has a vision of the Messiah coming as the Avenger. He sees Him coming from the destruction of the people of Edom, which were a bitter enemy of God and His people. His garments are stained with the juice of the grapes of Bozrah, which was the chief city of Edom. The country round about it abounded in grapes, so this figure was one the people would understand very easily. The prophet asks, "Who is this?" The answer is, "I that speak in righteousness, mighty to save." He is the Saviour who destroys His enemies, and who saves His people. The prophet again asks the question, "Wherefore art thou red in thine apparel and thy garments like him that treadeth in the winefat?" The Messiah answered, "I have trodden the winepress alone," etc. In the winepress the grapes were trodden with the feet. The juice would stain the garments of him who trod them. That was how he came to appear in red apparel. Taking on himself the form of a servant, He treads the winepress as an inflicter of wrath. He speaks as though God had placed all His enemies in a winepress, and Jesus was to trample them, and overcome them by His own strength, as none were good enough to help Him.

The prophet now, in the name of the Church, makes a thankful recognition of all God has done for His people. God has been so kind to them because He is good—not because they deserved it, but according to the multitude of His loving kindnesses. "For He said, Surely they are my people. Children that will not be," will not forsake my Church. So He became a Saviour for them. The principle that ever moved Him was love and pity. "In all these afflictions He was inflicted," and He sent His angel to save them because He loved His people always. How did they return all these kindnesses? They fought against Him and vexed His spirit. That was why He became their enemy and fought against them. This vision has been fulfilled in our Saviour: His garments dyed red in the blood of His enemies; so glorious in person that even a Pilate was touched and said, "Behold the man." He came mighty to save, forsaken by all in His last bitter sufferings. Sufferings in mind and body which our human, sinful minds cannot comprehend. We should ever thank God for His goodness. Ingratitude justly deserves God's wrath and vengeance. It is the Spirit's work to reveal Christ. Whatever we do in opposition to Christ grieves the Spirit.

The Lesson in Line and Picture.

BY REV. CHAS. L. FRY.

A hero of Jehovah has gone forth to champion the cause of His covenant people, as David once went forth to cope with Goliath, the blaspheming giant; the Son of David, indeed, venturing single-handed and alone into the very citadel of the giants of Edom! Look! Yonder He comes, His radiant garments verily drenched with the crimson blood! In the fierceness of His indignation and the terribleness of His power, He has trampled the principalities of evil as grapes are trodden in the wine-press!

The mission of the Son of God into this world, as this Lenten season tells, was to conquer and overthrow the foes of the human soul, and to defeat them on their own ground. Into the Edom and the Bozrah of sin He went,—viz., the world, where sin is ensconsed as a strong-armed man in his fortress, as a lion in his den; and there, where the enemy had every advantage of his own citadel, the conflict of 33 long years took place, and the victory was achieved.

Into the Edom and the Bozrah of death He went, —viz., the grave, though this involved His having for a time to yield up His very life and be entombed with the mouldering dead.

Into the Edom and the Bozrah of the devil He went, —viz., into hell itself, where Satan has the throne of his dominion, to take possession of hell by right of conquest, as Napoleon entered into Moscow. Forever has He thus broken the dominion of hell over any of His saints, and wrested from Satan all power to harm those who trust in Him.

Who is This in Red Apparel?

This is His answer to the prophet's rapturous question, "Who is this that cometh from Edom?" "I that speak in righteousness, mighty to save." This is the meaning of the sword lifted high. And blessed be His adorable Name, there are some things which He destroyed in the Edom and the Bozrah of our foes. Yea, He destroyed everything,—utterly demolished and trampled to pieces every bulwark of the enemy. But all was in accordance with His character as our Deliverer, "mighty to save."

"We are more than conquerors through Him that loved us and gave Himself for us."

How to Teach This Lesson.

BY E. AUG. MILLER, ESQ.

The first Sunday in Lent. Why do we keep Lent? How is it counted in making up the 40 days? It might be interesting and would be instructive to tell the scholars something about this season of the Church year. This will serve as an introduction to the lesson, which concerns the atoning sacrifice made for man, and the judgment to be visited on him. As a number of lessons will be taken from the prophecy of Isaiah, a few minutes might well be consumed in learning a little of this great evangelical prophet. Who was he? etc.

The lesson itself will need considerable explanation in order that the scholars may understand its meaning. Let the scholars read verse by verse, and then explain each. In teaching the lesson, we have Christ presented to us in a threefold aspect. These can be considered in their turn.

First. Christ, the atoning Sacrifice, the bloody offering for sin. Consider in this connection, sin in man which condemns him to death; the sacrificial offering and ceremonies instituted by God (all types of the one great Sacrifice that would finally be made) for the washing away of sin, and then the offering of the Lamb of God Himself upon the cross of Calvary once and for all. 'Tis no longer now the blood of bulls and goats, but the blood of Jesus Christ the righteous (Heb. 9:13, 14, and 22). Note also the "alone" of verse 3. "My God, my God, why hast thou forsaken me!"

Second. Christ the final victor over His enemies. Israel *under God* always triumphed. Christ was victor over sickness and disease, devils and death, and finally over the grave itself. But we do not yet see *all* things put under Him. But the day will come, when all who have opposed and rejected Him will be trodden under His feet. The "day of vengeance will come."

Third. Christ's mercy for His people. Israel rebelled again and again, yet God hearkened unto their cry for help. Christ loves, pities, and redeems His people. This love and mercy must ever be the comfort and hope of His people.

"Let not your heart be troubled: ye believe in God, believe also in me."

THE SUNDAY-SCHOOL AS A DISTRIBUTOR OF THE SCRIPTURES.

Holding forth the Word of life is pre-eminently the work of the Sunday-school. Every scholar is a Bible colporteur; every scholar is a Scripture reader in the home. That noble institution, the British and Foreign Bible Society, owes its origin to the Sunday-school. The demand for Bibles created by Sunday-schools called that society into existence; and the constant cry Sunday-schools have continued to raise for more Bibles, has done much to secure the cheapness of the Word of Life. Five million Bibles and New Testaments are now circulated annually, and printed at a price which has made it possible for the poorest to possess a copy; and thus the world's twenty-five million Sunday-school teachers and scholars, have the honor of being the chief distributors of the Bible.

WAYS TO CONDUCT A REVIEW.

A. P. FOSTER, D.D.

1. *Four points to remember.* Let the Superintendent announce at the beginning of the quarter that he desires the school to remember in each lesson one important character and why, one important event, and one important truth, and on review day call on twelve classes in turn to state each of these things regarding one lesson.

2. *Same with more classes to recite.* Vary the above by calling on four times as many classes, asking the first question of one, the second of another, and so on.

3. *A special subject to each class.* Assign on review day a special subject of review to each class,—persons to one, golden texts to another, great truths to another, places to another, etc. Let each class have ten minutes to talk over the matter without looking in the Bible or quarterly and then have them recite in turn.

4. *Same with more classes to recite.* Vary this by giving a part only of the lessons to one class, and asking a second class to take up the same subject in succeeding lessons. This is a better method for a large school, since it gives something to each class to do.

5. *Brief papers read.* Let several teachers read brief papers on assigned topics connected with the quarter's lessons. Suppose the lessons to have been on Paul's voyage as given in the Book of Acts, then let there be four papers, one on Paul's training for his work, one on Paul's character as an apostle, one on the condition of the Roman empire at that time, and one on the early extension of Christianity. This method will be found to furnish an intensely interesting exercise.

6. *An appeal to the eye.* The review may be an appeal to the eye. The classes may successively build a pyramid or arrange banners, or adjust a modest scenic display to illustrate the lessons. Of course, whatever of this sort is undertaken must be under careful limitations to avoid anything incongruous or expensive or sensational. The method is especially appropriate to a primary department.

7. *Classes to question the school.* Each class may rise in turn and through its teacher put to the school a certain number of questions of their own selection. A committee of judges, previously appointed, should determine the merit of the respective classes both in respect to their questions and their answers. The judges at the close of the exercises should make honorable mention of the classes that have excelled and possibly give out banners or other prizes for superior excellence.

8. *Three questions a Sunday.* Each class after the lesson each week hand the superintendent three questions for the quarterly review, with their names on the questions, and from these the superintendent selects the best, thus making up a list of questions for review Sunday. At the review he puts to each class questions which it has prepared itself, of course without previous knowledge on its part that he intends to do so. Much interest will be excited in seeing whether a class can answer its own questions.

9. *Title, topic, golden text.* The superintendent puts on the blackboard the words Title, Topic, Golden Text. He then calls on a class to rise, and on his mentioning the title of a lesson the class gives the topic and golden text. Thus all the lessons are treated in turn. If the superintendent names any one of these three points, the class gives the rest.

10. *Events in order.* The superintendent, the Sabbath before review, gives out a series of events in the historical or biographical studies of the quarter, each written on a card and passed out to the classes at random. On review Sunday he calls for these events in their proper order. Much interest will be excited among the classes in watching to see that they respond in their proper places. The life of Christ, the history of the early church as given in the Book of Acts, the history of the kings of Judah and Israel, the lives of Joseph, Moses, Ruth, Esther, Peter, Paul, etc., or the narratives of Genesis and Exodus may be thus treated.

11. *Analysis of the quarter's lessons.* The superintendent may by wise questioning, bring out the analysis of the quarter's lessons and record it on the blackboard as he proceeds. The steady growth of the analysis under his hand will be sure to excite interest.

12. *A written examination* at least once a year is very desirable. The papers should be thoroughly examined and marked by competent teachers and the result announced to each pupil privately. Those successfully passing the examinations may receive a certificate and sometimes it may be wise to make promotions dependent on them.

NO SIN AND SORROW IN HEAVEN.

Lesson Commentary.

THE LUTHERAN SUNDAY-SCHOOL SERIES.

MARCH, 1901. LEBANON AND PHILADELPHIA, PA. VOL. V. NO. 2.

REV. THEODORE E. SCHMAUK, D.D., EDITOR.

REV. J. C. F. RUPP AND REV. W. L. HUNTON, ASSISTANT EDITORS.

EVOLUTION is a much-abused word.

IT HAS been set to usurp dominion where it possesses none.

THE SUN shone as bright over Joshua as it does today. The dews were as copious on Gideon's fleece as they are about the threshing floor or on the hill of Ophrah today.

THE BALM of Gilead and the plains of Jericho were more perfect under Herod's rule than they are under the Sultan's sovereignty.

THE TYRIAN purple and the Aegina marbles were more lovely when the world was young than are purple and marbles now that the world is old.

EVOLUTION is not the one law of the universe. Progress is not the one law of history. The modern politician and the ancient *politarchos* are near enough in motive and method often to be almost accounted as twin brothers.

BEYOND all other things is the law of evolution as a universal interpretative false in respect to the human heart.

THE HUMAN heart was as low down in the depths of iniquity in the days of Isaiah, and as high up on the hillsides of spirituality and integrity—barring Christ and His work—as it is today.

DAVID saw more of the face of God than Darwin. David's heart was a deeper, mightier, more spiritual thing—though they both had sinned—than Goethe's. David's songs cannot be rivalled by Heine, Tennyson, Whittier or Whitman. The law of evolution breaks down here.

AND WHEN we come to Isaiah, the inadequacy of an evolutionary theory is so apparent as to cap the climax. Isaiah is of today. He is as modern as Cromwell. His heartbeats are as full, and his eye-sight is as keen as Herder's, or Lincoln's, or Moody's.

THE HUMAN heart three thousand years ago was not in protozoic stage. It was as mature as it often is at the end of the nineteenth century. Joseph, Moses and Isaiah brought the world a farther way by their teaching than Herbert Spencer ever will by his.

ALTOGETHER MODERN are the treasures of the Spirit in Isaiah. No compromise with iniquity or darkness; no hunger nor thirst in the day of salvation; no redemption for the proud and haughty; no popularity for the Man of Sorrows; no fear in the flame or waters; no exaltation but in the Lord; no strength but with the Good Shepherd; no sin and sorrow in heaven; no prayer unheard by God; no worship but of the spirit and with the heart; these are modern themes. These are truths and doctrines of today. *Isaiah is neither* a fossil, a lamprey, or a savage, but a full-blown intellect and a latter-day heart whose writing will live longer and make more for righteousness than will the works of Thomas Huxley or of Matthew Arnold. Isaiah has told us more than they all, when he unfolds his picture of the cessation of the conflicts of savagery and the brute's struggle for existence by the announcement that "A little child shall lead them."

MAY DAY CORONATION.

The Description of a Sunday-school Excursion.

BY DR. KRAUTH.

A Quaker friend called it "going a fifth-mouthing"—call it what you will, it was a glorious time. The largest omnibus in the city, attended by a lesser one, a younger sister or daughter, no doubt of the "Lady Jane" was in readiness at nine o'clock in the morning. Many an anxious look was cast at the sky, and speculation on rain as varied and as visionary as Mr. Esby's were broached under the cloud and abandoned with the sun. But not a drop fell until we were all safe at home after night-fall, and making faint echoes of the merry laughter of the day, as we told the unhappy ones who were not there, of our joy.

Soon the fair faces and bright eyes peering archly from beneath the pent-roof gypsy bonnets, made their appearance, the queen and the queen-mother, the court, the Floras, the subjects, the crown, the grandeur and all—and away. How proudly the horses tossed their heads—they were not ignorant that it was May-day, or whom they carried—not they.

Soon the roar of the city was left behind and we dashed along the road. Flowers were in every hand and roses on every cheek. What a merry drive we had! The trees turned out to look at us; the dwarfish honey-suckle peeped through her leafy fingers; and down in every dell and up on the banks by the roadside the flowers were laughing and nodding their heads. The dog-wood family were out in their strength,—and waved white handkercheifs as we passed along—and I aver in all faith,—that a faint hurrah was heard from the woods as we passed through, and if any one dare to insinuate that it was but an echo of our own boisterousness, may our firm ally, the rose, prick his envious finger to the quick. There was singing and shouting and the voice of youth and innocence rung out merry and clear, as the prattle of the roguish little brook which prances and whirls over the pebbles, and cries to the willow and the elder: "You can't catch me"—as it dashes on and on, and away.

We went forth now to the coronation; England had not such a queen as we had. Innocent, gentle and beautiful, no wonder the subjects would sing nothing through the whole day, but the song with which the Floras strew the pathway of their sovereign.

When the wind would come sweeping o'er the hill-side, you might hear from some part of the woodland, the distant and dreamy sound of the chorus: "Come forth, come forth, thou lovely queen of May." A Bible, the best gift for a queen, was presented to her; and every portion of the ceremonies was conducted with the recitation and singing of beautiful and appropriate verses written for the occasion.

What a famous spring was that which some May-day Columbus discovered in the woods. The water made everything over which it ran so yellow—it tasted so shockingly like an infusion of rusty nails, and was so free from frogs and every living thing, that no one could doubt that it was mineral, and endowed with high powers of curing everything.

Any one who shall drink of it shall be happy for a whole May-day—a famous spring indeed and worth all the Baden-Baden, and all the Spas.

There was a fine old mill on the other side of the stream near which we were, and if the millers were not crazed at the end of the day they were wonderful men, that's all. Such clattering up the steps, such tampering with the machinery, such forbidden touching, tasting, and handling, such industrious questioning (for even little women will ask questions, by the same inevitable law which makes a young toad hop like an old one), oh! it was hurly-burly to which the big wheels and the burr-stones were a lull-a-by. And what a sight it was when a long gentleman in black had armed each of them with an immense branch of dogwood gleaming with flowers—when ranged in rank and file, the host returned to the centering spot singing, with voices mighty, yet feminine—as the daughter of a tempest yet in pap-and-bib and tucker-hood, may be supposed to do, when she tries to roar like her pa. They came with their waving banners of flowers and singing—"Singing what?" Stupid reader! Have we not told you, singing what they sang all day: "Come forth, come forth, thou lovely queen of May." Birnam Wood was come to Dunsinane, but Macbeth and all other wicked spirits had been dead since morning.

The longest day must have an end—how

swiftly comes the close of a happy and a short one. When the hour of return came there was many an anxious plea for delay, but even May-day has but twenty-four hours, and the sun, the witness of the happiness which will not let itself be fettered by rule, refuses to share in the irregularity, and sets as soberly as on a Sunday. But we had a triumphant ride home. When the whole band, overflowing with innocent mirthfulness again met, there was a scene of wild joyousness in which alone the unbroken spirit could fully sympathize—which alone the undimmed in heart could understand. Oh! wearisome and toilsome is life; but with the unpolluted hearts of the young, if we permit ourselves again to be children, not *condescending* to be happy with them, but *raising* ourselves to it, we may win a green leaf from a barren waste, and for a time renew our youth like the eagle. The gladness which arises amid the works of God's hand, untortured by the hollow forms of society, and gushing as freely as a spring from the hill-side, which excites no regret and leaves no sting, is not indeed faith but it is religion—it is the natural and instinctive attestation of the heart to the lovliness of God. It is the breeze which trembles melody among the boughs, it is the swelling bosom of flowers, singing at their morning consecration with baptismal dew, it is the sunshine which waves down glad and gladdening; a rainbow, a calm throbbing of waters on the beach—a part and parcel of the natural glory, whose very being praises God and knows not why. It is an instinct which alone is nothing, but yet it is not nothing, for it is not alone. It is one of the sounds which meet in God, the mighty sensorium of the universe. "Spread out the thunder," exclaimed Fiesco, "into its single tones, and it becomes a lullaby for children; pour it forth together in one quick peal and the royal sound shall move the heavens."

If the idolatrous worship of every age and clime justly be regarded as attesting man's struggles, perverted, yet undying, after the far away, his longings after an eternal beauty and hope, with which a living God can fill the soul, then these innocent and festive hours are a witness and a pledge. It is round thine altar, our Father, we twine the flowers that make us glad, for Thou gavest them an array glorious beyond that of kings; to Thine hand we give the crown, for beauty and purity on earthly brows are but reflections of Thine own. Thou canst so hallow the joys of the present as to make them pledges of those to come.

A teacher says,—

"My time is very much taken up during the week, and I have been using the Sunday morning to prepare my lesson. My pastor reproved me; but, if I would do justice to my class, I must have some special time to prepare. Am I justified?"

The fact that you ask indicates that your conscience pricks. One duty cannot supersede another, and that a greater. A teacher teaches by example as well as by precept and regularly to absent yourself from the house of God at the time of public service, is to do incalculably more harm than you can possibly do good by even well prepared lessons.

No good teacher will wait until Sunday to prepare the lesson. Begin Sunday evening on the lesson for the succeeding Sunday; become interested and you will find some spare moments; attend the week day training class as every conscientious teacher should, and you will find that the public worship will round out your preparation and make you "apt to teach."

A veteran in Sunday-school work has a kind word to say:

"For forty-two years I have been connected with the Sunday-school, and have filled nearly every position in it. I have outlived several generations of Sunday-school workers, for, alas! too many think they get too old for such things; but I rejoice that I have lived to see the day when our Lutheran Church has such excellent literature for its children. Everything is so new, fresh and attractive that the pleasure I have always taken in this part of my Church work has been greatly increased. Had we had such literature years ago, I believe there would be many more grey and bald heads among the ranks of the Lutheran Sunday-school army than there are. How much they have missed and are missing! The bound Lesson Commentary is a thing of beauty, and makes teaching a delight and study a pleasure. I have encouraged

the members of my Sunday-school Teachers' Association to secure it, and in the course of years they will have a commentary superior to any they could possibly get elsewhere for their purpose."

THE WORLD'S DECISIVE BATTLES.

BY J. HOWARD WERT.

III.

Since the sixteenth century several of the greatest battles in the world's history have been fought, certainly among the most momentous in their far-reaching results. The modern decisive battles are:

1. The battle of *Blenheim*, A. D. 1704. This was one of the victories in which the English, under the illustrious Duke of Marlborough, checked the ambitious schemes of Louis XIV, of France, styled the Grand Monarch. It can hardly be considered, however, as ranking in importance with most of the battles of Professor Creasy's list.

2. The battle of *Pultowa*, A. D. 1709. This battle was the Waterloo of Charles XII, of Sweden, "the Warrior of the North." His army of 40,000 men was virtually annihilated. Pultowa firmly established that wonderful autocratic government which that wonderful man, Peter the Great, had evolved from the barbarous tribes of Russia. It rendered possible the colossal Muscovite empire of today, that extends from the Baltic to the Pacific, and is each year striding onward toward the Indian ocean.

3. The battle of *Saratoga*, A. D. 1777. With a magnificently appointed army, the British general Burgoyne, started to march from Canada to the mouth of the Hudson, thus severing in two the revolted American colonies. Had his plan succeeded, each section could have been crushed in detail. Halted by two successive defeats, hemmed in by the American forces under General Horatio Gates, he was forced to abandon his purpose. The capitulation at Saratoga, of his entire remaining army of more than seven thousand veterans, made France the ally of America and secured the active co-operation of other European powers. There were dark days still ahead for the struggling colonists; but after Saratoga, no wise observer ever felt a doubt as to the ultimate result—the attainment of entire and absolute independence.

4. The battle of *Valmy*, A. D. 1792. In this, the allied powers of Europe, whose forces under the Duke of Brunswick, were hastening to crush the incipient French Revolution, met with a disastrous defeat, which hurled them beyond the French borders. The spirit of violent protest against despotism and aristocratic supremacy which animated the victorious troops of the French commander, Dumourier, a few years later dominated all Europe, and is still marching on, demanding of sovereigns justice and equal rights for all.

5. The battle of *Waterloo*, A. D. 1815. In this engagement, fought on the soil of Belgium, the Duke of Wellington hopelessly defeated Napoleon, and saved Europe from his grasping ambition. Waterloo was the tragic close of "the Hundred Days" of triumph that had attended the warriors' return from the Elba. It was the prelude to the lonely rock of St. Helena. Since Waterloo, there have been many bloody battles in Europe, some of which were of great importance; but none that will measure up to Hallam's definition of a decisive conflict. Since Creasy's work was written, America has been the scene of one battle that, undoubtedly fully fills Hallam's definition:—

6. The battle of *Gettysburg*, July 1, 2, 3, 1863. In this engagement, fought in the southern part of Pennsylvania, the Federal army of the Potomac, under Major General George Gordon Meade, defeated the Confederate Army of Northern Virginia, under General Robert E. Lee. This was the crucial point of the American Civil War, which determined the fact that our land was to be one great and undivided nation. Recent events have begun to unfold how momentous to the world of the future this decision! How vast will be the influence of our country amongst the nations of the twentieth century!

7. That May day morning, 1898, on which Dewey sailed into Manila Bay, probably furnished the seventeenth decisive battle of history; not because it set the pace for the Spanish-American war, not because it witnessed the total destruction of the Spanish fleet, but because through the peace which followed, and the present position which the United States holds in the Orient, by reason of our present interest and responsibility in the Philippines,

we have stepped beyond that which has been termed the "sphere of American influence." The United States has thus become an active factor in oriental matters, and will hereafter, whether rightly or wrongly, have an increasing influence in the world's future.

These separate conflicts telling in changing geography, and moulding the history of the world are only hints as to the possibilities in the hands of Christian soldiers who win decisive battles for the cross. America's latest victories have prepared the way for aggressive campaigns and wonderful triumphs under the banner of the Captain of our salvation. Reader, are you enlisted?

HABITS OF WILD GEESE.

Almost any time during the latter part of February and throughout the month of March we may expect to see a flight of wild fowl at an altitude of from 500 to 1,000 feet flapping their way to the north. The peculiarity is the singular V-shaped line, with the apex forward, and the uniform distance apart preserved by the fliers. These are the wild geese, and to both boy and man this is always an interesting spectacle.

These creatures winter in the more remote parts of the southern United States, millions being attracted to the Everglades of Florida, a vast and watery region inaccessible to all quadrupeds save such as belong to the families of the amphibia. Others of these birds penetrate into Mexico, the Central and South American States, and the islands and waters of the Indies afford them favorite resorts.

They are content to remain in these latitudes during the season of winter over the Northern Hemisphere, but with the approach of the vernal equinox they show signs of restlessness. They are noisy to a degree that is deafening as the pairing instinct begins to impel them, and in tens of thousands of squads they start from their sunny surroundings for the still cold and cheerless breeding-grounds that extend from the Northern States through British America probably to the pole itself.

These flocks as they make these journeys, are invariably led by a stout-hearted gander, who maintains his post of honor and authority at the extreme point of the V, and whose clarion-toned "honk" conveys his orders, which are responded to by his converging lines of followers.

As a rule, the same geese spread out over the same territory year after year, both in their southern and northern homes, but an exceptional scarcity of food, or the too frequent encroachment of man, causes them to seek new localities.

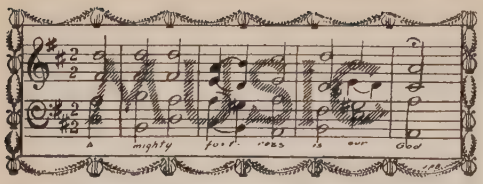
They select a new breeding-ground, and hundreds and sometimes thousands of nests are close together, made of dry grass, flags, and the down from the breast of the females. During the breeding season these fowls manifest a most audacious fierceness, striking at an enemy literally in clouds, giving but small heed even to firearms. This fierceness is only intensified when the young have come forth. At night the vigilant males are on guard, and such a thing as taking them by surprise and when off guard is entirely out of the question.

While the majority may have squatted down and with bill poked under the wing seek repose, there are sentinels on duty, and these are standing. They may draw up alternate legs to warm their webbed feet, but under no circumstances will these sentries be found off their guard, and warning is at once given of the approach of a fox or other pedatory creature.

The young goslings at once take to the water, and in a few weeks are able to make considerable trips with the older geese, and then begins systematic and extensive foraging. Remote waters and grounds are visited, and the glowing summer is one prolonged holiday.

All the mainland and islands that skirt the polar region are the summer habitat for incomputable numbers of geese, swans, and ducks. Literally in clouds these make the journey into and across the polar interior, and with the region so inaccessible to man they are as familiar as with the topography of the settled States across which they make their semi-annual flights.

The Dominion of Canada has innumerable lakes, swamps and rivers that have seldom been seen by man, and here this winged, wild life can readily penetrate, free from that common and most merciless human enemy.—Selected.



THE SUNDAY-SCHOOL AN AID IN THE DEVELOPMENT OF THE LITURGY.

REV. LUTHER D. REED.

When we speak of the Liturgy, we refer not simply to the mere form of words—the minister's parts and the responses—which makes up the "service," so-called; but we include those deeper principles of worship which the Christian year and Christian art together seek to express chiefly through the service. Everything that belongs to the public service of the congregation is therefore properly included under the term "Liturgy," in its broadest significance. For it is the Liturgy that embraces all the offerings of individual devotion, collecting and harmonizing these separate tones and making of them, as it were, one grand "symphonic poem," expressive of the reverent adoration of the Church on earth.

We readily see what an important factor the Sunday-school may be in the development of a pure worship in the church. We recognize these of younger years to be particularly open to quick and lasting impression, and seek to store their minds with objective truths. But any scheme or system of Sunday-school education is fatally defective if it fails to provide for systematic instruction of the scholars in the fundamental principles and practices of both private devotion and public worship. The schools of today are the congregations of to-morrow. Now is the time to provide instruction that will insure intelligent participation in the Church Services, and at the same time open avenues of thought and influence that can never be measured. The very constitution of the Liturgy is such that it lends itself most readily to such efforts. It is so thoroughly Scriptural that in the regular lessons of the school we frequently find the originals of its various elements. These should receive full explanation, not simply in their native meaning, but with reference to their significance in the service. The seasons of the Church Year should be carefully and repeatedly explained. The various Festival services afford excellent opportunities for this also. The endeavors of Christian art to express worshipful thought will early arrest and claim the attention of the child-mind. The character of the music, the significance of the Altar Colors, as well as the unchanging elements of the general architecture and art of the church should receive frequent reference and explanation from the pastor and superintendent, as well as the individual teacher. Thus in worship as in doctrine the child will be led into a conscious fellowship with the Church of all ages. There is no greater aid in the promoting of intelligent worship than the system of which the Liturgy is the animating centre. There is no more fertile or productive field for the introduction and cultivation of this principle of worship than the Sunday-school.

DO YOU USE YOUR BLACKBOARD?

The superintendent will have observed our excellent blackboard outlines. Each drawing gives some distinct thought in a clear vivid way and can be used with excellent effect in closing a well taught lesson. It will be well to hunt out two persons to assist in this department. The one should be handy with the pencil to reproduce on the blackboard, the design; the other should be quick and clear in explaining and applying the picture. A well executed and well explained picture teaches both through the eye and ear and is certain to command the undivided attention of the school.

FOUR GRADES IN THE INTERMEDIATE DEPARTMENT.

Beside the Primary and Senior grades we now have four distinct grades in full operation in our Intermediate department. Do our superintendents realize that they are no longer in

charge of a "country school" as we used to see them, teacher and pupils working haphazard, but a well ordered modern Sunday-school, thoroughly organized and classified, and which needs a superintendent who will give the entire school in its several parts, divisions and sections, his personal supervision? The superintendent who would prove himself worthy of his position will continually broaden his views and improve his methods and in this way may keep pace with the progress which our enterprising schools are making.

SCHEDULE OF PSALMS, HYMNS AND LESSONS.

XIV. March 3. Remin. S. No Longer Forsaken.

Ps. 51 (Sel. 7), or Ps. 130 (Sel. 35).
Hymns, 111, 114, 120, 245.
Bible Story, Feeding the Five Thousand.
Bible History, Saviour Enters Jerusalem.
Bible Geography, Scenes of Christ's Miracles.

XV. March 10. Oculi. No Compromise with Iniquity.

Ps. 51 (Sel. 7), or Ps. 143, (Sel. 8).
Hymns, 241, 117, 184, 247.
Bible Story, Transfiguration of Christ.
Bible History, The Saviour Institutes the Lord's Supper.
Bible Geography, Scenes of Christ's Parables.

XVI. March 17. Laetare. No Hunger nor Thirst in the Day of Salvation.

Psalm 51, (Sel. 7), Ps. 130, (Sel. 35).
Hymns, 112, 116, 230, 226.
Bible Story, The Good Samaritan.
Bible History, The Saviour Suffers in Gethsemane and Under Pilate.
Bible Geography, The City of Jerusalem.

XVII. March 24. Judica. No Redemption for the Proud Lady.

Psalm 51, (Sel. 7), or Ps. 130, (Sel. 35).
Hymns, 115, 112, 225, 279.
Bible Story, The Prodigal Son.
Bible History, The Saviour Crucified, etc.
Bible Geography, The Temple.

XVIII. March 31. Palm S. No Acclaims for the Man of Sorrows.

Psalm 51, (Sel. 7), or Ps. 143, (Sel. 8).
Hymns, 121, 118, 120, 119.
Bible Story, The Rich Man and Lazarus.
Bible History, The Saviour "Rose Again from the Dead."
Bible Geography, The Scenes of Christ's Early Years, and the First and Second Years of His Ministry.

XIX. April 7. Easter. No Fear in the Flame or Waters.

Psalm 16, (Sel. 9), or Ps. 118, (Sel. 10).
Hymns, 131, 136, 144, 139, 134.
Bible Story, Jesus Blesses Little Children.
Bible History, The Saviour Sends Out the Apostles and Ascends.
Bible Geography, The Scenes of the Third Year.

XX. April 14. Quasi. S. No Exaltation but with the Lord.

Psalm 16, (Sel. 9), or Ps. 118, (Sel. 10).
Hymns, 138, 239, 234, 223.
Bible Story, Lazarus Raised.
Bible History, The Holy Spirit Descends.
Bible Geography, Places, Persons, etc., in the Week of Passion.

XXI. April 21. Miser. S. No Strength but with the Good Shepherd.

Psalm 23, (Sel. 19).
Hymns, 12, 241, 222, 246.
Bible Story, Christ Enters into Jerusalem.
Bible History, Church Persecuted, Extended to Samaria and Galilee.
Bible Geography, Crucifixion, Burial, Resurrection, Custom, Times.

XXII. April 28. Jubil. S. No Trust but in the Lord Jehovah.

Psalm 46, (Sel. 17).
Hymns, 46, 227, 185, 184.
Bible Story, Christ Suffering in Gethsemane, Betrayal and Arrest.
Bible History, Church Opened to the Gentiles, Paul Converted, Peter's Vision.
Bible Geography, The Bible Calendar, Seasons and Festivals.

XXIII. May 5. Cantate. No Sin and Sorrow in Heaven.

Psalm 24, (Sel. 11), or Ps. 84, (Sel. 21).
Hymns, 221, 290, 285, 283, 291.
Bible Story, Jesus before Caiaphas, Herod and Pilate.
Bible History, The Church grows in Asia.
Bible Geography, The River Jordan.

XXIV. May 12. Rogate. No Prayer Unheard by God.

Psalm 121, (Sel. 27).
Hymns, 24, 228, 219, 227, 217.
Bible Story, Christ Crucified.
Bible History, The Church is Carried to Europe.
Bible Geography, The Travel and Teachings of Jordan. Jericho.

XXV. May 19. Exaudi. The Spirit's Peace and Punishment.

Psalm 24, (Sel. 11), or Ps. 103, (Sel. 29).
Hymns, 155, 150, 147, 171.
Bible Story, Risen and Ascended.
Bible History, Brought to Rome.
Bible Geography, The Streams of Palestine.

XXVI. May 26. Pentecost. The Pouring Out of the Spirit.

Psalm 145, (Sel. 13).
Hymns, 169, 166, 165, 168.
Bible Story, The Pouring Out of the Holy Ghost.
Bible History, The First Coming of the Saviour to His Church.
Bible Geography, The Mountains in the North and in Western Palestine.

Do you depend upon your ability to talk, and give no particular thought to the preparation of the lesson? As a teacher **you are like the Mississippi River,** —very little head but oh, what a mouth!

Do you carefully study and assimilate everything to which you have access which bears upon the lesson, and then conscientiously try to give the best results of your research to your class? **You are like the beautiful St. Lawrence,** which gathers the clear waters of the Great Lakes and pours them in a strong, steady stream out into the Gulf.

Do you attend to your class irregularly and do your work spasmodically? **You are like the river Jordan,** which is not navigable and never had a large town on its banks, and rapidly flows down into the Dead Sea.

Do you try by a good example and personal interest and effort to spread the influence of the Word beyond the hour and place of the Sunday-school? **You are like the river Nile,** which by its periodical overflow renders fertile and fruitful the rich valleys of Egypt.

Do you make no effort to improve? Are you satisfied to give a lesson which is not clear in your own mind? **You are like the Chicago River,** which is filled with liquified mud, flowing backward or forward with the changing wind.

Do you make clear the Scriptural Truth and attractive the thought, by Biblical illustration and practical application? **You are like the river Rhine,** whose clear waters find their source in mountain springs and glaciers, and flow through picturesque scenery and past historic relics of German chivalry.

Do you always try to improve? Do you aim to increase your powers, influence and usefulness, so as to leave behind you a lasting impression for good? **You are like the Amazon,** which gathers its waters from a vast area and many tributaries, and makes its current felt two hundred miles out to sea.

THE VIRTUE OF TOLERANCE.

Speaking of the virtue of tolerance which St. Paul so beautifully teaches (Rom. 15:1), Luther continues, "If one looks at the life of another, and will not look at himself, then one soon finds something that displeases him; another finds the same in us; just as the heathen complain about affairs among them, that no one sees what he carries on his own back, but he who comes after him sees it very well; that is, no one sees where he himself is lacking, but he soon sees it in another. If one looks at other people in this way, the only result is a slandering and judging of one another. The devil instigates this among Christians and carries it on to such an extent that there is nothing left among them but harsh judgment in regard to the way of living, as also in regard to doctrine; so that the kingdom of Christ (which is a harmonious and peaceable kingdom, both in doctrine and life) is divided, and in place of it the spirit of sectism, arrogance and contempt prevails."

POINTS FOR TEACHERS.

Remember a child should see and gain knowledge through his own seeing. It is not enough to tell him what you see.

It is much easier for the teacher to do the work than to help the child to do it. But the latter is the more profitable instruction.

Learn to direct the attention of the class to the central point of the lesson. Hold it there until you have completed around it the picture you would impress.

Remember, attention is dependent upon interest. How you question, and your interest in the subject, will go far toward awakening the interest and holding the attention of your class.

Question skillfully, definitely. Aim to make the child think.—Adapted from Miss Arnold.

TEACHER TRAINING.

Teaching implies three things: knowledge, character, teaching power.

The question is how are we to train teachers so that they may have these qualities and this power of impartation? Three things are necessary in order to do this.

I. There must be such a training as will discipline the soul in its powers of discernment. It is necessary, in any science, that the teacher shall have insight into the significance of the terms that are used in the science, the relations between those terms and the things that they signify, and, in a word, to grasp the whole subject in the relations of its parts. There cannot be any teaching of a science until this power has been attained. In the training of a Sunday-school teacher, therefore, it is necessary that the same power be developed, the power to discern not only the content of a particular passage, but the relation of that content to other Scriptural contents, and the relation of these to the practical life.

II. It is necessary that there be a moral insight, an ability to discern the significance ethically of that which is developed in the contents of the lesson. Without this discernment of morals, it is impossible to teach the lesson in an effective way, and it is impossible to discern this moral content without a moral character. The blind cannot lead the blind, the unintelligent cannot lead the intelligent, the immoral cannot lead the moral. Not only so, but the ignorant cannot discern truth, and the immoral cannot discern moral qualities. They cannot have that spiritual insight by which the beauty and the fulness of such qualities are perceived and emphasized. The training of teachers, therefore, involves this ethical insight.

III. To develop the teaching power, it is necessary that there be a faculty of impartation. This is a natural gift, and yet it is not all natural gift. There is such a thing as so training one that he may develop, from a very primordial germ, a quality of impartation, a power of giving to others that which he himself possesses. The highest teaching is done when the teacher himself feels that he is in travail in giving forth that which is a part of himself. This is the apt teaching function, and it is for the future to bring more of this class of persons into our Sunday-schools.—William H. Black, D.D.

IMPORTANCE OF REVIEWS.

No well conducted school will fail to introduce reviews at stated periods. Such reviews are necessary.

1. *They impress the lessons on the memory.* In going over a series of lessons for the first time, some important facts will inevitably slip from the memory. A review picks up the threads that have been dropped, restores everything to its place and arranges all in order in the mind. "Line upon line," is the spiritual method of teaching,—it must be the method of today. To make a memory retentive, review.

2. *Reviews are at least a partial compensation for past failures.* The pupil may have been absent a portion of the Sundays or he may have neglected to study a lesson or to have paid good attention in the class. Or the fault may be with the teacher. The teacher may have been careless in teaching when the topic was taken up in the class or very likely for lack of time did not consider the topic at all. Or it may be that the teacher is not altogether satisfactory and fails to teach correctly, at least in regard to certain points. All these defects are likely to be met in some measure by a general review. The review will take up the lessons in their right proportion and will bring out the salient points in each. The pupil that has been absent or neglectful, and the pupil that has been unsatisfactorily taught will alike gain information that they had not gained before. The review looks at the subjects considered from a different standpoint and so greatly widens the vision.

3. *It teaches the teachers.* Another advantage of a review is that it teaches the teachers. They see in a review what they had failed to see when they went over the lessons originally. The review brings up points they had neglected and treats subjects in new ways. They listen and learn.

These advantages of a public review are reasons enough why reviews should be often public and in charge of the superintendent. He must study to give these reviews interest and practical value. Sometimes it may be well for him to appoint a committee to take charge of the review for that quarter. Variety is thus secured as well as special effort to make the review satisfactory.—Foster.

A PEN PORTRAIT OF ISAIAH.

Less is said of the personal history of this great man, Isaiah, than of Moses or David, of Daniel or Elisha, and it is only in his writings that we see the solemn grandeur of his character. We infer that he was allied with the royal family of David; he certainly held a high position in the courts of Jotham, Ahaz, and Hezekiah. He was a man of great dignity, experience and wisdom, but ascetic in his habits and dress. Although he associated with the great in courts and palaces, a cell was his delight. He was a retiring, contemplative, rapt, austere man, severe on passing follies, and not sparing in his rebukes of sin in high places,—something like Savonarola at Florence, both as preacher and prophet,—and exercising a commanding influence on political affairs and on the people directly, especially during the reigns of Ahaz and Hezekiah. He denounced woes and calamities, yet escaped persecution from the grandeur of his character and the importance of his utterances.

He was a favorite of King Hezekiah, and was a contemporary with the prophets Hosea, Amos and Jonah. He lived in Jerusalem, not far from the temple, and had a wife and two sons. He wrote the life of Uzziah, and died at the age of eighty-four, in the reign of Manasseh.

It is generally supposed that, although Isaiah had lived in honor during the reigns of four kings, he suffered martyrdom at last. It is the fate of prophets to be stoned when they are in antagonism with the men in power, or with popular sentiments. His prophetic ministry extended over a period of about fifty years, and he was continually consulted by the reigning monarchs.—John Lord in "Beacon Lights of History."

CHARACTERISTICS OF ISAIAH S PREACHING.

Isaiah does not invoke divine wrath, as David did, upon his enemies; but he shows that this wrath will surely overtake the sinner.

He denounces all classes alike, and spares not even women. In sarcastic language, he rebukes their love of dress, their abandonment to vanities, their finery, their very gait and mincing attitude.

Still more contemptuously does the preacher speak of the men, over whom the women rule and children oppress.

He is severe on corrupt judges and usurers; on all who are conceited in their own eyes; on those who are mighty to drink wine; on those who join house to house, and field to field; on those whose glorious beauty is a fading flower; on those who call good evil and evil good, that put darkness for light.

His terrible denunciation and enumeration of evil indicate a very lax morality in every quarter, added to hypocrisy and pharisaism.

He shows what a poor thing is sacrifice, unaccompanied with virtue.

There are two points in his preaching which stand out with great vividness,—the certain judgments of God in view of sin, retribution on all offenders; and secondly, the mercy and forgiveness of God in case of repentance.

Whatever may be the severity of language with which Isaiah denounces sin, and awful the judgments he pronounces in view of it, as coming directly from God, yet he seldom closes one of his dreadful sentences without holding out the hope of divine forgiveness in case of repentance, and the peace and comfort which will follow. In his view, the mercy of the Lord is more impressive than His judgments. —John Lord, LL.D.

LIBRARY REFERENCES.

There is much literature on Isaiah; but it must be used with discrimination, as some of it is neither reliable nor helpful. It is well for our teachers in all cases, to use only those supplementary helps which are recommended by persons competent to advise.

The following commentaries might be used: "Comprehensive," full and helpful; Lange, "The Speaker's Bible" on Isaiah; "Jamieson, Fausset and Brown" is admirable; "Pulpit Commentary," 2 vols., Rawlinson; Matthew Arnold's "Isaiah"; Barnes, 3 vols.; Dr. J. A. Alexander's Commentary ranks all works of English authorship.

Moulton's "Reader's Bible" is good for linguistic knowledge, but its introductions are not always sound. "The Expositor's Bible" is excellent for clergymen.

Dächsel's "Bibel-Werk" is recommended to those who can use the German; also Orelli in the "Strack-Zoeckler Series." The latter, which is translated into English, is conservative and good.

Hengstenberg on the Messianic Prophecies in "Christology of the Old Testament, translated for "Clark's Foreign Theological Library" is well worthy of attention. Stier's "Jesaias, nicht Pseudo Jesaias" is of real value for its spiritual insight.

"Comfort ye, Comfort ye" is an excellent practical exposition of Isaiah 40:—60: by J. R. Macduff, D.D.

Good to read before beginning the lessons for this quarter, "Beacon Lights of History," First Series, Sec. IX. on "Isaiah," also "The Life and Times of Isaiah, as illustrated by Contemporary Monuments," by A. H. Sayce, LL.D., in Rel. Tract Soc.'s Series, "By Paths of Bible Knowledge."

Special references for the separate lessons will be found in connection with the "Bible Class Outlines."

MAP AND NAMES OF PLACES.

BY H. L. HUNGERFORD.

March 3. **No Longer Forsaken.**

Jerusalem.

March 17. **No Hunger nor Thirst, etc.**

The Land of Sinim. (The Arabians and others called China "Sin" or "Tchin.") This view of Sinim suits the context.

March 24. **No Redemption for the Proud Lady.**

Chaldea and Babylon.

April 7. **No Fear in the Flame or Waters.**

Egypt, Ethiopia and Seba.

April 14. **No Exaltation but with the Lord.**

The Wilderness, The Villages of Kedar.

April 21. **No Strength but with the Good Shepherd.**

Lebanon.

April 28. **No Trust but in the Lord.**

The Land of Judah.

May 5. **No Sin and Sorrow in Heaven.**

Jerusalem.

May 12. **No Prayer Unheard by God.**

The House of the Lord, Assyria, The City, i. e., Jerusalem.

BLACKBOARD OUTLINES.

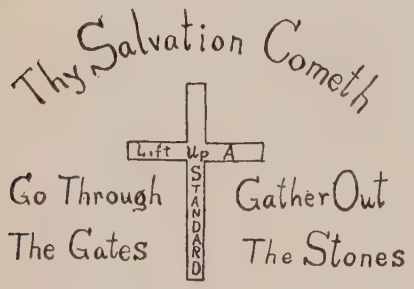
BY REV. CHARLES K. HUNTON.

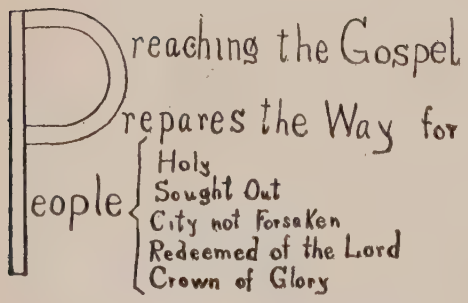
March 3. Is. 62:1-4; 8-12.

NO LONGER FORSAKEN.

The prophet declares to the church "Thy salvation cometh." Salvation comes to men especially through the preaching of the Gospel. So the ministers and all true believers are to "go through the gates," i. e., publicly declare the truth, to "gather out the stones," to make the way easy and smooth for those who turn unto the Lord, and to keep ever before them the standard of the pure Gospel, to lift it high so that all shall see and be able to follow it.

The proper **preaching** of the Gospel **prepares** the way of the **people** so that they become holy, Sought out, i. e., they enjoy the favor of God; city not forsaken; the Almighty is with them to protect and help. Redeemed of the Lord—saved by His grace. Crown of glory—the Lord takes pleasure in His children and He is honored in the earth by their faithfulness.

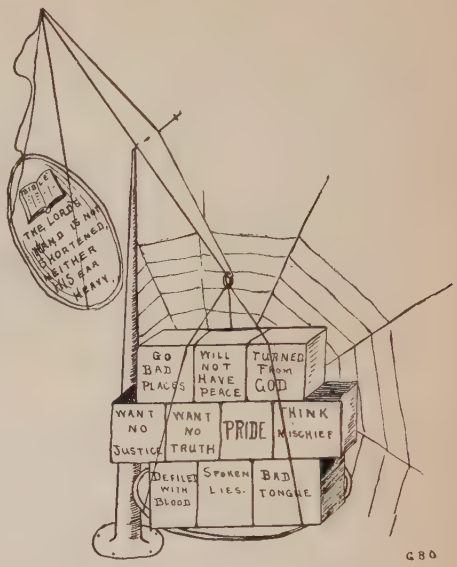




March 10. Isa. 59:1-10, 12.

NO COMPROMISE WITH INIQUITY AND DARKNESS.

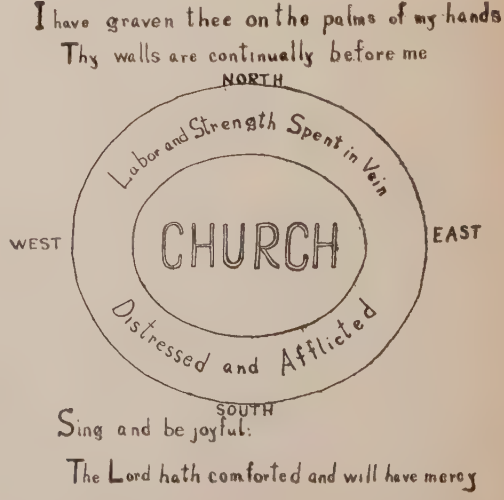
The Lord will be like a pair of scales, "just and true with us." Our side should balance, i. e., be right with the Bible and His Word. When men have become weighed down with their sins, they have turned from God. As the spider weaves the web to hold the fly, so they weave a web that holds them down.—G. B. Overmyer.



March 17. Isa. 49:4, 8-13, 16.

NO HUNGER NOR THIRST IN THE DAY OF SALVATION.

Much work is done with no results as desired v. 4. Persons of weak faith regard the Church as distressed and afflicted, its work fruitless. They fail to take God into account, v. 16. He is able to bring them from every quarter of the globe to accept the truth, v. 12. Remember, "God is our Refuge and Strength," then rejoice in the words of v. 13.



March 24. Isa. 47:4-11.

NO REDEMPTION FOR THE PROUD LADY.

Tell the story of Babylon how great and glorious she was, yet how quickly she was overthrown, how complete her desolation. She was full of earthly wisdom and knowledge, wealth and magnificence, but these could not save her. 1 Pet. 5:5; Isa. 60:12. When He sees fit to do so God can instantly destroy all the works and might of man. Babylon received the reward of her iniquity.

In a Moment

Evil Mischief Desolation

BABYLON

Cruel	Gay
Oppressive	Proud
Given to Pleasures	Boastful
Careless	Bold

The Lord resisteth the Proud

Pride ------ Destruction
Haughty Spirit ---- Fall

March 31. Isa. 53:1-10, 12.

NO ACCLAIMS FOR THE MAN OF SORROWS.

In the outline we have depicted the prophet's description of our Lord. A brief comment on each of the terms employed, should be given. Show His submission; what He endured for us; and what He hath done for us.

Jesus { Despised, Rejected, Man of Sorrows, Acquainted with Grief, Oppressed, Afflicted } Opened not His Mouth

Wounded, Bruised } For Our { Transgressions, Iniquities

Hath Borne, Carried } Our { Griefs, Sorrows

April 7. Isa. 43:1-7, 11, 12,

NO FEAR IN THE FLAME OR WATER.

The empty tomb on Easter morn proclaims the triumph of our Lord. Through the Gospel and the true life that is in believers we are witnesses of His. The angel's message "He is risen," proves that He is the Lord, our God, our Saviour. All through life and in death the words of the Lord as spoken by the prophet are a comfort and consolation, **Fear not.** vs. 1 and 4, 5. Also, John 10:14-15.

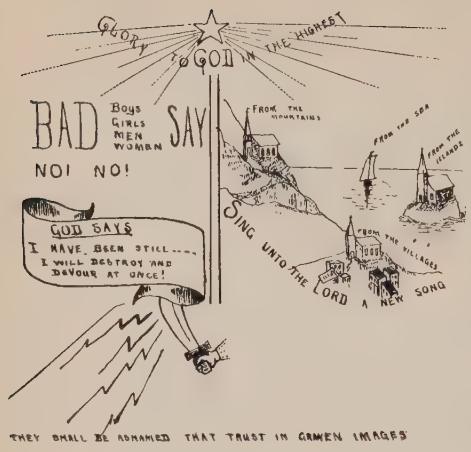
I have Loved / Redeemed Thee

Ye Are My Witnesses

April 14. Isa. 42:10-17.

NO EXALTATION BUT WITH THE LORD.

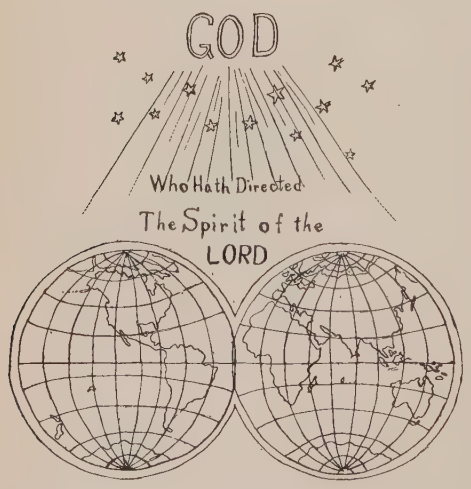
What the wicked say and God's declaration are in sharp contrast with "the new song" which to the "Glory of God in the highest" should come from every lip, both on sea and land, valleys and hills, etc.—G. B. O.



April 21. Isa. 40:10-17, 29-31.

NO STRENGTH BUT WITH THE GOOD SHEPHERD.

We think this world is big and the nations very great. Vs. 15 and 17 show how God regards them. He is above the whole world, above the starry universe. He controls all. No man, no nation can dictate to Him. Then show the tenderness and compassion of this Omnipotent God as it is described in vs. 10-11.



April 28. Isa. 26:1-9, 20, 21.

NO TRUST BUT IN THE LORD JEHOVAH.

We think of a city surrounded by a massive wall and protected with heavy gates as very strong and enduring. But even this is only a faint reminder of the everlasting strength of our God, the Lord, Jehovah. He can lay low the greatest and strongest of the cities of the world. Vs. 5. Those who come to Him shall be kept in perfect peace, safe from all harm and danger. He is a protection infinitely greater than any fort, wall or human defense.—W. H. Wean.

May 5. Isa. 65:1-7, 17-18, 25.

NO SIN AND SORROW IN HEAVEN.

The attitude of the Jews toward the kingdom of God is described in this lesson from v. 2 to v. 7. Some of their sins are mentioned. They despised salvation: it has been given to the Gentiles. The heathen do not know the true God; they must be sought out by missionaries, the servants of God. They become true children of God, beholding His glory and not only rejoice but manifest their joy by singing His praise and live in a state of spiritual gladness.

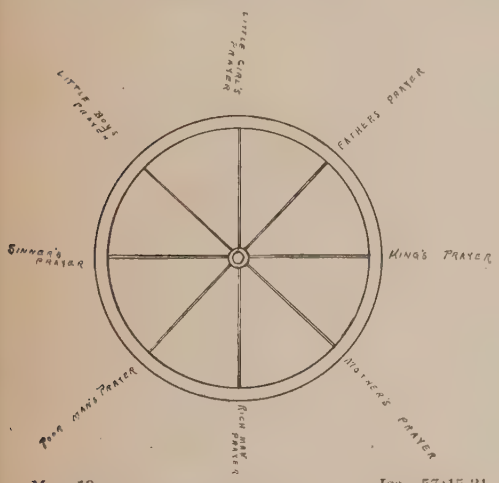
SALVATION

Despised by the	Shall be given to
JEWS	**GENTILES**
Rebellious	Sought Out
Provoking to Anger	Shall Rejoice
Idolatrous	Sing for Joy
Self-Righteous	Behold the Lord
Full of Iniquity	Be Glad
Blasphemous	True Children of God

May 12. Isa. 37:14-20, 32-36.

NO PRAYER UNHEARD BY GOD.

The spokes of a wheel are its stays or support. Such is prayer to the Christian. Like the spokes, prayer goes to our common centre, "God." Take the spokes out of the wheel and it falls to pieces. If you take prayer away from a Christian he dies. You cannot put your finger on the place where the outer rim of the wheel stops. Neither can we tell where God who is eternal begins or stops, in pouring out His blessings.—G. B. Overmyer.



May 19. Isa. 57:15 21.

THE SPIRIT'S PEACE AND PUNISHMENT.

God calls Himself the Holy, the high and lofty one, Yet He is not afar off, but nigh at hand. He sends peace to the contrite and to the humble. Explain these terms. He inhabits eternity. The circle being apparently without beginning or ending is a symbol of eternity. His mercy and goodness extends to all men, but He will not hold His anger for ever. He leaves the wicked to reap the rewards of their folly. By their self-will and idolatry they build as it were a wall between themselves and God. Vs. 20 and 21.

May 26. Isa. 32:1-5, 14-20.

THE POURING OUT OF THE SPIRIT FROM ON HIGH.

The pouring out of the Spirit from on high gives not only faith but righteousness. The inner circle represents the condition of the child of God, surrounded on every hand by righteousness, making his home peaceable, restful and secure. It is as though he lived in a beautiful place surrounded with pleasant fields, which are not only delightful to look upon but are a real benefit and protection.

A BOY'S COMPANIONS.

Homely but golden is the old proverb, "Tell me the company you keep, and I will tell you what you are." The first company to which a young man really attaches himself, often fixes his career. This, however, he often falls into at random, or more frequently has not decision of character to cast off when detected. Among many things which render bad company poisonous, one of the saddest is the extreme difficulty of getting rid of a deceitful friend. In the position which I occupy, I am constantly observing that this or that youth is held down by the weight of evil comrades. To shake them off is a Herculean task; the ill attachment sticks like the coat of Nessus. Indeed, solitary amendment is often easier than disentangling one's self from corrupting alliance. Have you ever known a young man to remain virtuous in vicious society? Mark here the powerful argument for securing good companions.—J. W. Alexander, D.D.

The Lessons, from 1897 to 1901.

1.	2.	3.	4.
Matt. 3-14.	**Mark 14-Acts 2.**	**God's Great Men.**	**Genesis 1-11.**
Repent Ye. 3.	Last Supper. 14.	Abraham. Gen. 12.	Creation. 1.
John the Baptist. 11.	Gethsemane. 14.	Isaac. Gen. 23.	In Eden. 2.
The Disciples. 10.	The Betrayal. 14.	Jacob. Gen. 28.	The Fall. 3.
The Charter. 5.	Bef. Caiaphas. 14.	Joseph. Gen. 37.	Expulsion. 4.
The Coronation. 2.	Bef. Pilate. 15.	Moses. Ex. 2, 3, 12.	Cain and Abel. 4.
The Temptation. 4.	Crucifixion. 15.	Joshua. Josh. 1.	Earth's Peopling. 4.
Prayer. 6.	Death. 15.	Gideon. Judg. 6.	Wickedness. 6.
No Thought. 6.	Resurrection. 16.	Samson. Judg. 13.	Noah's Call. 6.
Good Physician. 9.	Risen Christ. 16.	Samuel. 1 Sam. 3.	The Flood. 7.
The Pharisee. 12.	Ascension. 1.	David. 1 Sam. 17, 18.	Waters Assuage. 8.
With or Against. 12.	Pentecost. 2.	Solomon. 1 K. 3, 4, 8.	Covenant of Bow. 9.
Hear the Word. 13.	First Sermon. 2.	Elijah. 1 K. 18.	Noah's Sons. 10.
The Mighty One. 14.	First Congregation. 2.	Elisha. 2 K. 2.	Babel. 11.
Luke 1-5.	**Luke 10-24.**	**Kings and Leaders.**	**Genesis 13-31.**
Vision of Zacharias. 1.	Parable of Vineyard. 20.	Asa. 2 Chron. 14, 15.	Call of Abram.
The Benedictus. 1.	Eating the Passover. 22.	Jehu. 2 Kings 9.	Abram back from Egypt. 13.
The Annunciation. 1.	Peter's Denial. 22.	Jehoiada. 2 Kings 11.	Rescue of Lot. 14.
The Magnificat. 1.	Christ's Rejection. 23.	Jehoash. 2 Kings 12.	Covenant with Abram. 15.
The Nativity. 2.	Calvary. 23.	Hezekiah. 2 K. 18, 19, 20.	Abraham Intercedes. 18.
The Nunc Dimittis. 2.	It is Finished. 23.	Manasseh. 2 Chron. 33.	Sodom Destroyed. 19.
The Father's Business. 2.	He is Risen. 24.	Josiah. 2 Kings 22, 23.	Ishmael. 21.
God's Beloved Son. 3.	Walk to Emmaus. 24.	Zedekiah. 2 Kings 25.	Burial of Sarah. 23.
The Spirit of the Lord. 4.	In Their Midst. 24.	Cyrus. Ezra 1, 2, 3.	Rebekah. 24.
The Holy One of God. 4.	Rich Man and Lazarus. 16.	Daniel. Dan. 6.	Isaac's Prosperity. 26.
A Miraculous Draught. 5.	The Marriage Supper. 14.	Esther. Esther 7, 8.	Jacob's Flight. 27.
Power to Forgive Sins. 5.	Waiting for the Lord. 12.	Ezra. Ezra 7.	Rachel. 29.
Calling a Sinner. 5.	Through Thy Name. 10.	Nehemiah. Neh. 2.	Jacob's Wages. 30.
			Jacob back to Canaan. 31.
John 1-8.	**John 5-16.**	**Scenes From Acts.**	**Genesis 31-40.**
The Word. 14.	Pool of Bethesda. 5.	Lame Man. 3.	Laban Overtakes Jacob. 31.
Witness of John. 1.	Meat that Endureth. 6.	Peter and John Arrested. 4.	Laban and Jacob part. 31.
Dove and Voice. 1.	The Blind Man. 9.	Ananias. 5.	Jacob Prepares for Esau. 32.
First Followers. 1.	Death of Lazarus. 11.	Stephen. 6.	Jacob Wrestles. 32.
Marriage at Cana. 2.	Festal Hosannas. 12.	Simon. 8.	Jacob Meets Esau. 33.
God's Love. 3.	Resurrection of Lazarus. 11.	Dorcas. 9.	Jacob at Bethel. 35.
Nicodemus. 3.	Peace Unto You. 20.	Jailor at Philippi. 16.	Jacob's Family. 35.
Samaritan Woman. 4.	The Good Shepherd. 10.	Demetrius. 19.	Esau's Family. 36.
"Master, Eat." 4.	Comforting Disciples. 14.	Eutychus. 20.	Joseph's Dream. 37.
Nobleman's Son. 4.	The True Vine. 15.	Jerusalem Mob. 21.	Joseph Cast into the Pit. 37.
Jesus in the Temple. 7.	Asking in that Day. 16.	Forty Conspirators. 23.	Joseph Sold into Egypt. 37.
Jesus and the Father. 8.	Our Intercessor. 17.	Shipwrecked. 27.	Joseph in Prison. 39.
"Before Abraham." 8.	Mission of the Spirit. 16.	Reaching Rome. 28.	Chief Butler's Dream. 40.
Isaiah 1-52.	**John 7-21.**	**The Parables.**	**Genesis 40-44.**
The Lord's Call to Zion. 1.	Christ Against Devil. 7, 8.	The Lord's Promise. Is. 44.	Chief Baker's Dream. 40-41.
Zion in the Great Day. 2.	High Priest vs. Christ. 11.	Good Samaritan. Luke 10.	Butler Remembers. 41.
The Lord's Messenger. 4.	Judas vs. Christ. 13.	The Ten Virgins. Matt. 25.	Pharaoh's Dream. 41.
The Good Tidings. 40.	Peter vs. Christ. 18.	The Rich Fool. Luke 12.	Joseph Set Over Egypt. 41.
The Child Immanuel. 7.	Pilate vs. Christ. 18.	The Lost Sheep. Luke 15.	Plenty and Famine. 41.
An Ensign for Nations. 11.	Thorn-Crowned King. 19.	The Prodigal Son. Luke 15.	Sends Sons for Corn. 42.
A Light for the World. 60.	The Empty Sepulchre. 20.	The Ten Pounds. Luke 19.	Joseph Calls Them Spies. 42.
A Victory for the Lord. 13.	The Lord in the Garden. 20.	The Talents. Matt. 25.	Return to Jacob. 42.
A Fading Flower. 28.	Sheep Shall Never Perish. 10.	The Tares. Matt. 13.	Refuses Benjamin. 42, 43.
A Glorious Refuge. 25.	Mary Anoints the Lord. 12.	The Draw Net. Matt. 13, 21.	Brethren Take Benjamin. 43.
The Lord's Vineyard. 5.	Washes Disciples' Feet. 13.	Unjust Steward. Luke 16.	Joseph Sees Benjamin. 43.
Ploughman & Harvester. 28.	Lord Appears by Sea. 21.	Unmerciful Servant. Matt. 18.	Benjamin Returns. 44.
The Lord's Suffering Son. 52.	The Lord's Last Request. 21.	The Unjust Judge. Luke 18.	Judah Pleads for Him. 44.
Matthew.			
The Coming of Christ. 1.			
Christ Come to Fulfil. 5.			
Jesus and John. 3-4.			
Wise Men and Herod. 2.			
Herod and Innocents. 2.			
Gathering Multitudes. 4.			
Perfect Children. 5.			
Purity in Heart. 5.			
Alms and Treasures. 6.			
The Golden Rule. 7.			
Gate, Fruit, House, Flood. 7.			
Capernaum and Sea. 8.			
Who in Red Apparel? Is. 63.			

SECOND QUARTER

Mar. 3.	Remin. S.	**No Longer Forsaken.**	Isa. 62:1-4, 8-12.
Mar. 10.	Oculi S.	**No Compromise With Iniquity and Darkness.**	Isa. 59:1-10, 12.
Mar. 17.	Laetare S.	**No Hunger nor Thirst in the Day of Salvation.**	Isa. 49:4, 8-13, 16.
Mar. 24.	Judica S.	**No Redemption for the Proud Lady.**	Isa. 47:4-11.
Mar. 31.	Palm S.	**No Acclaims for the Man of Sorrows.**	Isa. 53:1-10, 12.
Apr. 7.	Easter S.	**No Fear in the Flame or Waters.**	Isa. 43:1-7, 11-12.
Apr. 14.	Quasi. S.	**No Exaltation But With the Lord.**	Isa. 42:10-17.
Apr. 21.	Miser. S.	**No Strength But With the Good Shepherd.**	Isa. 40:10-17, 29-31.
Apr. 28.	Jubil. S.	**No Trust But in the Lord Jehovah.**	Isa. 26:1-9, 20-21.
May 5.	Cantate S.	**No Sin and Sorrow in Heaven.**	Isa. 65:1-7, 17-18, 25.
May 12.	Rogate S.	**No Prayer Unheard by God.**	Isa. 37:14-20, 33-36.
May 19.	Exaudi S.	**The Spirit's Peace and Punishment.**	Isa. 57:15-21.
May 26.	Pentecost S.	**The Pouring Out of the Spirit From on High.**	Isa. 32:1-5, 14-20.

THIRD QUARTER.

June 2.	Trinity S.	**Gamaliel, the Doctor of the Law.**	Acts 5:33-42.
June 9.	1 S..Trin.	**The Man of Ethiopia.**	Acts 8:26-40.
June 16.	2 S..Trin.	**Cornelius the Centurion.**	Acts 10:1-5, 21, 25-26, 30-33.
June 23.	3 S..Trin.	**Barnabas the Apostle.**	Acts 9:27; 11:22-30; 13:1-3.
June 30.	4 S..Trin.	**Elymas the Sorcerer.**	Acts 13:4-12.
July 7.	5 S..Trin.	**Timothy the Disciple.**	Acts 16:1-4; II Tim. 1:5; Acts 19:21-22; I Cor. 4:17; I Thess. 3:1-2; I Tim. 1:3.
July 14.	6 S..Trin.	**The Epicureans and Stoics in Athens.**	Acts 17: 18-21, 32-34.
July 21.	7 S..Trin.	**Aquila, Priscilla, Apollos.**	Acts 18:1-3, 18, 24-28; I Cor. 1:12; 3:4-5; 16:12, 19; Rom. 16:3-4.
July 28.	8 S..Trin.	**Gallio the Deputy.**	Acts 24:1-9.
Aug. 4.	9 S..Trin.	**The Vagabond Jews and the Burning of the Books.**	Acts 26:2-4, 13, 15, 19, 22-23, 27-28.
Aug. 11.	10 S..Trin.	**Lysias the Chief Captain.**	Acts 18:11-19.
Aug. 18.	11 S..Trin.	**Tertullus the Orator.**	Acts 19:13-20.
Aug. 25.	12 S..Trin.	**The Speech Before King Agrippa.**	Acts 21:31-33; 22:24-28; 23: 25-27.

FOURTH QUARTER.

Sept. 1.	13 S..Trin.	**Judah Offers to Suffer for Benjamin.**	Gen. 44:25-34.
Sept. 8.	14 S..Trin.	**Joseph Makes Himself Known.**	Gen. 45:1-10, 13-15.
Sept. 15.	15 S..Trin.	**Pharaoh Invites Jacob Down to Egypt.**	Gen. 45:16-28.
Sept. 22.	16 S..Trin.	**Jacob Journeys to Egypt.**	Gen. 46:1-24.
Sept. 29.	17 S..Trin.	**Jacob Meets His Son Joseph.**	Gen. 46:26-34.
Oct. 6.	18 S..Trin.	**Jacob is Presented to Pharaoh.**	Gen. 47:1-12.
Oct. 13.	19 S..Trin.	**Joseph Buys the Whole Land.**	Gen. 47:13-20.
Oct. 20.	20 S..Trin.	**Egypt Under Joseph: Israel in Goshen.**	Gen. 47:21-31.
Oct. 27.	21 S..Trin.	**Jacob is Ill.**	Gen. 48:1-11.
Nov. 3.	22 S..Trin.	**Jacob Blesses Joseph's Sons.**	Gen. 48:12-22.
Nov. 10.	23 S..Trin.	**Jacob Blesses His Twelve Sons.**	Gen. 49:1-28.
Nov. 17.	24 S..Trin.	**The Death of Jacob.**	Gen. 49:29-33; 50:1-6.
Nov. 24.	25 S..Trin.	**The Burial of Jacob.**	Gen. 50:7-17.

THE CHURCH YEAR.—Which Sunday is this? **School:** Second Sunday in Lent. What is the Gospel for today? **School:** The Syro-Phoenician Woman. Where is it written? **School:** Matt. 15:21-28. What is the Epistle for today? **School:** An Exhortation to Holiness. Where is it written? **School:** I Thess. 4:1-7.

THE CATECHISM.—WHAT IS MEANT BY THE FIRST ARTICLE OF THE CREED? **School:** I BELIEVE (etc. See last Lesson.) THAT HE DAILY PROVIDES ME ABUNDANTLY WITH ALL THE NECESSARIES OF LIFE, PROTECTS ME FROM ALL DANGER, AND PRESERVES ME AND GUARDS ME AGAINST ALL EVIL; ALL WHICH HE DOES OUT OF PURE PATERNAL AND DIVINE GOODNESS AND MERCY, WITHOUT ANY MERIT OR WORTHINESS IN ME, FOR ALL WHICH I AM IN DUTY BOUND TO THANK, PRAISE, SERVE, AND OBEY HIM. THIS IS MOST CERTAINLY TRUE.

THE REVIEW.—What was the Subject of last Sunday's Lesson? Where written? Recite the Golden Text. 1. Who is it of whom the prophet speaks? 2. What is the cause of His anger? 3. Why did He turn from them?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO LONGER FORSAKEN.

Isaiah. Chief of "Greater Prophets." Prophesied 750 B. C.—695 B. C., 55 years (see Is. 1:1). Held same position in Judah as Elijah and Elisha formerly in Israel. Amos, Hosea, Isaiah and Micah were contemporaries, before the Babylonian Captivity. They described and reproved the sins and religious hypocrisy of their land.

Called the "evangelical prophet," for his book is full of "good news" (gospel) for "all nations." He reveals God as "mighty to save" and as "showing His righteousness in deeds of grace and mercy."

Part I, Chaps. 1-39. Prophecies about Judah and Israel and foreign nations. Part II, 40-66. "The Book of Consolations." (a) 40-48. Keynote, "Comfort." (b) 49-57. "The Suffering Servant" prominent. (c) 58-66. "Future Glory."

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Will the great promises of chapter 61 be fulfilled? Messiah appeals to this love to Jerusalem as a guarantee that they will. **Zion.** The hill in Jerusalem (Ps. 48:1, 2) whereon David placed the "tabernacle." Both words are equivalent to the Church. **I.** God's chosen "servant" (42:1); "Messiah," Christ Jesus. **Not—peace.** Unwearied prayer. **Righteousness—salvation.** The Church, though often persecuted, shall triumph (Matt. 16:18). **Brightness—lamp that burneth** (parallel ideas). Church's "glory" will be seen by all nations (v. 2).

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name

Gentiles. Non-Jewish nations. **New name.** Implies new, improved condition. "Jewish" Church became the "Christian," world-wide Church.

3 Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Precious as a costly, jeweled crown is the Church to the Lord (Jehovah). **In his hand.** Under His protection (Deut. 33:3); ready to bestow on the Church's Bridegroom, Christ (6:10; Rev. 21:2).

A PRAYER.—O God, our Protector, though all the world forsake us, be Thou near us, that in the hour of temptation and distress we may receive Thy aid; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. For whom will Messiah pray? 2. For what? 3. How is Zion's "glory" described? 4. What change of names is prophesied? 5. How and what does the Lord swear? 6. What are the Gentiles to do for God's "people"? 7. What is the Lord's proclamation to the whole world? 8. What titles are given to the Church?

II. Historical.—1. Give Isaiah's office and rank. 2. Where and when did he prophesy? 3. Who were his contemporaries? 4. What was the burden of their preaching? 5. Why was Isaiah called the evangelical prophet? 6. How may the Book of Isaiah be divided? 7. Of what are Zion and Jerusalem fitting synonyms? 8. Who are the Gentiles? 9. What enemies assailed Jerusalem? 10. Who are the two speakers in this lesson?

III. Doctrinal.—1. What guarantees the performance of the glorious promises to the Church? 2. How does Christ help His Church? 3. What is the substance of His prayers? 4. What is implied in the bestowal of a "new name"? 5. What is signified by the crown in the hand? 6. What is the meaning of the two sets of titles in the lesson? 7. Under what imagery are the truthfulness and the omnipotence of Jehovah set forth? 8. By what enemies is the Church now assailed? 9. What future prosperity is promised? 10. By what imagery is the duty of aiding the Church illustrated? 11. What two events are embraced in the Divine proclamation to the Church? 12. What is the reward of the Saviour's labors? 13. How do the Old Testament and the New Testament Church compare as to extent and glory?

IV. Practical.—1. What is the first Main Lesson? 2. What is the second Main Lesson? 3. Wherein is the Church compared to the brilliance of the sun and the blazing of a torch? 4. How should we be affected by the thought of God's delight in the Church and its members? 5. What blessings flow from the Christian Church? 6. What is my duty as a Church member? 7. How should the knowledge of the Saviour's coming affect a believer?

Messiah speaks. The glorification of the Church (under the figure of Zion and Jerusalem) is His theme. He prays for this. Its day of captivity and desolation shall end. All the world shall see its glory. The Lord delights in it. It is "NOT FORSAKEN."

Jehovah Himself speaks. He pledges His word for it: the Church shall have peace and plenty. The courts of God's house shall resound with praise. The nations are exhorted to help on the Church and to join the homeward, heavenward march of the Church. The Church is exhorted to welcome the Saviour, coming attended by the trophies of His grace. Finally, the Church's children are called by new names, indicative of what they must become, if Christ's Advent is to be hastened.

Isa. 62: 1-4, 8-12.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

On account of Jehovah's love, Jerusalem can never more be called "**Forsaken,**" nor the Holy Land "**Desolate.**" He will **delight** in her (**Hephzibah**, "My delight is in her"); as a bridegroom in a bride (**Beulah**, "Married") (Is. 54:4-6; Rev. 21:2, 4). God loves and protects His Church.

8 The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

What His uplifted **right hand** hath **sworn**, His mighty **arm** will perform (45:23; Heb. 6:13, 14). **Corn.** Grain. **Jerusalem's enemies.** Assyrians, Babylonians, etc.; the Church's unbelievers, wicked men, false churches, heathenism, anti-Christians, secret societies, etc. **Sons—labored.** Foreigners shall no more rob thee of the fruit of thy labors.

9 But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

Indicates security and good government. Unmolested feasting in the temple (Deut. 14:22-27) indicates liberty of worship.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

What Messiah (v. 1) and the watchmen (v. 7) unrestingly pray for, is now to be fulfilled. (Vs. 10-12, every effort to be made to gather all mankind into the Church.) The Gentile nations are commanded to make the return of **the people** (Jews) from captivity to Jerusalem easy by removing all obstacles (**stones**). The **standard** (banner) above all nations welcomes all into the Church.

11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh: behold, his reward is with him, and his work before him.

A world-wide, Divine proclamation of Messiah's Advent: His first Advent (40:10; Zech. 9:9; Matt. 21:5); and Second Coming (Rev. 22:12). **Daughter of Zion.** Jerusalem. **Reward.** The vast multitude of strangers (Gentiles) Christ brings into the Church.

12 **And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.**

The descriptive titles, "holy," "redeemed," "not forsaken," (from the figure of a wife, v. 4,) indicate that the New Testament Church shall be more flourishing than the Old.

DAILY BIBLE READINGS.

Monday.—Luke 13:1-9. Cumbering the Ground.
Tuesday.—Luke 14:25-35. Coming to Jesus.
Wednesday.—Luke 15:11-32. Sin and Repentance.
Thursday.—Luke 16:10-18. A Pure Heart.
Friday.—Luke 17:1-10. A True Service.
Saturday.—Luke 18:1-8. Persevering Faith.

THE STORY APPLIED.

MAIN LESSONS.—1. Though the Church is persecuted by enemies, it is "not forsaken" of the Lord. **2.** God will not rest till He make His people His glorious crown.

v. 1. For Zion's Sake. The Church is the object of His prayers and should claim our deepest interest and effort. **I will not rest.** So often people do nothing but rest when the good of the Church is at stake. How could the Eternal Word keep silent! His intercessions in heaven are the hope and defence of the Church. **Burneth.** The Church's nature, mission, history, prospects—all are glorious.

v. 2. A new name. The Lord has given His people a new name after Christ,—"Christians," the anointed. Your zeal and faithfulness will bring others into the Church.

vs. 3, 4. Crown—diadem. The Lord will highly honor you. Jewels in His hand, approved and protected. From eternity Jesus is King, but He won a new crown for Himself, His Elect. **Hepzibah—Beulah.** These names stand for facts; the Lord's love of the church and its individual members is a blessed reality. No believer is ever "forsaken," whether in sickness, misfortune, or death. **Delighteth in thee:** delights them in the Lord, and in His Church. He delights in His Church as His bride (v. 5); the Heavenly Canaan is His wedding gift.

v. 9. Shall eat. Christianity brings liberty, security, prosperity; also spiritual blessings, as the Lord's Supper.

v. 10. Go through. The Lord will deliver His people from this Babel of affliction; let the nations follow in the highway of the Lord. Every Christian is under obligation to help **prepare the way** and **lift up the standard** of the Church.

v. 11. Behold. Look up from your work and your grief; welcome your Saviour.

For the Teacher.

By Rev. D. H. Geissinger, D.D., Prof. W. Wackernagel, D.D., Rev. H. K. Gebhart, Prof. Elmer F. Krauss, Rev. W. E. Frey, Rev. W. A. Lambert, and by Rev. S. E. Ochsenford, D.D.

Isa. 62:1-4, 8-12.

OUR NEW LESSONS.—This series of thirteen lessons from Isaiah portray the consolations of the Lord Jehovah, with some warnings in a minor key, in the days of sorrow. They are not unfitted for our study during the coming season of Lent. Together with last year's Advent series of lessons taken from the prophecies of the same book, and manifesting the Messianic and Epiphany glory of our Redeemer, they round out a quite comprehensive study of the book of Isaiah.

NO LONGER FORSAKEN.—This is the first of the "Consolations" of the Lord offered in this course. In the chapter of our lesson, Israel is promised "righteousness," "glory," "a new name," a guard of angels, a time of peace and prosperity, deliverance from Babylon, and triumphant establishment in Zion under God's protection.

Whatever else of a local character may have been present to the mind of the prophet, we can see clearly that through him the Spirit here speaks of the Zion of the Christian dispensation. We have set before us the beneficence, the greatness, the glory of the spiritual Zion, of the kingdom of heaven as brought and taught by Christ. His holy Church is the Zion for whose sake the Lord will not hold His peace; His gracious kingdom is the Jerusalem for whose sake He will not rest. It is the living righteousness of Christ that will go forth as brightness, that will be the burning torch of the true salvation. All nations shall behold this righteousness. This redeeming righteousness of God, revealed in, meditated through Christ, and realized on the part of man by faith, is "Hephzibah" and "Beulah." God delights in man on account of it.

1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth.

For Zion's sake will I not hold my peace. In the past God has kept silence (43:14; 57:11). "The Servant" has not caused his voice to be heard. Babylon has been allowed to continue her oppression unchecked. But now there will be a change. God will lift up His voice, and the nations will hear; and the "salvation" of Israel will be effected speedily.

Zion's sake. God's Zion is dear to Him. For it, He gave His Son. To it He gives His glory, and through it He gives His Word to the world.

Zion's sake—Jerusalem's sake. Zion and Jerusalem are used throughout Isaiah as synonyms, like "Israel" and "Jacob." Strictly speaking, "Zion" is the mountain, "Jerusalem" is the city built in part upon it. Zion, "sunny height," is the southwestern hill of Jerusalem, 150 feet higher than Moriah. In the later books of the Old Testament, Zion was used to denote Jerusalem, and sometimes God's chosen people. In the New Testament, it is used to denote the Church of God (Heb. 12:22), and also the heavenly city (Rev. 14:1).

Until the righteousness thereof go forth (compare Isaiah 54:17; 61:10, 11). *As brightness.* Or as the dawn, the rising sun. *Salvation.* As a torch that blazeth. Israel's salvation will blaze up into light and be manifest. She will return triumphantly from her captivity. She will also give the world its great Redeemer and His salvation.

Will not rest. As God, so the Christian will not rest until the salvation and righteousness in Christ Jesus manifests itself everywhere like a light in the darkness.

2. And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.

The Gentiles shall see. What the world shall especially see and admire is the Church's *righteousness.* The purity and excellence of the early Church caused the heathen to exclaim, "See how these Christians love one another!" We should use every endeavor to uphold this quality of the Church. *A new name,*—a new name implies a new condition. "New names" will be given to individual saints in the heavenly kingdom (Rev. 2:17; 3:12). *The mouth of the Lord.* This glorious change comes *from the Lord.* We should be joyful in its expectancy.

3. Thou shalt also be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God.

4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

Thou shalt be a crown of glory. God will exhibit Israel to an admiring world, as a man might exhibit a "crown" or "diadem" of great beauty, which he held in his hand. They will look on with admiration and reverence—"for they shall perceive that it is his work" (Ps. 64:9).

No more—forsaken. God's eternal presence is promised to His people. The light of Zion will attract from far, and instead of being a reproach among men, multitudes will here dwell in peace.

Hephzibah. "My delight is in her," i. e., God's delight is in Jerusalem. *Beulah.* "Married." These names are opposed to the former "Forsaken" and "Desolate," and the meaning is, that, though Jerusalem be as a forsaken bride or a widow, and its land—the Holy Land—like a desert, this shall not continue forever. The married woman is frequently

used as a type of the flourishing, the widow or forsaken, as a type of the suffering country (Sam. 1:1; Isa. 54:1 ff). *Thy land shall be married.* I. e., inhabited, and fruitful. A comforting thought to be assured that one cast off and forsaken on account of sin, may by God's grace be restored to His loving favor.

8. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast labored:

By his right hand. The Lord here swears not by His life (Ezek. 33:11; Heb. 6:13), but by His omnipotence, which is here to be displayed in works for Israel. *Meat for thine enemies* (Deut. 28:30-33; Jer. 5:17; cf. Isa. 65:21 f). *Drink thy wine* (cf. Zeph. 1:13).

9. But they that have garnered it shall eat it, and praise the Lord; and they that have gathered it shall drink it in the courts of my sanctuary.

So greatly will this condition of peace be appreciated that thanks will be offered to Him through whom the enemy has been driven away. The glory will be the Lord's, and His alone. The earth will smile in harvests and laugh in the abundance of the fruit tree. Every meal will be a feast of God's bounty, and eating and drinking are truly accomplished to the glory of God. *In the courts of my holiness.* The Law (Deut. 14:23) required of every Israelite at the national harvest feast to come to the house of the Lord and after the thanks-offering in the court eat and drink gladly in His presence (see I Tim. 4:4, 5).

10. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign for the peoples.

Go—prepare—cast up—gather out the stones. This is a call for activity. The entire verse expresses intense energy. Whenever a feeling of indifference comes upon you, read these words, and in them hear the Lord's voice speaking to you directly. Hear the Lord's call to duty, to labor, to work.

Lift up—ensign. The road leading to Jerusalem was to be repaired before the return of the people from the Babylonian captivity. The royal standard (perhaps adorned with the "star of David") guided the exiles on their homeward march.

11. Behold, the Lord hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him.

Unto the end of the world. Israel is scattered abroad, but to each one the message will be sent. No one will be forgotten, even though he dwell among the heathen.

Say ye to the daughter (Matt. 21:5). *Thy salvation* (cf. v. 1). Christ. *Cometh.* Like most prophecies, this also is manifold in its fulfilment, and refers to the return from the exile, to the first coming of Christ, and to His second coming. *Reward is with him* (cf. Rev. 22:12; II Cor. 5:10; Isa. 40:10). *Work.* I. e., recompense for work, as in Isa. 49:4. *Before him.* I. e., all prepared, ready to be given out. This gospel of the kingdom shall be preached in all the world for a witness unto all nations (Matt. 24:14). What an incentive to engage in mission work!

12. And they shall call them The holy people, The redeemed of the Lord: and thou shalt be called Sought out, A city not forsaken.

They shall call them. Men shall call the people of Israel, no longer Forsaken and Desolate, but The Redeemed of the Lord. In verse 4 we have the names God gives, here the names men shall give. *Holy people* (cf. 61:6). A people separated from the rest, and devoted to God. *Redeemed* (Ps. 107:2). *Thou.* The daughter of Zion—Jerusalem. *Sought out.* Contrast with "Forsaken" (v. 4; cf. Isa. 11:10). *The holy people.* Only such as are redeemed will be worthy of the name holy. And the price of redemption is so great, that those for whom it is paid will be "sought out" from among the nations.

Not forsaken. The child of God is never alone; and all the sons of God will ultimately be gathered together.

CONCLUSION.—*Practical Applications.*

Light is the opposite of darkness. Darkness is sin; light, righteousness. The sin of God's people shall depart from them. God can make us beautiful as a sparkling crown of jewels.

"The path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. 4:18). The Lord spoke of John the Baptist as "a burning, and a shining light." The light of a Christian is borrowed radiance. Jesus Christ, "the true Light, which lighteth every man," is upon him, so it can be said of him, "Ye are the light of the world"; and he is commanded, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:14, 16).

A new name denotes a changed condition and a changed nature. Abram was called Abraham; Jacob, the supplanter, became Israel, a prince having power with God, or a soldier of God; Simon was surnamed Peter. The Christian's name is given to him when he is born anew "by the washing of regeneration" at his baptism, and it ought to be a perpetual reminder to him of his vows and of God's gracious favor. As a husband loves his wife; as a landed lord clings to his ancestral estate; as a founder takes pride and pleasure in the city he has established; so the Lord is interested in us, His holy people, and will, if we repent, no longer forsake us.

Bible Class Department.

BY REV. W. L. HUNTON.

**I.—PRIMARY CAUSES. v. 1.

For Zion's sake—for Jerusalem's sake. The chosen ones of God are a favored people. Where God's people dwell is God's city—and therein is safety—salvation. For seven righteous ones God would save even Sodom (Ps. 137:5-6, Luke 29:41).

"For Zion's sake." In the darkest hours God's people shall believe and hope and pray. Faith can rejoice even in judgments.

II.—GLORIOUS PROMISES. v. 2-3.

The promise is to Jerusalem (Jer. 33:16); to all who overcome (Rev. 2:17); and especially to the Gentiles.

"Gentiles shall see." The world belongs to Christ. It belonged to Christ when Nero tortured, butchered and burned believers. God's kingdom shall conquer. "Fear not little flock." "Be of good cheer, I have overcome the world" (F. A. Kæhler, D.D.).

III.—A BLESSED UNION. v. 4.

"No more termed forsaken." The darkness of Calvary "why hast Thou forsaken Me?" has been followed by Easter, Ascension, Pentecost and eighteen centuries of growing glory of God's Kingdom (F. A. K.).

"Thy land shall be married"—to Jehovah as its Lord and husband, to own and protect. Blessed indeed is such a land (Ch. 54: 4-5, Eph. 5:23-27).

IV.—A SWORN ASSURANCE. vs. 8-9.

God's word will not return unto Him void. He adds his oath as a guarantee of the freedom of His people from oppression (Micah 4:4, Zech. 3:10).

V.—THE NECESSARY PREPARATION. v. 10.

For the Saviour there was the forerunner. The opening of the gates; the rending of the veil; prepare ye the way of the people, cast up, cast up the highway; "I am the Way," etc.; lift up a standard for the people,—the cross—the Gospel (Prof. R. K. Buehrle, Ph.D.).

VI.—A GLAD PROCLAMATION. v. 11.

VII.—GLORIOUS TITLES. v. 12.

"Sought out." God has made His Church glorious and nations must seek the light of its blessing (F. A. K.).

FOR SPECIAL STUDY AND COMMENT.

1. What is the first reference in Scripture to the Gentiles as sharers in salvation through Christ?
2. The significance of names—surnames and Christian names.
3. Why is a name given to a child at the time of its baptism?
4. Hephzibah and Beulah.
5. Explain the figure of marriage as applied to the Church.
6. What is the influence as to the ordinance of marriage itself.

**Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. U. P. HEILMAN.

Today we hear one of the Old Testament prophets talk. It is Isaiah. He speaks as he was moved by the Holy Ghost to speak. It is God that speaks through the prophet, and therefore we should give earnest heed to what we read and hear.

The subject of today's lesson is, *No longer forsaken.* Something or somebody was once *forsaken*, that is, deserted, left, refused,—in a forlorn condition; but is now no more so,—no more forsaken.

God had chosen for Himself a people whom He called particularly His own people. We sometimes call them the people of Israel. He promised these people blessings of body and soul, if they would remain good and faithful, and do God's will. But, on the contrary, He promised them also much evil,—disappointments, trials, sufferings, captivity; threatened that He would forsake them and give them over into the hands of their enemies, if they would do evil and do contrary to His wish and will.

In spite of all that He said, these people did evil, and God punished them, so that they saw many a dark day, and suffered much shame. They were finally led captive into a strange land, among a strange people, where they had no spirit left to sing, but hung up their harps and wept. They were discouraged, downhearted, deserted, *forsaken.*

But here they repented. They were ready to do better, and they longed to go back again to the home of their youth—the land of their fathers.

All this Isaiah saw beforehand, and therefore he cheers them up now, but the people scarcely appreciated his words till they had fallen to the very bottom.

Isaiah said he would labor and pray till the Church would come forth and shine as a bright light in a dark world. The heathen shall be attracted by it. It is God's Church, and it shall yet come forth gloriously. God will give it a new name, a new life, a new glory. It shall be called My (God's) delight is in her. It shall be called *Beulah*, which means joined to God, for God delighteth in her.

And when this time comes, the people shall praise the Lord; and the Lord will bless His people. They shall be happy and prosperous; they shall have plenty to eat, and eat it with thanks.

God will do all He can to bring about this blessed state. The way shall be prepared; difficulties removed; guide-posts set up. Notice shall be given to all to march forward on this way, and to inherit the rest.

They shall be called, The holy people, The redeemed of the Lord, Sought out, A city not forsaken.

The Lesson in Line and Picture.

BY REV. H. BRANSON RICHARDS.

The picture which is before us seems to represent one who has been sitting in the darkness of despair until suddenly his eyes are opened by a divine creature and he sees a new light, which brings with it new life and new hope for the future. This has often been the experience of the Church, as well as of the individual Christian. It certainly is true of those who have not yet begun their pilgrimage to the heavenly Zion. We remember how vividly Bunyan describes the despair of Christian until Evangelist meets him and persuades him to leave the City of Destruction and begin his pilgrim's journey. We think, too, of the similar despair of Luther even after he had undergone the severest penances until he heard the voice speaking to him of justification by faith. These and men in like difficulties must, indeed, have felt that they had been forsaken by God. Such, too, must have been the thought of the Jews after they had spent seventy years of captivity in Babylon. With what joy then did they see a new light shine and a hand reach out to assist them once more to rise. It is to this that Isaiah refers when he says that Jerusalem shall no longer be termed Forsaken. He shall arise in His might once more to establish the city and to make Jerusalem a praise in the earth. Then, too, shall her children be brought from captivity and gathered together as the redeemed of the Lord. While all this was true in those days, it is applicable to us as well. The Gospel of Christ shall be preached to every creature. Christians shall be the redeemed of the Lord, since to Him they owe their liberty and therefore their service. The Church of Christ shall no longer be forsaken, because men shall count it their chief joy to consider her concerns and to preach and pray for the extension of her boundaries to the uttermost parts of the earth. Her cheer is the hope of the Lord's appearing, the consciousness of her redemption, and the knowledge that she is "not forsaken," for Christ is with her.

The Redeemed of the Lord.

How to Teach This Lesson.

BY REV. J. H. ORR.

I.—The Gospel lesson shows the estate of the world without God. (a) The souls of men are under the dominion of the Kingdom of Darkness. (b) There is suffering. (c) There is no help. (e. g.) What suffering led the Syrophœnician woman to seek help of Jesus? Is such bodily possession the chief evil which Satan can work? Do many forms of vice lead directly to suffering? Does covetousness cause oppression and suffering? Is there much suffering in the heathen world? Can men free themselves from the spiritual and other evils which result from being without God's salvation?

II.—Jesus was sent to the lost sheep of the house of Israel. God's love toward His people is manifested in the gift of the Messiah, and Messiah's love in His intercession for Zion's welfare, and in His resting not until His people are saved from their sins. The Church possesses the salvation Jesus Christ has wrought out; for her He intercedes; she receives His blessing from on high.

III.—The Syrophœnician woman was a representative of the Gentile world. Yet there was a blessing for her to be received by faith. This leads to the further lesson thoughts:—the Gentiles receive, by faith, Israel's blessing, the righteousness of faith; the blessing spreads to all nations; Israel enjoys honor under the protection of Jehovah. It was in the Messiah that Israel was to be blessed, and by the revelation of His grace that Israel was to be a blessing. The Messiah, Jesus Christ, is with His Church, therefore the blessing, the protection and the privilege of Israel are hers.

IV.—The disciples were unable to help the poor woman, and even annoyed by her cries for help; and yet through them the Lord did "greater works" than her deliverance. In them and through them the Church is called to overthrow the kingdom of darkness and to relieve suffering. Her work is to lead men forth from the bondage of sin.

THE CHURCH YEAR.—Which Sunday is this? **School:** Third Sunday in Lent. What is the Gospel for today? **School:** Christ Casting Out Devils. Where is it written? **School:** Luke 11:14-28. What is the Epistle for today? **School:** The Command to be Followers of God. Where is it written? **School:** Eph. 5:1-9.

THE CATECHISM.—WHAT IS THE SECOND ARTICLE OF THE CREED? **School:** AND IN JESUS CHRIST HIS ONLY SON, OUR LORD: WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY, SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD AND BURIED: HE DESCENDED INTO HELL: THE THIRD DAY HE ROSE AGAIN FROM THE DEAD: HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY: FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was it written? 1. Who shall see the Righteousness of God? 2. What new names are given? 3. What command is here given?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO COMPROMISE WITH INIQUITY AND DARKNESS.

Isaiah's prophecies are in Hebrew poetry, and are of great beauty and vivacity in style. Each verse is divided into two parts, similar or opposite in meaning. There is neither hymn nor meter, but parallelism, in the Hebrew poetry. Figures of speech abound, especially metaphor in illustration of truth, which must not be taken literally, as though God had an "ear" or a "hand."

Exhortations (chapter 58) against formalism continued. It has now deepened into open sin, such as prevailed side by side with Pharisaism in Christ's time.

BEHOLD, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear;

The reason the blessings in 58:14 are withheld, is no want of power in God to help (cannot) (the short arm) or to hear (the deaf ear). **Hear.** Their prayer in times of trouble.

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

The real reason: **Your iniquities**—your sins separated. Like a thick cloud, or partition-wall, which prevents the prayers passing through it. Because of guilt unatoned for, the Holy One is offended and will not hear or help. **Hid.** Caused Him to hide (Lam. 3:44). He will "not compromise with iniquity." Not God's hardness of heart, but man's, is to blame. A register of sins follows (vs. 3-8). A description of human sinfulness generally (Is. 1:15; Rom. 3:13-15).

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

The hands perpetrate deeds of grosser enormity (**blood**); the fingers commit more minute acts of **iniquity.** The **lips** speak lies openly; the **tongue mutters** malicious insinuations (Jer. 9:3, 4).

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

No one bringeth **a just suit**; the judges pervert justice. This, because **they trust in vanity,** not in the living God. Inward corruption reveals itself outwardly in evil works.

A PRAYER.—O Lord, our God, who art mighty to save, keep our lips from evil, and our tongues from guile, wash us in the cleansing blood of Thy Son, to the glory of Thy most holy name. Amen.

QUESTIONS.

I. Textual.—1. Why are blessings not withheld? 2. What, however, is the true reason? 3. What crimes are charged on the Israelites? 4. What sins of omission are charged? 5. What figures are employed in verses 5 and 6? 6. In what manifold ways (verses 7 and 8) did their sin show itself? 7. What confession of wretchedness do the people make? 8. What confession of guilt follows?

II. Historical.—1. What is the nature of Hebrew poetry? 2. How are its figures of speech to be treated? 3. Why are figures of speech used? and why do they abound in poetry? 4. What is the connection between the preceding chapter and this? 5. What two divisions does this selection fall into? 6. What parallels between the condition of things then existing and that existing in Christ's time and immediately after, are referred to?

III. Doctrinal.—1. What is the erroneous and what the true explanation of the Jews' calamities? 2. How graphically is the manifoldness of sin expressed? 3. What connection is there between sin in the heart and sin in the life? 4. What is the truth taught by the figure of the cockatrice's eggs? 5. What folly do Adam's sons repeat? 6. Why cannot "crooked" men enjoy peace? 7. Why was it impossible for the Jews to enjoy the promised blessings? 8. Is unbelief a misfortune or a fault? 9. By whom are sins known? 10. What is the connection between the knowledge of sin and penitence? 11. How do both Law and Gospel teach us to know our sins?

IV. Practical.—1. What are the Main Lessons? 2. When heaven seems shut up against us, what is the remedy? 3. What range should self-examination take? 4. What is the fate of lies and liars? 5. What is the end of every evil-doer? 6. Why is sin called "darkness"? 7. How does the choice of darkness bring its own punishment with it?

Expected mercies were withheld from the Jews. Who was to blame? Not God, but man. God would not, because he could not. He could not, not because He was weak or deaf, but because they have given themselves over to every sin. They have abandoned the way of peace and holiness and life, and chosen "crooked paths" that end in shame and death. In vain they try to conceal their sins from God and their guilt from themselves. At last they see themselves as God sees them. They acknowledge their sin and their infatuation. God gave them light, they chose darkness; now God takes away the light, and they stumble at noon-day. Their sins cannot be concealed: before God and their own consciences they "testify against them."

Isa. 59: 1-10, 12.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

Cockatrice. R. V., "Basilisk." A crested serpent; or "adder," a venomous serpent. Instead of crushing evil in the egg, they foster it. **Web** (v. 6). The least taste of sin (**eateth**) or any accidental dealing with it (**crushed**) is dangerous, deadly. **Viper.** A poisonous serpent.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

Like Adam's fig leaves (Gen. 3:7), their flimsy excuses (spiders' **webs**) vainly cover their guilt and shame.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

All their members are active in evil (see vs. 3, 6)—hands — fingers — feet. **Haste** (Rom. 3:15). Contrast David (Ps. 119:32, 60). Their whole **thoughts evil.**

8 The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace.

Strangers to **peaceful**, "straightforward" (Prov. 2:15; 28:18) **ways**, their conduct is full of crookedness and strife.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

Therefore. The result: Israel no longer boasts of its righteousness and innocence (58:2, 13), but confesses (vs. 9-15) that the prophet was right in his accusations (vs. 2-8), and God's retribution just. **God's justice**, i. e., righteousness or salvation. God wills their sanctification; they will not receive it! **Light.** Prosperity eclipsed.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

Infatuation, e. g., of the Jews between Christ's resurrection and the destruction of Jerusalem; or of modern believers in the noontide of revelation. "No amount of light will enable the blind or the dead to see."

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

For—us. God knows their many sins. **With us.** They are also painfully conscious of them and acknowledge them.

DAILY BIBLE READINGS.

Monday.—Luke 18:15-30. Child-like Trust.
Tuesday.—Luke 19:1-10. Near to Salvation.
Wednesday.—Luke 20:1-18. Rejected of Men.
Thursday.—Luke 21:25-37. The End in Sight.
Friday.—Luke 22:39-53. Betrayed by a Disciple.
Saturday.—Luke 23:1-12. False Witnesses.

THE STORY APPLIED.

MAIN LESSONS.—1. God makes no compromise with sin; His prophets denounce it; His judgments follow it. Iniquity always angers God, and ruins men. 2. Christ is both willing and able to save. It is the sinners' fault if they are not saved. Their own conscience condemns them.

v. 1. **Shortened.** Christ can save the worst of sinners. It is through no fault of His that men are lost. **Cannot hear.** Often heaven seems shut up. No prayer seems to penetrate it. He is willing to hear their prayers, if men repent.

v. 2. **Will not hear.** Don't stop praying, but stop sinning. It is only sin that stands between sinners and divine favor. You only are responsible for your sins. Learn what they are, and forsake them.

v. 3. Examine your **hands, lips,** feet, thoughts. "Know thyself." Men sin against God in word and deed; in their hearts is murder; falsehood and wrong are on their lips.

vs. 4, 5. **Vanity.** What depths of folly when men trust in nothingness! No lie prospers. Indifference to truth and justice lead to vain hopes, mischief and sin. No liar goes undiscovered. **Spider's web.** In the centre of it lies poison and death. Wicked plots destroy the partakers in them, while they hurt the unwary victims.

v. 7. **Thoughts.** "Create in me a clean heart." **Wasting and destruction.** God did not give us our powers of mind and body for that. With heart and soul the wicked persecute God's saints, zealous to waste and destroy the Church.

v. 8. **Crooked paths** always have an evil end. God's peace cannot dwell in the heart of plotters, or be with those who walk in crooked ways.

v. 9. God's justice, bringing salvation, is for the just alone; His light shines for them who walk in His light. They that love darkness and turn their back on light, shall stumble and fall.

v. 10. **Blind.** Where the Gospel shines brightest, the wicked are blind; they are dead in sin where life abounds.

v. 12. **Transgressions—multiplied.** Count them, if you can. **We know them.** Our conscience upbraids us. We add to them if we remain content with this knowledge.

For the Teacher.

By Rev. D. H. Geissinger, D.D., Prof. W. Wackernagel, D.D., Rev. H. K. Gebhart, Rev. W. F. Bacher, Prof. Elmer F. Krauss, Rev. W. A. Lambert, and by Rev. S. E. Ochsenford, D.D.

Isa. 59:1-10, 12.

NO COMPROMISE WITH INIQUITY AND DARKNESS.—God is always able and willing to save. But the strange thing is, that people will not allow themselves to be saved! There are many who are so joined to their iniquities, so wrapped up in their sins, that they are utterly heedless of the most earnest warnings and entirely unwilling to listen to the appeals that are made to them even by their very nearest and dearest friends. In the very nature of the case, God will not force salvation upon people. God can and does bring powerful influences to bear to induce sinful men to abandon their sins and to be saved from their dreadful consequences. But if Ephraim persists in being joined to his idols, God will certainly do no otherwise than let Ephraim alone. The most terrible effect of sin is, that it separates us from God; hides God's face; leaves us in darkness; sooner or later in wretchedness. While we are unrepentant sinners, God does not reveal Himself to us; will not hear our prayers; will not be found of us. In this estate we cannot find peace; can have no correct judgment. When we come to know our miserable estate; to see that God cannot compromise with iniquity; and when we repent in the sack-cloth and ashes of a true humility, then God comes to us with the true light. Then we are as those who are raised from the dead. Then we love righteousness and hate iniquity. Then we, like God, refuse to have any fellowship with darkness.

1. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

Shortened (cf. 50 : 2). *Heavy.* Hard of hearing. The prophet "after he has exhorted his people to cease from their evil deeds, again blames them, and accuses them of doing God a wrong, in that they consider Him weak or too severe in not respecting their fasting, and not freeing them from the evils which oppress them; they should accuse themselves, who by their sins have estranged God."

2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

When we find ourselves in distress and seek God's help, the first thought must always be to confess that whatever may have brought us into trouble, it was in no sense the fault of the Lord, but entirely our own. Not that God has been slack concerning His promises, for His hand is not shortened, but that our iniquities have separated between us and our God.

Have separated. By placing themselves between—implying a previous communion. *Have hid.* As with a thick cloud, through which prayers cannot pierce (cf. Lam. 3 : 44). Sins bind, as it were, God's hands, that He cannot help; they stop His ears that He cannot hear your prayers; and come as a thick cloud before His face, that He must hide it. *Will not hear.* Does not imply that God refuses to hear, because He does not will to. He is willing and ready to hear and to help, but He cannot, because of the sins.

It was Israel's fault that a gulf existed between them and God. Their "sins have withholden good things from" them (Jer. 5 : 25). Utterly foolish are they who excuse their own evil, by attributing the cause to the Lord, as though He were the guilty one.

Whenever you are in pain and distress, know this, that law has been transgressed. Return to the Source of Blessing by repentance and faith. God never turns from His people; but they, in sinning, turn from Him.

3. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue muttereth wickedness.

Blood. Of innocent men (cf. 1 : 15). *Iniquity.* Plunder and theft. *Perverseness.* Wickedness, calumny. In this call to repentance, no distinction is made between pious and godless; the entire nation is accused of sin.

Hands, fingers, lips, tongue. Organs with which God ought to be served and glorified so often become the instruments of sin!

4. None sueth in righteousness, and none pleadeth in truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Calleth for justice. In lawsuits no one is influenced by truth and right, but each only follows self-interest and falsehood. *Trust in vanity.* Such as worldly honor, money, etc. *Conceive mischief* (Ps. 7 : 14; Job 15 : 35).

Then, as now, men desire to have justice administered, but there are few who trouble themselves to see that it is meted out. Then, as now, men charge the magistrates with laxness, when the people themselves are to blame for not demanding justice.

Justice—truth. These blessings do not dwell among the wicked. This is so well known, that an avowed infidel would rather live in a Christian community, than among the heathen,—where he properly belongs.

5. They hatch basilisks' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

Hatch cockatrice' eggs. As though one found eggs of a venomous serpent, which should be destroyed by the finder, and diligently laid them aside in order that hurtful animals might be produced. *Spider's web.* In which there is nothing solid (cf. Job 8 : 14). They busy themselves always with the harmful or the useless. *Eateth of their eggs.* Approves of their advice, and follows it. *That which is crushed.* I. e., if one does oppose their plans, they break forth against him like vipers.

Cockatrice is the mediæval name (a corruption of "crocodile") of a fabulous serpent, supposed to be produced from a cock's egg. It is otherwise called a "basilisk" (so in R. V.). It was either the "horned viper" (cerastes) or the "yellow viper" (daboia), both being very dangerous reptiles. The adder belongs to their kin.

There are several hundred species of spiders in Palestine. The Hebrew word used for the spider in this verse means "a swift weaver."

6. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

Garments. As they are injurious to others, so their plans are useless to them. They cannot appear before God with them. *In their hands.* They are ever ready to do violence. *Webs—garments.* That is, sin can no more clothe us spiritually than a spider's web can physically. Sin is nakedness itself that must be covered with the wedding garment of the righteousness of Christ. No good can result from sin. The root idea of the word, sin, as used in the original tongue of the New Testament means "to miss the mark." The sinner is doomed to spiritual failure and bankruptcy. He misses the mark for time and eternity.

7. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; desolation and destruction are in their paths.

Thoughts of iniquity. Their cruelties are not rashly done, but well premeditated, and carefully thought out. *In their paths.* Whithersoever they go, they ruin and destroy. Evil, iniquity, wasting and destruction. What a catalogue of wrongdoing! They run, they hasten to carry out their sinful designs. The fountain of evil is seen to be in their thoughts. Just the place where all sinful deeds originate. Keep the thoughts pure, and a pure life will naturally follow.

8. The way of peace they know not; and there is no judgement in their goings: they have made them crooked paths; whosoever goeth therein doth not know peace.

The way of peace. "That, namely, which brings peace and happiness to their fellowmen" (Jacobs on Rom. 3:17). Among them there is no humanity, benevolence or integrity, by which peace among men is produced. *No judgment in their goings.* They do nothing right or just. *Crooked paths.* They deal treacherously and falsely (cf. Prov. 2:15; 10:9; 28:6, 18). *Not know peace* (cf. 57:20 f). The consequence of an evil life manifests itself in the way the sinner is deceived. He has no peace. The object for which he strives is elusive. He is always about to reach it, but ever comes just a little short of the goal.

9. Therefore is judgement far from us, neither doth righteousness overtake us: we look for light, but behold darkness; for brightness, but we walk in obscurity.

Therefore. Because of all these evils among the people. *Judgment.* The judgment of God, which is to result in the liberation of the people. "When we complain of violence done to us by our enemies, God does not judge our cause and punish our enemies." *Justice overtake us.* "Though salvation follows you, you cannot reach it; for you flee from that which you should seek." *Light.* Liberation from captivity and from all evil (cf. 58:8, 10; Job 30:26). The meaning is, that not only will justice be meted out by punishing the sin, but that even any rewards of virtue that might be due us will be withheld because of these iniquities.

10. We grope for the wall like the blind, yea, we grope as they that have no eyes: we stumble at noonday as in the twilight; among them that are lusty we are as dead men.

We grope. We are in doubt and despair, and see no cause why God should desert us, though it be most clear. *In desolate places as dead men.* R. V., "Among them that are lusty we are as dead men." I. e., as at noon they cannot see, so while all around them are well and strong, they are weak and wander about like shades of the dead. As the R. V. stands, it would mean, In the dark we grope like dead men; or, We are like dead men in the grave, i. e., enclosed on all sides.

We grope; we stumble. These are striking figures of the halting, hesitating course of the wicked. They turn hither and thither, ever seeking escape, but finding none; always expecting pleasure, but experiencing pain instead; seeking light, but blind at noonday. Lost in despair, cut off from hope, condemned even by themselves, they must admit that they sinned knowing they were violating God's law, and are justly punished.

12. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us, and as for our iniquities, we know them:

For. Gives the reason for the remoteness of salvation (v. 11). "We look—for salvation, but it is far from us," and is a penitent confession of sin and God's justice. *Before thee.* Indicating that in sinning they had ignored God's omnipresence, omniscience, righteousness and holiness,—which they now recognize. *Testify against us.* They rise up against us as witnesses. *Are with us.* We are conscious of them and see them everywhere. *Know them.* Recognize them, as sins, and therefore confess them. Sin is not a light matter. It sticks like the spots on the hands of Lady Macbeth. Only the blood of Christ can remove the stain.

CONCLUSION.—When we are not delivered from trouble as we expect to be, we are inclined to place the responsibility upon God. These verses teach otherwise. God's power is not limited, nor is His hand restrained. He is as ready to hear now, as ever; more ready to hear and quicker, than we are to ask. It is man's ear that is heavy when God speaks. Here we have the source of all misery. God, as a moral ruler, cannot help the impenitent, or pay heed to their cries. In the charge made by the Lord, specific acts of wrong are mentioned. They shed innocent blood. They robbed the innocent. They bore false witness.

Bible Class Department.

BY REV. W. L. HUNTON.

*I.—THE OMNIPOTENCE AND OMNISCIENCE OF GOD. v. 1.

It was as easy for Samson to snap a new spun cable, as withes fresh gathered on the river's bank. God can break the strongest as well as the lightest chains of the tyrant. To the hand of Omnipotence a thread of flax and a chain of iron are of equal strength.

"Suspicion haunts the guilty mind,
The thief doth fear each bush an officer"
(Shakespeare).

II.—THE CONSCIOUSNESS OF SIN ESTRANGES FROM GOD. v. 2.

The sun is eclipsed. It is the moon intercepting our view of the sun, which itself is not affected. Darkness of soul never originates from any changeableness in our covenant God, the glory of whose unvarying faithfulness and love shines the same and can suffer no eclipse.

III.—THE INSTRUMENTS OF SIN. v. 3. (Rom. 6:3).

IV.—THE CHARACTER OF THE SINNER AND THE FRUITS OF HIS SIN. v. 4-8.

Sin is horrible and the sinner is hateful. Justice is at a discount; mischief is conceived; deadly vice is hatched; the life of the sinner is folly and vanity. Men talk of poverty, misfortune, bereavement as evils! There is no radical evil in this world but sin (James 1:15). A maxim "A man who will tell lies for you will tell lies to you."

V.—THE CONDITION OF THE SINNER. v. 9-10.

Carlyle quotes a story out of the Koran of the dwellers by the Dead Sea, to whom Moses was sent. "They sniffed and sneered at Moses; and he withdrew. But Nature and her rigorous verdicts did not withdraw. According to the Koran these dwellers by the Dead Sea were changed into apes. 'By not using their souls, they lost them.' Once in seven days they recall that they once had souls. Hast thou never fallen in with parties of this tribe? Methinks they have grown somewhat numerous in our day."

VI.—A GOOD CONFESSION. v. 12.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser today than he was yesterday (Pope).

The confession of sin pervades all true worship. Luther says that "Confession is for him, essentially and chiefly a calling upon God to fulfill His promises, and an exercise of faith which endeavors to lay hold of the promises, without doubting, in order that to the Lord may be all the glory."

FOR SPECIAL STUDY AND COMMENT.

1. The attributes of God.
2. The knowledge of sin an essential to the Christian life.
3. The confession of sin—the Lutheran teaching and principle.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. U. P. HEILMAN.

Here we have a sad story,—a dark chapter. It tells us how bad some of the children of Israel were, and the natural consequences of wickedness.

Let us bring this whole lesson nearer home. God is the same as ever; sin is the same as it always was, and there are yet many gross sinners in the world, as there always were; so all that is said in this lesson may be applied to our day, as well as to the days of the children of Israel.

The lesson starts out by telling that God can always save, and He can always hear, but that God will not always hear and save. God does not hear the prayers of the wicked. God will not save those who love to walk in sin and evil. God does not compromise with iniquity and darkness. Those who seek favors of God must wash their hands.

The lesson plainly says that those that sin, hide God's face from them so that He will not hear them.

See how bad some people are; they will do one or the other or all of the following sins:

They kill,—and, O! what a dreadful thing it is to have bloody hands, and a guilty conscience.

They lie,—and what a mean thing it is to speak the untruth. It is almost as bad as killing.

They run to do mischief—to something or somebody; wasting and destruction are in their paths. They are busy-bodies, evil-doers, whisperers, mischief-makers.

They hatch cockatrice' eggs, and weave the spider's web. That is, they set some snare or trap to catch and destroy some innocent person; destroy his character or good name. They are sitting at the idle-corner and hatch out some mischief, and throw mud at every one that passes.

They do not as much as know the way of peace. They do not ask or care for right or justice or reason or sense. Satan has them in charge and uses them as tools to do his wicked will.

But God is not mocked. People will always reap what they sow; the harvest may come long after the sowing, but it will surely come. These wicked people may wait for justice or light, but none comes; they may look for brightness, but must continue to walk in darkness. Wicked people walk about like blind people,—they stumble at midday. They are dead men. Their sins testify against them. Their transgressions lie down with them and rise up with them.

Wicked people have no respect, no honor, no good conscience, no peace in this life, and much less in the life to come. The Bible says (Ps. 9:17), "The wicked shall be turned into hell." God is not mocked. There is no compromise with iniquity and darkness.

The Lesson in Line and Picture.

BY REV. H. W. ELSON.

Here we have pictured a man in great distress bowing before the angel of the Lord. The man's hands are defiled with blood, and he feels estranged from God. We all look with abhorrence upon a murderer, whose hands are literally defiled with blood. But in a broader sense, we are all guilty. He that hateth his brother, is a murderer. Who *is* my brother? Viewed in the true light, none can be exempted.

How often those guilty before God feel that He is far away, that His ears are closed to their cries, that His arm is shortened. If we ever feel so, the fault is ours. We have changed. God is the same loving Father today, yesterday and forever. Between God and the unrepentant sinner the breach widens more and more, and the power of repentance grows less and less. This is only a natural course. If a man never walks, his legs will grow so weak that he could not walk if he chose. It is said that in the dark river in the Mammoth Cave there are fish without eyes. Why should Nature provide them with eyes which they would have no use for? The soul that shuts the light of the Gospel out, and persists in it, will find its power to admit the light grow less and less, until it is left in hopeless darkness.

Your hands are defiled with blood.

But in the last verse of this lesson, we have a different condition pictured,—a confession of guilt, which is the first step toward repentance and reconciliation with God. When a man once, not only sees his guilt, but is ready to confess it, he is in a fair way to repentance.

We know that we are sinful and unclean in God's sight; but we must not stop here; we must open our hearts to the holy light of the Gospel, and its effulgent ray will drive out the darkness within, and, however deeply stained with blood our hands may be, they will become clean and God will be truly our Father and we His children.

How to Teach This Lesson.

BY REV. J. H. ORR.

Christianity demands true repentance; its fruit is godliness.

I.—The opponents of Jesus boasted of their worth and claim upon God. It is seen to be false by the former deliverances which Israel had experienced (e. g., Egypt). Jesus' power to save is evidenced in the Gospels and by the experience of the godly. Yet many are outwardly Christian and observe Church customs who do not experience the power of God's salvation within their hearts nor manifest the fruits of the Spirit in their lives. The fault is not in God, but in themselves; they are content with that which is merely outward, and proud of it; they are unwilling to give up their worldly ways.

II.—The bitterness of Jesus' opponents shows the sway of the kingdom of darkness in their hearts. The real reason of Israel's oppression, was their iniquity:—hands working violence, lips speaking lies, false impleading and false judgment, trust in vain things and wicked scheming, zeal in doing evil; without, though under the forms of law and under the sanction of custom, there were wicked acts, while, within, there dwelt the spirit which mutters perverseness and injustice, and plans destruction and violence. God never compromises with iniquity; hence, today, wickedness prevents the reception of blessings, whether the would-be recipients are individuals, church organizations, or civil governments.

III.—The way of deliverance from such an evil estate as was Israel's, is self-judgment according to God's law; penitent confession of our need of a Saviour; confident appeal to the infinite mercy and power of Jesus; joyful devotion of our lives to His service. A Christ-filled heart and a holy, active life, in which there is no compromise with evil, is a sure safeguard against the inroads of wickedness.

THE CHURCH YEAR.—Which Sunday is this? **School:** Fourth Sunday in Lent. What is the Gospel for today? **School:** The Feeding of Five Thousand. Where is it written? **School:** John 6:1-15. What is the Epistle for today? **School:** The Two Covenants. Where is it written? **School:** Gal. 4:21-31.

THE CATECHISM.—WHAT IS MEANT BY THE SECOND ARTICLE OF THE CREED? **School:** I BELIEVE THAT JESUS CHRIST, TRUE GOD, BEGOTTEN OF THE FATHER FROM ETERNITY, ALSO TRUE MAN, BORN OF THE VIRGIN MARY, IS MY LORD; WHO HATH REDEEMED ME, A LOST AND CONDEMNED CREATURE, SECURED AND DELIVERED ME FROM ALL SINS, FROM DEATH, AND FROM THE POWER OF THE DEVIL.

THE REVIEW.—Name the Subjects of all the Lessons preceding today's. Where was last Sunday's Lesson written? Recite the Golden Text. 1. Is the Lord mindful of His people? 2. What has separated them from God? 3. What is the result of this falling away?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO HUNGER NOR THIRST IN THE DAY OF SALVATION.

THEN I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.

vs. 1-13. Survey of Messiah's person and work. vs. 1-4. His appointment to be the Saviour of the Jews; and (vs. 5-7) Gentiles. vs. 8-13. The happy effect to follow upon Messiah's exaltation. v. 16. Assurance of God's love.

I. Messiah, Christ. **In vain** (John 1:11). Few Jews were won by Jesus' ministry (Acts 1:15). **Yet—Lord. (Work.** Margin, "reward.") His cause is in God's hands, in good hands. Ultimately God will do justice to His labors and sufferings by giving Him the Gentile (non-Jewish) world as His "reward."

8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

The LORD. Jehovah speaks (vs. 5-12). As if in answer to Messiah's prayer for God's grace towards sinners, He promises **an acceptable time.** Everything has its proper time, appointed by God. Also, the Lord's display of grace begun with Christ's birth (Gal. 4:4), in God's due time, and including the outpouring of the Holy Ghost and the whole Gospel dispensation (hence the present time) in which the Holy Spirit moves the hearts of men (II Cor. 6:1, 2). **Day of salvation.** During His earthly life, the Father helped Christ to fulfil His mission as Saviour. The Father sends the Son (John 3:16); Christ dies for man and sends the Spirit, who kindles faith in the heart. **Preserve.** From Satan's assaults. Christ is the basis of **the covenant** of God with the Jewish people and with Christians, the spiritual Israel. **Establish.** "To raise up the land" of Israel from its degra-

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

A PRAYER.—Almighty God, merciful Father, who feedest like a shepherd all who trust in Thee; grant that we may ever hunger and thirst after the bread and water of life, so as to be able to rejoice in the day of salvation; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. What complaint does Christ utter against the Jews? 2. What confidence does He express? 3. What promise does the LORD comfort Him with? 4. What comfort is He in turn to minister to the Church? 5. How, under the figure of a flock, is the Church still further comforted? 6. What promise of the extension of the Church is given? 7. Whom does Isaiah summon to unite in a song of thanksgiving? 8. What assurance does the LORD give that Zion is not forgotten?

II. Historical.—1. What is the outline of today's chapter? 2. Who are the several speakers in the Lesson? 3. Was the ministry of Jesus successful? 4. What is the splendid program and outlook of the Christian Church? 5. How does God distribute throughout time the various acts in the world's redemption? 6. What provision does Jesus make for His flock? 7. What glorious conception does Isaiah have of the praise due the LORD?

III. Doctrinal.—1. What is the literal and what the spiritual meaning of "Israel"? 2. What is the "day of grace" for the world? and what for any individual? 3. How is grace given? 4. What share have the three Persons of the Trinity in the work of grace? 5. How does Christ deliver men from the knowledge of spiritual darkness? 6. What obstacles among nations and in the individual heart has God removed by His power and grace?

IV. Practical.—1. What is the Main Lesson? 2. Is it right to despair when we are doing God's work? 3. Can one repent and be saved whenever he will? 4. Is it a Christian thing to limit one's thoughts and gifts to one's own congregation? 5. Should we fret and worry about God's cause? 6. Or about His apparent forgetfulness of us?

The world's Redeemer is speaking. He feels that He has spent His strength for naught, yet He commits His work to God. God comforts Him. God will help Him to bring salvation to the prisoners, and satisfaction to the hungry and thirsty. Not only Israel, but people from afar shall come to the enjoyment of His protection. On account of this glorious redemption, heaven and earth are summoned to praise God.

This is a picture of Christ's labors and sorrows in the flesh, of His founding the Church, of its spread to the ends of the earth, and of the sureness of God's love.

Isa. 49:4, 8-13, 16.

dation, after the Babylonish captivity. After this it is to inherit the desolate regions of heathenism. Spiritually: Jews and Gentiles shall form the Church.

In describing the blessings of Christ's kingdom, the prophet describes the spiritual Israel as prisoners to be brought into the light (Mark 4:2); and a flock, finding pasture everywhere, along the way and on high places, more arid than the valleys.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Messiah will supply all their wants, both of literal Israel on their way home to Palestine, and of spiritual Israel on their way to heaven (65:13; Matt. 5:6), and in heaven (Rev. 7:16, 17). **Heat.** R. V., margin, "mirage" or delusion, mocking appearance of water among burning sands.

11 And I will make all my mountains a way, and my highways shall be exalted.

Jehovah leads His people by the nearest way, leveling mountains, filling valleys. Obstacles to Church's progress changed to aids.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Converts come from most distant realms. **Sinim.** China.

13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

In expectation of glorious victory, Isaiah summons all nature to raise a hymn of thanksgiving.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Zion desponds (v. 14). God gives assurance of His love and remembrance. **Graven.** The master's name branded or tatooed on slave's forehead, arm or wrist (Rev. 13:16). The very picture of the walls me.

DAILY BIBLE READINGS.

Monday.—Luke 23:26-43. Our Hope in the Cross.
Tuesday.—Matt. 26:1-16. Our Loving Service.
Wednesday.—Matt. 26:36-46. Gethsemane.
Thursday.—Matt. 27:1-10. The Sting of Conscience.
Friday.—Matt. 27:45-56. In Our Stead.
Saturday.—Mark 14:10-21. The Secret Sin.

THE STORY APPLIED.

MAIN LESSONS.—1. Never get discouraged, there is no labor in vain. 2. The time will come when the Christian can always be cheerful. There will be no hunger nor thirst in the day of salvation. 3. God loves us so deeply that He carries our picture always with Him. It is "graven on His hands."

v. 4. **Spent my strength.** That is why we have strength to spend it. But for the best things, not in carousing or frivolity. **For naught.** Many a steady, honest worker feels that his labor is in vain. But it is not. Jesus Himself labored apparently in vain. Yet God knew and honored His work. You do it, and let God judge of its value.

v. 8. **An acceptable time.** The President can be seen only at certain hours. We must conform to these, or be shut out. Today God waits to receive you. Tomorrow may find you in heaven, where grace is not needed, or in hell, where it is not offered. **Helped thee.** God helped Jesus through Gethsemane, the crucifixion and the grave. So He will help us through sorrow and death.

v. 10. **Not hunger nor thirst.** Many thousands suffer both these extreme wants. But the Good Shepherd will bring them through their present extremity, if they trust Him, and to a place where every pang shall be silenced and every want satisfied.

v. 12. **These—far.** Get out of your shell, look beyond your county. Behold the wondrous growth of Home and Foreign Missions. **North and West.** Remember that to our Church God is verifying this same promise and that our greatest and most promising Home Mission field is in the North and West.

v. 13. **Sing.** Your prospects, Oh! Christian, are so bright that the silent and steady heavens, the solid earth and the immovable mountains would be impelled to break forth into singing if they were in your place. Stir your heart out of its coldness.

v. 13. **Sing.** Don't be stingy with your praises, or—your dollars. Who has a better right to joy than those who are helped in His work and see His kingdom coming? Men and angels rejoice to see that God comforts His people and shows mercy to the poor.

v. 16. **Graven** upon the palms of God's hands,—continually before His eyes. Surely you are safe, and ought to be happy.

For the Teacher.

By Rev. D. H. Geissinger, D.D., Prof. W. Wackernagel, D.D., Rev. G. H. Gomph, Rev. H. K. Gebhart, Rev. W. F. Bacher, Rev. W. A. Lambert, and by Rev. Ernest M. Grahn.

Isa. 49:4, 8-13, 16.

JESUS CHRIST, THE TRUE ISRAEL.—In the full sense He is the prince who prevails with God. Yet at the first even Christ seems to fail. "His own received Him not." When He had sealed His personal ministry with His death and triumphantly crowned it by His resurrection, there were only a few who believed in Him; only a comparatively small congregation who waited for and confidently expected the fulfillment of His parting promise. But in the presence of this apparent failure, He is not discouraged. He knows that "justice and judgment are the habitation" of His Father's throne. He is sure of final triumph. The Son intercedes with the Father. The Father replies to the Son: "Thou shalt be my salvation to the ends of the earth." And these promises are for each and for all. Salvation is exhibited under many similitudes. It is help in need; preservation in peril; release from prison; rich pastures; wholesome food; living springs of water; deliverance from privations; exemption from suffering (see Rev. 7:16-17). The morning stars and all the sons of God rejoiced greatly at the creation. The heavens and the earth will shout again with still greater joyfulness when God comforts His people with glorious redemption.

4. But I said, I have laboured in vain, I have spent my strength for nought and vanity: yet surely my judgement is with the Lord, and my recompence with my God.

I have labored in vain. Christ, into whose mouth Isaiah puts this entire lesson, in the preceding verses refers to His call by God and His character. Glorious as His accomplishments were, this verse seems to sound the note of discouragement. But the words are to be taken comparatively and not strictly. "He came unto his own and his own received him not" (cf. 53 : 1-3). To think of Christ's sufferings commemorated in this Lenten season, and of the few who turned to Him during His sojourn upon earth, clearly explains the meaning.

Spent my strength for nought and vanity. In His personal ministry, Christ had exhausted His strength and seen comparatively little fruit of His toils and hardships among His people. One hundred and twenty believers constituted the flock on the day of Pentecost, but "what are they among so many?"

Judgment — recompense with my God. This is the encouraging thought. Having been faithful to His mission, Christ knew God approved His work, would do Him justice, and ultimately give the proper effect to His labors. How Christ's life exemplified this confidence! He was not disheartened that men rejected, persecuted and slew Him. He never condemned nor punished them for their sins. He left His judgment with God.

8. Thus saith the Lord, In an acceptable time have I answered thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages;

This verse represents Christ as having prayed to God that all should not do as many in Israel did, reject Him and His work, and the encouraging answer and promise to fulfil the preceding verses.

Answered—helped thee. God has heard the petitions of His Son, the desires of His heart. He has imparted the grace through the gift of the Holy Spirit by which the answer may be fulfilled, the extension of the true religion in the world (II Cor. 6 : 2; Ps. 2 : 8; Heb. 5 : 7).

Preserve thee and give thee for a covenant of the people. Christ's preservation is His ability to effect human salvation without hindrance from the devil or wicked men. In Christ, God will enter into a new *covenant* with the people, not only the Jews, here specially meant, but also the Gentiles.

Raise up, etc. The image is the condition of the land of Israel during the captivity, waste and in ruins, but restored after the return. Christ will find His people in that spiritual condition when He comes, and through His efficacious merit will transform the faithful into new and blessed creatures.

We are assured here and through the experience of Christ that when the powers of darkness are leagued against the Church, God will not forsake it, but gloriously preserve and bless His people.

9. Saying to them that are bound, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and on all bare heights shall be their pasture.

Bound, go forth;—in darkness, shew yourselves. The bound are the slaves of prisoners, those in darkness are in dungeons. The deliverance from Babylon was a "going forth" and "shewing themselves" for both. Christ's command is obeyed by believers in going forth free from the bondage of the law and in standing forth in the light of the Gospel on the part of those dwelling in the darkness of heathenism (42 : 7).

Feed in the ways, etc. On the return from Babylon, the Jews will be miraculously supplied through God's goodness. On the way to the heavenly Canaan from sin, Christ, the antitype of Joshua, the Good Shepherd, will abundantly cheer and supply the hearts of believers in the desert of this world.

10. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Hunger nor thirst. (See today's Gospel. Also, John 4 : 14; Matt. 5 : 6; Rev. 7 : 16.)

Heat nor sun smite them. Intense heat not only smites many Eastern travelers over deserts and highways, but often produces mirages to lead them astray.

He that hath mercy. God in Christ will have mercy on all men. The question is never about this, but about whether men feel their need of mercy and are eager to accept its blessings.

Shall lead them, etc. (See Ps. 23 and John 10.)

11. And I will make all my mountains a way, and my high ways shall be exalted.

Mountains away. The promise is to remove obstructions from the way, thus rendering it easy and passable (40:4).

Highways — exalted. I. e., graded as over valleys and prominent in the distance to the eye of the traveller. The preparation is such as is usually made only for the reception of kings. Thus God prepares a royal way to a royal reception in heaven for those who are saved by the blood of Christ. He makes us real kings.

Natural difficulties are met along the way of life that cannot be removed by human agency. God has in mercy made the way easy. Why will not the multitudes open their hearts to faith in Christ, and thus find heaven surely and wisely?

12. Lo, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

From far. The reason is here given for the extensive preparations of the *way* in verse 11. The reference is to any distant land coming to fulfil the promise in verse 6 that Christ should be the Light to the Gentiles and God's Salvation (source of) unto the end of the earth.

Land of Sinim. Supposed by many to mean China, which under the name of Sin or Tsin was known to the Western world in very ancient times. If the reference is to China, what a special promise to the missionaries laboring in this most populous nation of the globe!

Salvation in Christ is intended for all. Distance and race cannot prevent one from accepting the mercy of the Lord. How we should bestir ourselves that we fulfil Christ's last command given to every believer in Him, to lead all nations to Him for salvation!

Thus the plaint of verse 4 is answered in all its fulness.

13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have compassion upon his afflicted.

Sing, O heavens—earth—mountains. In view of the glorious truths stated in the preceding verses, as is frequent in Isaiah, the prophet interposes a song of praise. He calls on nature to rejoice with men, for as they are created for man's sake, it is right that because of man's salvation and blessedness, they should rejoice. Rom. 8:22. If there be joy in heaven over one sinner that repenteth, how much more when Christ shall rule in the hearts of all people of all nations!

Comforted his people,—will have compassion upon His afflicted. In Scripture God's comfort and compassion are not merely feelings but always outward deeds of relief. Those afflicted by reason of sin and woe have reason to be joyful if they join His people in the Church through faith in Christ. His covenant to bless He cannot break.

16. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

This is a reply to the complaint of Zion and of many Christians under their trials that Jehovah forgets and forsakes them. He declares that though a mother might commit the heinous crime of forgetting the babe of her bosom, yet He cannot forget His people.

Graven thee. Probably an allusion to the custom of the Jews (from Ex. 13:9) of making marks on their hands or arms representing the city of Jerusalem or the temple, as an evidence of their zeal and affection for it. Dr. Roberts says that a similar form of speech is frequently used in India to express one's destiny (palmistry). It is common to say in reference to men and things, "they are written on the palms of his hands." The evident meaning is that Jehovah is so filled with love toward His people and active interest in their behalf that it is as though their very images were graven on His hands where He could always see and never forget them. The *hands* of God are a symbol of His power, protection, and providence. What a comfort this thought should be to every devout Christian.

Thy walls are continually before Me. The broken walls of Jerusalem at the time of the captivity God saw continually and He did not forget their silent plea to be rebuilt. His own wisdom determined the time when they were to be restored. The walls of the Church, so tottering and weak as we find them in mortal hands, God ever sees, and in His own good time and wisdom He will strengthen them for our comfort and the salvation of many souls. The Church's safety is His continual care. Let us look to Him more and less to ourselves.

CONCLUSION.—There are in this lesson three important truths needing special emphasis and application. 1. From verse 4 we learn the danger and foolishness of discouragement. Most faithful labors and self-denying efforts to do good in home, world, Sunday-school, and Church often are apparently unsuccessful. Yet ultimately all honest and prayerful effort in the Lord's cause must be crowned with success. Leave your vindication and seek your reward with God alone. 2. From verses 8-12 we learn the gracious work of Christ. What these things signified to the Jews in a physical sense, in a spiritual sense they offer the Christian. 3. Verses 13, 16 point out the joy of the universe at the tender love of God for faithful souls.

Bible Class Department.

I.—*Work Does not Depend upon the Opinions of Men, but upon the Judgment of God. v. 4.

Jesus came unto His own and His own received Him not. Ultimately God will do justice to His cause and reward His labors and sufferings. He was never discouraged. Results He left with God (1 Pet. 2:23). Ministers need not think it strange if they are slighted. Labor as to results may be in vain, yet the Lord justifies faithful labor.

II.—The Acceptable Time—The Day of Salvation. v. 8.

Jesus prays. God hears. We have an Advocate with the Father, even Jesus Christ the righteous. Now is the accepted time. The Advocate will one day be the Judge. What desolate places there are where they receive neither the Bread nor the Water of Life,—India, Japan, the Phillipines,—give them the Means of Grace e'er the Day of Grace be ended.

III.—The Blessed Fruits of Jesus' Salvation. vs. 9-12.

Jesus applies to His Church the benefits of Redemption. Nothing else satisfies. God never made a soul small enough that the world could satisfy its thirst. Solomon tried all that the world can give under the most favorable circumstances, and he pronounced it vanity and vexation of spirit.

"There is a legendary fountain, into which an angel infused a mysterious power, such that a new fountain rose and gushed wherever a drop would fall. With a portion from this fountain, travellers could safely traverse any desert, for they carried with them the secret of unfailing springs, for his own refreshing and the relief of others.

IV.—Our Spirit in View of this Salvation. v. 13.

Nothing can furnish us better matter for songs of praise and thanksgiving. Creation joins in songs of joy! Angels celebrate the praises of the Redeemer! (Rom. 8: 19-21.) God's people are the blessings and ornaments of the world. Let there be universal joy.

V.—God is ever Mindful of His Redeemed Ones. v. 16.

"Lest we forget," it is well to be reminded that God never forgets.

For Special Study and Comment.

1. Make missionary applications of the verses 8-12.

2. Give illustrations of the earth's songs of praise, etc.

3. What applications do you find here to the Christian ministry?

Library References:—Hezekiah Butterworth's poem, "The Fountain of Eternal Youth," and Whittier's "The Well of Loch Maree," can both be read with profit.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY MRS. W. L. HUNTON.

You have seen many pictures. Next time while you are admiring one, see whether you can find the artist's name. We have a Book that is full of beautiful pictures. The names of the men who painted them are found with them. The Book is our own Bible. The painters are the prophets. We have one of the pictures today. It is called "Jesus in the Day of Salvation." Isaiah paints it.

v. 4. Jesus was sent to the Jews. This Lenten season tells the story of how the rulers and the people rejected Him. But He was not judged of those Jews, but of the Lord. His work did not depend on them, but upon God. So faithful ministers, if they are slighted, can leave the results of their work in the hands of God.

v. 8. The Lord heard; Jesus prayed. In Gethsemane God's angel came to comfort Him. On the cross His prayer was for these Jews. God will hear and save even these enemies of Christ if they will repent and learn to love Jesus. Let us carry the "Bread of Life" to these enemies of Christ, and offer them drink from the wells of salvation. Let us learn a lesson for ourselves. If our brothers or playmates injure us, let us find a way to do some kind act for them.

v. 10. A desert is a waste of sand and parched earth, where it never rains and nothing grows. Countries that do not have the Gospel, are like deserts, where souls perish for the need of the "Water of Life." Spiritual deserts are heathen countries, as India, Japan and Africa. No Bibles, no churches, no Sunday-schools; do you not pity these poor people?

Jesus shows mercy to the hungry and the thirsty, and would lead them by springs of water. Do you know what God did once to a little boy, who lay dying under a bush in the desert of Beersheba? He called from heaven and pointed the distressed mother to a well of water. The boy drank the water and lived.

Missionaries are God's messengers to take to the heathen in the spiritual deserts the Word of God, and to lead them to Christ. He is to all who believe in Him a well of water springing up unto everlasting life. You and I must help. If we lead the heathen to accept Christ, they will receive earthly blessings which come with His Gospel.

v. 13. What joy salvation brings! There is joy in heaven over one sinner that repents. The angels sing. The shepherds heard them on that night when Jesus was born. We have learned their song. Every Sunday morning we sing the "Song of the Angels."

Ask those whom you love, to come with you to share the worship of God's children, and help to hasten the day when the earth shall rejoice, because every soul having the Bread of Life and the Water of Salvation is satisfied.

The Lesson in Line and Picture.

BY REV. H. W. ELSON.

"I have labored in vain." What a sad cry this is, and who has not felt the sting that comes with a sense of toiling in vain? Some men were building a house, a great structure. They took great pride in their work, and toiled on hopefully for years. At last it was finished —a beautiful structure that every one admired. But it was found that the foundation was defective and the building was unsafe and had to be torn down.

Again, we have mountains and hills to contend with as long as we live. An aged laborer lived on the top of a high hill, a mile away from his employment, which was in the valley. Every evening after his day's work, he had to climb the steep hill, and sometimes he was scarcely able to move his weary feet along. But the old man was a devout Christian, and he always looked upon this toilsome journey as a blessing from heaven. He thought, How like the pilgrimage of life! At the top of the hill was home, rest, comfort, a happy family waiting to greet him. So, at the end of life's journey —home, rest, comfort, and the happy family—God's family —waiting to greet us! What a blessing to us all if we could thus turn our crosses into blessings! God placed the hill there for a purpose, and He intended that the aged man should wear away his strength, his very life, in toiling up the hill. But oh, what a weight of glory awaited him when he ascended it for the last time!

My mountains a way.

Is there a hill or a mountain before your door? God put it there. Why? He may have had a thousand reasons for doing so, and one of them *was for your good.* He intended that it should influence your life, and it rests with you whether it shall be a blessing to you or not. If we had no mountains to climb,—if we always reaped abundant harvests,—we would be too well contented with the earth. How often we seem to toil in vain; but if our motives are good, we do nothing in vain. God will reward us, not for what we do, but for what we try to do.

How to Teach This Lesson.

BY REV. J. H. ORR.

In the Gospel we see the Lord in His humility providing for the spiritual needs and the temporal wants of those who follow Him. The company about Him is made up of a few lowly disciples and many poor and distressed. All are abundantly supplied.

I.—His refusal to be made a king, led to His rejection by many. He was despised and rejected, and therein the prophetic complaint (v. 4) was fulfilled. He labored:—in prayer, in teaching, in relieving suffering, in bearing the sin of the world. Despite all discouragements, He was not discouraged, because He trusted in the Father's justice, power and truth; it was enough to do His Father's will.

The Church is called to follow Him, and to work confidently on; her object simply to do God's will.

II.—A promise was given to the Messiah: —that His prayer should be heard (St. John 17); that He should receive the salvation of many; that His enemies should not prevail; that in Him all peoples should receive the salvation of God.

III.—In the day of salvation there should be: —liberty (of the sons of God) instead of the bondage of sin; light (knowledge of God) instead of darkness (spiritual ignorance); abundance (of spiritual food) instead of hunger; refreshing water (of spiritual life) instead of parching thirst; divine leadership (under Messiah) instead of straying from God; a multitude of true followers instead of enemies.

IV.—The promise is being fulfilled. Now is the accepted time and the day of salvation. The Gospel is victorious. We walk in the saving light of God's truth.

V.—The abundant blessing bestowed upon the Church in the Messiah, is an all-sufficient cause of the greatest joy. When the Church suffers adversity, trustful confidence is alone becoming, because God cannot forget her of whom Christ is the Head and for whom His holy hands were pierced. The confidence of the Church is the precious possession of each true believer; in Christ and in His Church he cannot be forgotten, His day of salvation must surely come.

THE CHURCH YEAR.—Which Sunday is this? **School:** Fifth Sunday in Lent. What is the Gospel for today? **School:** The Eternal Majesty of Christ. Where is it written? **School:** John 8:46-59. What is the Epistle for today? **School:** Our Great High Priest. Where is it written? **School:** Heb. 9:11-15.

THE CATECHISM.—WHAT IS MEANT BY THE SECOND ARTICLE OF THE CREED? School: I BELIEVE THAT JESUS CHRIST .. HAS REDEEMED ME .. NOT WITH SILVER AND GOLD, BUT WITH HIS HOLY AND PRECIOUS BLOOD, AND WITH HIS INNOCENT SUFFERINGS AND DEATH, IN ORDER THAT I MIGHT BE HIS, LIVE UNDER HIM IN HIS KINGDOM, AND SERVE HIM IN EVERLASTING RIGHTEOUSNESS, INNOCENCE, AND BLESSEDNESS, EVEN AS HE IS RISEN FROM THE DEAD AND LIVES AND REIGNS TO ALL ETERNITY. THIS IS MOST CERTAINLY TRUE.

THE REVIEW.—Name the Subjects of all the Lessons preceding today's. Where was last Sunday's Lesson written? Recite its Golden Text. 1. How did the prophet feel over his work? 2. What was the Lord's reply? 3. How are they to show forth their salvation?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO REDEMPTION FOR THE PROUD LADY.

AS for our redeemer, the Lord of hosts is his name, the Holy One of Israel.

vs. 4-7. Israel shall be redeemed; 8-11—cruel Babylon punished.

Israel. That part of the Jewish nation called Judah. It has a **redeemer**, or deliverer from the Babylonian captivity. Isaiah prophesied of the captivity (606-536 B. C.) and the deliverance under Cyrus (Isa. 45:1; Ezra 1:1-2). Their real **Redeemer** is the **LORD. Of hosts** of men, or angels. Expresses God's majesty. The heathen deities were many in number and unholy in nature. Israel's God was **One** and **Holy.** The New Testament Church is the spiritual Israel. Christ is our Redeemer from sin, death, and the devil.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

Sit. The posture of mourning. **Darkness.** Mourning and misery. **Chaldeans.** Babylonians. Babylon, a city on the Euphrates, then **The lady of kingdoms,** i. e., mistress of the world (13:19). **No—called.** Shall lose its eminence and dominion.

6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.

The Jews' captivity was a chastisement for sins: God **wroth,** angry. **Polluted.** Jehovah permitted profane heathen to trample land, city, and temple. **Mine inheritance.** The Jews were a chosen nation, God's peculiar property. Babylon, God's instrument for punishment, used its day of power mercilessly (Lam. 2:2). **Ancient.** The Jewish nation over 1,000 years old. **Yoke.** A heavy cross-bar, fastening oxen together. **Upon—yoke** signifies cruelty.

A PRAYER.—Grant unto us, O God, true humility, that we may never be lifted up and provoke Thy wrath, but in all lowliness be made partakers of the gifts of Thy grace; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. What is the Redeemer's name? 2. How does God address Babylon? 3. How does He set forth their unmercifulness? 4. Their pride? 5. How does He further describe their pride? 6. What punishment is threatened? 7. How is their overboldness described? 8. How is the irresistibleness of God's judgments described?

II. Historical.—1. What kingdoms are spoken of? Locate them. 2. What was their political relation? 3. What are the dates of Isaiah's ministry and of Israel's captivity? 4. Whom did God raise up to deliver the Jews? 5. How and why was God's inheritance "polluted"? 6. What is the explanation of the terms used to describe Babylon's pride? 7. And her humiliation? 8. What is meant by "sorceries"? 9. What comfort is contained in this Lesson for downtrodden races and nations?

III. Doctrinal.—1. In what sense was Jehovah the Redeemer? 2. What do His descriptive titles signify? 3. What is the spiritual significance of all this? 4. How does God execute His judgments? 5. What sins are charged upon Babylon? 6. What blindness accompanied her sinfulness and prepared her for her fate? 7. What forms did her pride take? 8. And how did God pay her back "in kind"? 9. What feature of her punishment added to its terror? 10. Does suddenness also enhance the terror of death and of Christ's Second Advent? 11. Can any hide himself away from God?

IV. Practical.—1. What is the Main Lesson? 2. What is the hope of the downtrodden? 3. What is the end of pride? 4. How does pride show itself in society? Why are honors fleeting? 5. Does God wink at His people's sins? 6. What tendency must parents, teachers, rulers, and other ministers of justice guard against? 7. How does Satan ensnare men? 8. What does he offer as a guide and refuge in place of the clear Word of God? 9. What warning does this Lesson contain for such great Powers as England, Turkey, the United States, etc.?

A picture of an imperial princess! Proud and haughty, established in arrogance and wealth! She is the mighty mistress of the ancient world. Careless in her cruelty, she is given to pleasure. She says to herself, I shall be a lady forever. Her heart tells her, I am, and there is none else to compare with me. She believes that her power, wisdom and wealth will preserve her against every misfortune. She relies on her astrologers and fortune-tellers to enchant all the powers against her. She is particularly cruel to God's humble people. She treads them down with her proud heel. But God brings her before Him to judgment. "Sit in sorrow and get thee into darkness," He says. "Evil shall come upon thee. Mischief shall fall upon thee. Desolation shall overwhelm thee suddenly, thou Lady of Kingdoms, and thou shalt bewail thy hopeless widowhood."

Isa. 47:4-11.

7 And thou saidst, I shall be a lady forever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

Saidst — ever. Illusion of its dominion lasting forever. Insolently believed **these things** (vs. 1-5, thy overthrow,) impossible. **End.** Of thy insolence.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

Pleasures. In no city were there so many incentives to licentiousness. **Carelessly.** In fancied security. **I am—we.** Language fit for God alone (45:5, 6). Arrogance. A state is a **widow** when its head or king has fallen, and childless when stript of inhabitants.

9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

In one day. Suddenly (Dan. 5:30). Cyrus and his hosts broke in. **In perfection.** Completely. Today uninhabited. **For.** In the midst of. **Sorceries.** Astrology and magic as a means of foretelling and averting evil. These occult arts are the **wickedness, wisdom,** etc., condemned in v. 10.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.

Perverted. Turned thee aside from the right and safe path.

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

Therefore. To show that these boasted acts are mere folly. **Not know, not be able.** Babylon's overthrow could neither be foreseen nor prevented. **From—riseth.** No dawning of that day: without warning, in the full noontide blaze of trouble. So, also, Christ's Second Coming to a secure and boastful world (I Thess. 5:2, 3).

DAILY BIBLE READINGS.

Monday.—Mark 14:43-52. Betrayed.
Tuesday.—Mark 15:1-19. Despised.
Wednesday.—Mark 15:20-47. Crucified.
Thursday.—John 12:1-19. The King of Israel.
Friday.—John 12:20-50. The Son of Man.
Saturday.—John 13:16-38. The Unfaithful Servant.

THE STORY APPLIED.

MAIN LESSON.—No lady, girl, man, city, church, country, can afford to be proud and cruel. God will punish, is the teaching of history. He that exalteth himself shall be abased.

v. 4. **Our Redeemer.** Are you downtrodden and passed by in neglect? Here is your hope.

v. 5. **Sit thou silent.** Lights out! Bustle of business dead! Palaces crumbling and the howl of hyenas. Ruin, desolation and everlasting death. This is the end of corrupt pride.

v. 5. **"The lady of kingdoms."** Pride struggles today yet for such social pre-eminence. **No more be called.** Titles conferred in worldly honor are unstable. The world's memory is short. It has no time for the fallen.

v. 6. **Wroth — people.** God makes no difference; when Christians sin, He punishes them; gives their country to be ravaged. **No mercy.** The Lord watches over His people in their captivity, and notes the cruelty of their captors and the wrongs done to the aged. The mighty in this world should beware of the two H's: Hardness towards the weak, and Haughtiness towards the Lord (v. 7). God avenges the one (v. 3), and humbles the other (v. 9). **Heavily—yoke.** In punishing others, do not abuse your power or cultivate a revengeful spirit. Secure in their power, oppressors grow callous in conscience and heed not the day of retribution.

v. 8. **Pleasure** is the devil's bait. A people given to pleasure become selfish and vain. **Dwellest carelessly.** "Who cares?" is written over the entrance to the BROAD WAY. Indifference to the opportunities God gives you is often a mark of worldly pride. Let no prosperity make you careless toward Him. **Neither — know loss.** This will be true of you only when you "lay up treasures in heaven."

v. 9. **In a moment.** An instant brings an end to the pleasure of sin. Not so with the joys of the faithful, which shall last forever. **Sorceries.** Spiritualism and fortune-telling are "black arts."

v. 10. **None seeth.** That is always the thought of the wrong-doer, but there is no cover between heaven and earth (Ps. 139:11, 12). People who do as they please, counting others beneath them, neglect to prepare for calamities sure to come. Though thy sins be not seen of men, there is One who sees and never forgets. Mere human wisdom may lead whole nations astray; their pride tends to destruction.

v. 11. **Suddenly** the righteous awake in heaven, the wicked in hell. The wicked shall be caught unawares; they shall perish suddenly and without remedy. The fate of Babylon the proud, the wicked and the cruel, is a warning to all nations.

For the Teacher.

By Rev. S. L. Harkey, D.D., Prof. W. Wackernagel, D.D., Rev. W. F. Bacher, Rev. W. A. Lambert, Rev. G. H. Gomph, and by Rev. Joseph Stump.

Isa. 47:4-11.

GOD'S VENGEANCE DELAYED BUT SURE.—It is commonly supposed that history repeats itself. The history of the old heathen city of Babylon with its wickedness and doom, is re-enacted, or will be re-enacted, in the New Testament Babylon described in the Book of Revelation. God's unseen hand controls the destinies of all, and He who notes the young ravens' cry, and numbers the very hairs of our heads, will in His own way and time punish the unrepentant and presumptuously wicked, and avenge His own elect, the children of His adoption. Babylon of old was used as the house of correction for God's ancient people. The dwelling among them of God's people ought to have been a blessing to them. But they knew not the day of their grace, and of their great opportunity, and were punished for the misimprovement of their day. The harvest passed by and the summer ended, and they were not saved. The same is to be the history of Rome, a part of which has already been written. The wrath of God may be slow in coming upon the workers of iniquity and the perverters of the truth, but is sure. Jerusalem might have been saved, Babylon of the Chaldees might have been saved, Rome, the western capital of Christendom, might have been saved; but they knew not what belonged unto their peace, and so after filling up the cup of their iniquities, they fell, and great was the fall of them.

4. Our redeemer, the Lord of hosts is his name, the Holy One of Israel.

In the verses preceding this the prophet proclaims the impending doom of Babylon. The great city is addressed as a haughty virgin of high birth, who is henceforth to pass from splendor to debasing servitude. Her treatment of Israel is to be returned into her own bosom, and none of her sorcerers or magi will be able to avert the calamity. The prophecy was uttered about 712 B. C., 174 years before its fulfillment in the days of Cyrus the Persian conqueror.

As for our redeemer. In the midst of Jehovah's prophecy against Babylon, the prophet breaks forth into a joyous exclamation.

Our redeemer. A name frequently giver to God, in connection with the return of the people from Babylon (Isa. 43:14; Jer. 50:34). A "redeemer" is he who purchases back and makes good his promise. The Hebrew *Goel* means a blood relative charged with the task of restoring the rights of another and avenging his wrongs even at the risk of his own life.

Lord of hosts. A name by which He specially declared Himself in the redemption of His people. Sabaoth is the Hebrew for "hosts," i. e., the heavenly armies of angels and of stars.

The Holy One of Israel. Although God is the God of all nations, He has chosen Israel to be His peculiar people, and has made Himself thereby peculiarly Israel's God. The expression is very rare outside of Isaiah (only Psalm 71:22; 78:41; 89:18, and Jer. 50:29, 51:5).

5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called The lady of kingdoms.

Sit thou silent (cf. Lam. 2:10). A sign of great sorrow (Job 2:13).

Get thee into darkness. Into unfortunate condition, or even into perpetual oblivion and darkening of thy great name and reputation.

Daughter of the Chaldeans. Personification of the inhabitants of the country—or of the country itself. Chaldea was first the name of a region in Lower Mesopotamia, above the confluence of the Euphrates and Tigris rivers, later on it was another name for the Babylonian Empire. The country which now is almost desolate, was then as fertile and populous as Egypt.

The pride and glory of Chaldea was Babylon, the great city on the Euphrates.

No more be called. No more be. Even great Babylon must fall. The mightiest and proudest of earth cannot withstand the power and authority of the King of kings.

The lady of kingdoms. The ruler, mistress over many kingdoms. Under Nebuchadnezzar Babylon became mistress of the known world.

6. I was wroth with my people, I profaned mine inheritance, and gave them into thine hand: thou didst shew them no mercy; upon the aged hast thou very heavily laid thy yoke.

I was wroth. God shows how Chaldea obtained power over His people. They sinned against Him, and He handed them over for punishment to the Chaldeans. It was God's doings, but the Chaldeans ascribed it only to their own power.

Have polluted. By giving it to profane people; by giving the heathen power over His own peculiar people.

Thou didst show them no mercy. Chaldea merely fulfilled God's judgment in taking captive the people of Israel, but its cruelty and severity was its own addition, for which it alone was responsible.

Upon the ancient hast thou very heavily (cf. Lam. 4:16; 5:12). The old men even were cruelly treated (cf. the prophecy, Deut. 28:50).

The power conferred upon Babylon was abused. Jeremiah devoted whole chapters to a lament over the hardships endured at the hands of the Babylonians.

7. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end thereof.

I shall be a lady forever. As countries in their prosperity are apt to think and to say; but this pride is the beginning of the fall; because it leads to thoughtlessness and carelessness.

Didst not lay these things to heart; i. e., that it was God who had given these people

into thy hands for punishment—that thou wast only an agent for God.

The latter end of it. Of thy pride and thy cruelty. One reason why so many lives are failures is that men fail to "remember the latter end," fail to count the cost, fail to consider the final consequences.

8. Now therefore hear this, that thou art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

Hear now this. The indifferent and careless must after all hear when the Lord whom they deny speaks to them.

Sayest in thy heart—and livest according to this creed.

I am, and none else beside me—attributing to thyself the words spoken rightly only by God Himself (Isa. 45:6), thus denying the true God, and making thyself a God unto thyself—the worst form of idolatry. Nineveh boasted in like manner (Zeph. 2:15), and so did Rome (Martial's epigram, "Rome, the goddess of lands and nations, none is like thee and none else before thee"). Nineveh is gone and old Rome lies in ruins.

Shall not sit as a widow. Mourning the loss of a king, i. e., of regal power (Lam. 1:1).

Know the loss of children, i. e., of inhabitants, when they shall be led away captive.

Great wealth and plenty lead to selfishness and sensuality. Idleness is the mother of vice. Those who live for themselves only, are blind to the existence of the oppressed, the needy and suffering, and are also blind to the dangers into which a selfish and sensuous life leads. Overweening pride is the quick pulse which precedes the death of a nation.

9. But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: in their full measure shall they come upon thee, despite of the multitude of thy sorceries, and the great abundance of thine enchantments.

In a moment, in one day. So suddenly and quickly are God's judgments fulfilled at times. The wickedness of men may be very great and appear to prosper in the world, but the day of reckoning will come.

In their perfection, i. e., in completeness thou shalt be altogether a widow and altogether childless.

For the multitude of thy sorceries. Sorcery and enchantment were practiced by the "Chaldeans," whose knowledge of the sciences was only too often abused in witchcraft. Magic spells, to ward off evil, failed utterly when destruction befell the proud city.

10. For thou hast trusted in thy wickedness; thou hast said, None seeth me; thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and there is none else beside me.

Thou hast trusted in thy wickedness. Evil successfully committed created a confidence in evil deeds, and a sense of security.

None seeth me. This is the thought behind which the wicked seek to hide; but what a vain defense in the presence of Him before whom each heart is an open book.

Thy wisdom. "Babylon was the great seat of the 'wise' and learned in magic arts connected with heathenism. It was, indeed, already the Rome of western Asia in Bible ages, as a great religious centre, while its wedge-shaped writing was that used even as far off as Palestine. To read and write was in fact as common then as it is known with us, in Babylon and the lands which she influenced."

Have perverted thee. Made thee proud and arrogant and foolish. The wisdom that thinks only of earthly things is a dangerous wisdom, for it is likely to turn the heart from God.

Those who are prosperous are apt to think themselves out of the reach of adverse fate. They think that on account of their standing no one will dare to call them to account. But if men are blinded by their wealth and position nothing is hid from the omniscient eyes of God.

11. Therefore shall evil come upon thee; thou shalt not know the dawning thereof: and mischief shall fall upon thee; thou shalt not be able to put it away: and desolation shall come upon thee suddenly, which thou knowest not.

In spite of her pretended power to read the destinies of men in the stars, desolation came upon the home of the "wise" suddenly.

Which thou shalt not know. Unexpectedly. Thou shalt not know it until it is upon thee.

The evil which is here promised a wicked nation came suddenly, unexpectedly. King Belshazzar who walked in the footsteps of his grandfather Nebuchadnezzar made a great feast for his nobles 176 years after this prophecy, at which he profaned the sacred vessels of silver and gold which had been stolen from Solomon's temple, and in that night appeared God's sentence written in words of fire upon the palace wall, "Mene Mene Tekel Upharsin." Before the feast was ended Darius, king of the Medes, appeared sent as God's scourge to inflict His judgments upon the Proud Lady. That was the fulfillment of this prophecy of Isaiah and it was instrumental also in inducing Darius to return God's chosen people to their home and fatherland.

CONCLUSION.—Those who are the Lord's people may be given over to correction for a season; but repenting they shall be delivered. He is their redeemer.

2. Wickedness and cruelty will come to their end. There is no redemption for the proud lady. Wealth, refinement, culture and education often are arrogant, but should not be.

3. For nations as for individuals pride goeth before the fall. Humility is not a popular virtue in the eyes of the world; but it is necessary in those who would escape being brought low by the Lord. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Bible Class Department.

*I.—God our Redeemer. v. 4.

Israel in captivity can speak of God as its Redeemer. In the judgments of this life, God still calls to repentance (F. A. Kaehler, D.D.).

II.—Babylon Reproved. v. 5.

Babylon, while visiting judgment on Jerusalem, forgets that the God of judgment will visit Babylon when she takes no warning. It is easy to condemn Israel and forget our own sins. "The Golden Rule" is even more than a correct principle of action, it is our own sure defence.

Spain, who through her ancestors invented Crucifixion and in her palmiest days perpetrated the Inquisition, met with speedy rebuke in the destruction of the "Spanish Armada," and later her proud spirit has received still further humbling at Manila and Santiago.

III.—The Cause of God's Judgment. v. 6.

"No Mercy." When God's judgments fall, let sinful man not forget mercy. Are you glad of the destruction of Jerusalem, so richly deserved? Jesus wept over it (F. A. K.).

IV.—A Haughty Spirit Before a Fall. 7-9.

Pride in the presence of another's sin, is a destructive sin (F. A. K.).

The great preacher, Rowland Hill, remarked, as he saw a murderer on the way to the gallows, "There, but for the grace of God, goes Rowland Hill!" Not all have his spirit.

V.—Confidence in Vain Things. v. 10.

The prophet sees no help for the proud lady. She has resorted to sorceries and enchantments, instead of to the one true God. It was many years before the humiliation of Babylon, that Isaiah wrote. His prophecies were known in Babylon and might have been heeded, as the words of Jonah were heeded by the Ninevites. But there is no hope of repentance, and hence no redemption (G. H. Gomph).

VI.—The Final Judgment. vs. 9, 11.

Babylon saw Israel's judgment, and took no warning; her own destruction came. There is judgment to come. That which has come is to put us on our guard (F. A. K.).

The lessons of the Flood, and of the Cities of the Plain, are not without their practical interest and value.

For Special Study and Comment.

1. The significance of the names applied to God.

2. Briefly sketch the history of Babylon.

3. Show by illustration how the hand of God is in history.

4. The methods and spirit of the wicked (v. 10).

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. GEO. A. KERCHER.

Did you ever see a little girl that was proud? She shakes her dress when she walks, she tosses her head and holds it high. She does not look at poor children. She is never satisfied unless she has fine clothing. She does not care to help her mother or to do any work, but always wishes to play the lady. She has a cold heart. She can easily be cruel. She does not pity people in suffering, and has no mercy on them. Our lesson tells us how God will punish her. There is sure punishment for the proud. God will punish them.

The Bible is full of warnings to those who have a high look and a proud heart. Our lesson tells us of a whole city that was proud. Its name was Babylon. It was the capital of Chaldea, and therefore it is called Daughter of Chaldeans. Its king sent out its soldiers and made war upon other cities; and took their people from their homes and sold them into slavery in strange lands. The soldiers robbed God's temple in Jerusalem, killed many persons, broke down the walls, and burned the palaces. In this way the city of Babylon became very rich, wicked and proud. It said to itself, "I am the greatest and there is none else besides me; I shall be a lady forever." It was given to pleasures and cared for nothing but having a good time. Now the prophet Isaiah tells this proud city what will become of her. He says, "Thou shalt no more be called the lady of kingdoms. Thou shalt be like a woman whose husband and children die suddenly in one day in a moment. Evil shall come upon thee. Thou shalt not know from whence it cometh. Destruction shall come upon thee suddenly when thou shalt not know." It was just as the prophet said. One day, when the soldiers were drunken, the enemy broke into the city and destroyed it. Today there is nothing left but a few ruins and sand-heaps in the desert. Children, never be proud. Pride always comes to grief. It leads to cruelty and wickedness. God will never forgive a person so long as he is proud. God will bless and preserve the kind and loving and humble. But to the proud, the wages of sin is death.

The Lesson in Line and Picture.

BY REV. A. B. MARKLEY.

To the ladies came the prophet. To the soft, effeminate, debauched, must come the warning word hard and clear. The incense rising—might it have been prayer! As we pray with the Psalmist in our Vesper Services, "Let my prayers be set before Thee as incense."

Our Redeemer! The children may be punished when needful, but they will be redeemed, saved. But servants, enemies are utterly cast out when they become vicious.

What struggles there have been to be Lady of Kingdoms, Mistress of the World! What horrors and evils have been the results! Call to mind the history of a few. The first city built by Cain. Egypt with its Pharaohs. Babylon and Nebuchadnezzar. Sodom and Gomorrah. Rome with a Nero. At present our New York or Chicago. The cities of a land have always been the beauty and pride of the nation; yet also always the danger-point, full of all evil and destruction. Yet the cities can and must be saved. The home of the saints in glory is a city,—the heavenly Jerusalem.

The Lady of Kingdoms.

A city, represented as a lady, when it was destroyed was represented as a widow weeping among the ruins, without a husband (king) or children (inhabitants). Babylon was suddenly and wholly destroyed, and it became afterward a quarry from which others dug materials for their little huts.

There is a modern Babylon, a mystic city of oppression of God's people (see Rev. 18). It is understood as referring to the Roman Catholic Church. Rome proudly called herself the eternal city, mistress of the whole world, queen of the world; yet she fell from her greatness. The Pope claims to be the Vicar of Christ, but the Papacy, in its wickedness, shall also fall.

A MAN OF THE WORLD.

"There was a man that could look no way but downwards, with a Muckrake in his hand. There stood also one over his head with a Celestial Crown in his hand, and proffered to give him that Crown for his Muckrake; but the man did neither look up, nor regard; but raked to himself the Straws, and Dust of the floor" (Bunyan).

How to Teach This Lesson.

BY REV. J. H. ORR.

The Gospel gives an example of bitter malignity against the Lord. He is held in contempt, dishonored. His opponents boasted of Abraham and of God, yet they did not know Him. They felt secure in their position of influence and power. Because of their spiritual pride, they failed to become partakers in Messiah's redemption. For those who are too proud to receive and keep the Word of Jesus (John 8:51), there can be no redemption (John 8:50).

I.—The pride of Babylon. It had wealth, and was given to the enjoyment of luxury. It had political supremacy. It had mighty armies. It seemed successful in all its enterprises. In its pride it oppressed God's people.

II.—The human heart is prone to pride. Babel was to witness the pride of power; Egypt thought that she could afford to crush Israel; Babylon that cruelty could be exercised with impunity; the Pharisees that they could crucify Jesus; the Roman Church that they could oppress the confessors of His truth. Today, States trust in their knowledge, arts, wealth, military power. Men disdain to hear the Gospel; they dispute the claims of Jesus as the Son of God; they think that they can get along very well without salvation by His Word alone.

III.—The fall of Babylon. Historical incidents. The reason of her fall; besides the outward, political reasons, the reasons which the prophet sets forth: (a) the oppression of God's people, (b) her pride.

IV.—The warning. Temporal prosperity has filled many hearts with pride; pride naturally leads to oppression. It is as easy for God to overthrow a nation, proud in its power, as it is for Him to rebuke a proud man by His providence. The worst form of pride is the spiritual pride which will not humble itself under the condemnation of the Law and hence cannot receive the promise of the Gospel by faith.

V.—The confidence of faith. However oppressed, God's people exult in their Redeemer. From God's judgments upon the proud, (a) they draw comfort, their oppression shall not last forever, (b) they learn to avoid the pride which precedes condemnation.

THE CHURCH YEAR.—Which Sunday is this? **School:** Palm Sunday. What is the Gospel for today? **School:** The Last Entry Into Jerusalem. Where is it written? **School:** Matt. 21:1-9. What is the Epistle for today? **School:** Humility Recommended. Where is it written? **School:** Phil. 2:5-11.

THE CATECHISM.—1. WHAT IS THE THIRD ARTICLE OF THE CREED? **School:** I BELIEVE IN THE HOLY GHOST; THE HOLY CHRISTIAN CHURCH; THE COMMUNION OF SAINTS; THE FORGIVENESS OF SINS; THE RESURRECTION OF THE BODY; AND THE LIFE EVERLASTING. AMEN. 2. WHAT IS MEANT BY THIS ARTICLE? **School:** I BELIEVE THAT I CANNOT BY MY OWN REASON OR STRENGTH BELIEVE IN JESUS CHRIST MY LORD, OR COME TO HIM; BUT THE HOLY SPIRIT HATH CALLED ME THROUGH THE GOSPEL, ENLIGHTENED ME BY HIS GIFTS, AND SANCTIFIED AND PRESERVED ME IN THE TRUE FAITH.

THE REVIEW.—Name the Subject of last Sunday's Lesson. Where was last Sunday's Lesson written? Recite its Golden Text. 1. What judgment did the Lord of Hosts give out? 2. How did she boast? 3. What was the punishment for her boastfulness?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO ACCLAIMS FOR THE MAN OF SORROWS.

WHO hath believed our report? and to whom is the arm of the Lord revealed?

Notwithstanding the prophecies about Messiah or Christ, when He comes He is not recognized. The prophet laments His cold reception. **Who?** Few, or none, do. The Jews disbelieve (John 1: 11; 12:38). Jesus laments this (John 5:40). **Our report.** "What they had heard," the prophecies. **Arm—Lord.** His mighty power, which they had seen, in Christ's miracles, resurrection, ascension, etc.

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Verses 2-8 correspond to Phil. 2:6-8; verses 9-12 to Phil. 2:9-11,—the two states of Christ.

The Humiliation of Christ (vs. 2-8). **Tender plant** or sprout. As the **dry ground** of a desert is unfavorable to flourishing growth, so Jesus was reared in poverty, at despised Nazareth (John 1: 46), as a carpenter. Unlike Moses' or Daniel's advantages. **No—comeliness.** Without regal pomp: only a humble teacher (Phil. 2:7); surrounded by fishermen—apostles. **No beauty.** An ordinary man. With no halo about His head! Wrong to infer He was repulsive. His beauty was moral and spiritual, in His character and teachings. **Form,** etc., refer not to personal appearance, but to the whole state of humiliation.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Account of Messiah's sufferings. **Despised** by those who judged by the outward appearance. **Rejected** by Jew and Gentile. Condemned, crucified. **Sorrows** (Luke 19:41). Saddened by sin and woe, the apostles' waywardness, His enemies' malice and cruelty, and Jewish infatuation rushing to destruction. **Acquainted.** Noted for His pain and woe. **Hid.** So cruel and shameful His death. Deserted by the Twelve (Matt. 26:56). **Esteemed—not.** Undervalued (Heb. 10:29). Not "precious."

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

The purpose of Messiah's coming misunderstood. Instead of despising Him, we ought to esteem Him, for His vicarious sufferings (vs. 4-6) in our stead, as our Substitute. **Our** (I Peter 2:24). The whole law of sacrifice is founded on the idea of offering a victim "in place of" the sinner (Lev. 1:4); especially the scapegoat (Lev. 16:21, 22). **Borne.** Jesus bears as a burden and bears away **griefs,** the consequence of sin (John 1:28). **Yet we—God.** Crucified between two malefactors, because (mistakenly) regarded as a "malefactor."

A PRAYER.—O Christ, who wast despised and rejected of men, who wast wounded for our transgressions and bruised for our iniquities, grant us grace to confess Thee before men to the glory of Thy most holy Name. Amen.

QUESTIONS.

I. Textual.—1. What is the prophet's complaint? 2. Describe Messiah's humiliation. 3. Explain His sufferings. 4. How did He bear them? 5. What in justice is spoken of? 6. How is His exaltation begun? 7. How is God's hand seen in His humiliation and exaltation? 8. What is the reward of His suffering?

II. Historical.—1. Was the prophecy of unbelief fulfilled? 2. What sufficient ground of faith have we in Christ? 3. Show the truth in the prophetic picture of Jesus' birth and life. 4. How does the Gospel corroborate Isaiah's story of Christ's suffering? 5. How does Christ's purpose fulfil the Law and Prophets? 6. Explain the parable of the sheep, verses 7, 8. 7. The meaning of verse 8. 8. What is marked in verse 9?

III. Doctrinal.—1. Describe the two states of Christ's life. 2. Does Isaiah describe His personal appearance? 3. What sad features of His life? 4. What is vicarious suffering? Where stated? 5. How is reconciliation effected between God and man? 6. Describe Christ's active and passive obedience. 7. What is His reward? 8. Describe His present triumphs.

IV. Practical.—1. What three lessons do we learn? 2. How does the penitent regard the Crucified? 3. Are you ashamed of Jesus? 4. How do you apply verse 5? 5. What is the spiritual biography of many? 6. How has Christ borne our iniquity? 7. What is a mark of strong character? 8. How does God educate His children? 9. Why are you safe in Jesus?

This is the wonderful story of the Suffering Messiah. Coming into the world and taking our place in humility and sorrow, and bearing our punishment without complaint, He was despised and derided by those He came to save. He endured punishment, death and burial for our sake. Therefore God granted Him a grave that was innocent, a name that is above every name and an empire that is wide as the world and vast as eternity.

Isaiah 53: 1-10, 12.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

"Our" "griefs" and "sorrows" are caused by **transgressions** against God's Law. Christ suffered that Law's penalties (I Peter 3:18), the **chastisement or stripes** (as of whipping), which the Heavenly Father gives rebellious children. **Our peace.** By His sufferings, Christ reconciled the Father to sinners (Rom. 5:1; Eph. 2:14, 15, 17); secured forgiveness of sin.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

All men are sinners (Rom. 3:23), are "lost sheep," wandering aimlessly (**turned—way**). **On him.** The Shepherd (John 10:9, 11; I Peter 2:23).

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Meek and patient endurance. **Opened not** in reviling, protest, or threatening (Matt. 26:63; 27:12; I Peter 2:23). **Was afflicted.** R. V. has "Yet he humbled himself." Unlike a mere dumb sheep, Jesus was active, in His willingness to die (John 10:11, 17, 18).

8 He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

R. V. "By oppression and (unjust) judgment, he was taken away; and as for his generation (contemporaries) who among them considered (cared) that he was cut off?" etc.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Exaltation begun. **Wicked.** Instead of sharing a malefactor's **grave**, He shared a **rich** man's (Matt. 27:57). This honorable burial testified to His innocence.

10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Pleased. Not Pilate, nor the Jews, but the Father thus **afflicted** Christ (Matt. 27:46; Heb. 10:5-7). Christ, body and soul, the whole Christ, is our sin-offering. His reward is a numerous spiritual **seed** or family,—the sons of God (John 1:12), the holy Christian Church. **Prolong** (Rev. 1:18). He will live eternally and give life to others. **Pleasure.** What pleases God (God's will and plan) will be accomplished by the hand of Messiah. Christ will reign gloriously in His Church until His Second Advent.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death:

Therefore. The fruit of His humiliation. **Divide—strong.** Be triumphant; gain spiritual triumphs over individual sinners and mighty nations. **Numbered** (Mark 15:28). **Intercession** (Heb. 7:25; 9:24).

DAILY BIBLE READINGS.

Monday.—John 18:1-18. Strong and Weak.
Tuesday.—John 18:28-40. Not Jesus, But Barabbas.
Wednesday.—John 19:1-12. A Thorny Crown.
Thursday.—John 19:13-24. The King of the Jews.
Friday.—John 19:25-37. Whom They Pierced.
Saturday.—John 19:38-42. A New Sepulchre.

THE STORY APPLIED.

MAIN LESSONS.—1. Christ as a Man of sorrows, bruised for our iniquities, is not any more popular in the literature and life of today than He was in the days of old. 2. The world has little use for the cross. It still despises the humble, and extols the proud. 3. We should appreciate Christ's humiliation and suffering in order to save us from death and ruin.

v. 2. **No beauty.** Yet to penitent believers He is the "Rose of Sharon," "the Chief among ten thousand, and the One altogether lovely."

v. 3. **Rejected of men.** But accepted of God, which is of more importance to them that believe. **Hid faces.** "Ashamed of Jesus, that dear Friend, on whom my hopes of heaven depend."

v. 4. **Borne our griefs.** We may go to Him with every sorrow, and in Him find our grief Bearer. "Love so amazing, so divine, demands my soul, my life, my all."

v. 5. **Wounded for us.** A positive declaration that Christ's atonement was vicarious. But, alas! how often He is wounded by us. **Our transgressions.** Oh, my sins! my many sins! **Our peace.** His pain works out for us a peace that passes understanding. **His stripes** leave no place for our works as a means of healing. They suffice.

v. 6. **Turned.** To his own foolish, hurtful, wilful way. Is that your spiritual biography? **Laid on him the iniquity of us all.** "Has redeemed me, a lost and condemned creature, from all sins, from death, and from the power of the devil, not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death."

v. 7. **Dumb.** Wonderful strength of character.

v. 10. **Pleased the Lord.** It is beyond our power to understand how God could be pleased to bruise His own dear Son; but not to adore Him for such a mark of His infinite love for His sinful creatures. It often pleases Him to bruise Christ's followers; not to save, but to sanctify.

v. 12. **Divide spoil.** Our Captain delivers many prisoners from the devil's strong grasp, and keeps in safety those who trust in Him.

For the Teacher.

By Rev. S. L. Harkey, D.D., Prof. W. Wackernagel, D.D., Rev. J. H. Orr, Rev. W. E. Frey, Rev. W. A. Lambert, and by Rev. Ernest M. Grahn.

Isa. 53:1-10, 12.

THE CROSS TO US.—The events of Passion Week are here as minutely foretold as after Christ's death they were described by the Evangelists and writers of the New Testament. The great wonder is that the Jews, familiar with the prophecy, should not recognize the Messiah even to the present day. But we should lay to heart the solemn and awful lessons of the prophet, even to repentance toward God and faith in our Lord Jesus Christ. He came to die for us, and is the Lamb of God that taketh away the sin of the world. There is enough in this prophecy to break our hearts in penitence, and to lead us in faith to the cross for the salvation of our souls.

1. Who hath believed our report? and to whom hath the arm of the Lord been revealed?

Who hath believed our report? A lamentation of surprise and disappointment at the unbelief of God's people. The *report* was the preaching, message, tidings, etc., of Christ's passion delivered by numerous (*our*) prophets and here voiced by Isaiah. It is the prophecy of John 1:10, 11. The *report* of God's mercy in Christ is still proclaimed by God's ministers and they still say, Who hath believed it? Men still hear and refuse to believe!

To whom, etc. The *arm* is the emblem of power. The Lord's *arm* is His power in action, His ability, willingness and preparation to pardon sin through the sacrifice of Christ *revealed* now through the Gospel.

The idea of this verse is not that none believe, but that the number of those who turn to Christ and are faithful to Him through His Passion is so astonishingly small, when they should have been prepared through belief in God's Word.

2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

Grew up before him. Though despised and rejected of the world, Christ *grew up* from childhood before God, who watched over Him.

Tender plant;—root out of a dry ground. This refers to the humble and unpretending earthly origin of Christ. Instead of rising as the Jews expected, as a royal prince, He came whence least expected, from a stock run down, a family poor and insignificant.

No form nor comeliness. Christ's want of *form* means not that He lacked personal beauty, except in so far as His excessive grief marred it, but that He lived in a state of abasement. His lack of *comeliness* consisted in the absence of royal robes, sparkling diadem, and splendid retinue.

Images and portraits of Jesus have no warrant either in Scripture or contemporary works of art. They are but the representation of the ideas of their creators.

We should desire him. The prophet classes himself among those who were disappointed in Christ's appearance. "They all forsook Him and fled." All men treat Christ thus until grace touches their hearts.

3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.

Despised and rejected of men, i. e., thought of and treated with utter aversion. Christ's rejection means that He was regarded as being beneath the level of a man, the lowest form of degradation and contempt.

Man of sorrows and acquainted with grief. Christ not only had *sorrow*, but was a *man of sorrows*, grievously distressed in heart continuously through His state of humiliation. *Grief* means disease. Though Christ throughout life had a perfectly healthy body, He knew hunger and thirst, cold and nakedness,—all the sufferings of body and soul.

We esteemed him not. We, for whom He was in this state, set no value on Him and hide our face from Him in the bitterness of our disgust! What a picture of Christ's humiliation and human depravity!

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Surely—our griefs sorrows. Surely, i. e., but, *he hath borne*, or lifted up from us, *our griefs* (v. 3), those which we deserved. He hath *carried* in Himself the *sorrows* of mind and of body that should have distressed us.

Stricken, smitten of God, and afflicted. We thought God was punishing Him for His own sins (Matt. 27:43). What a great mistake!

5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Wounded. Pierced in the body (Ps. 22:16) *for our transgressions*, violations of God's commandments. These verses teach the vicarious character of Christ's sufferings.

Chastisement of our peace. The correction whereby our peace as the children of God (reconciliation with the Father) might be attained was *upon Him* as a burden bringing pain.

With his stripes we are healed (Matt. 27:26; I Pet. 2:25). The flow of Christ's blood through His scourging is the spiritual healing of believers from sin. Illness is the symbol of sin's punishment. So the healing of disease is a symbol of deliverance from sin (Matt. 8:17). "He should have peace, we the punishment of our sins; but here all things are reversed: one sins, and another is beaten" (Luther).

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

All we, etc. This is the penitent confession of the reason why Messiah took upon Himself such suffering.

Like sheep we are weak, dependent creatures. We have *gone astray* from God and separated from one another through sin and unbelief. *We have turned every one to his own way*, being unwilling to follow the leadings of our Good Shepherd. When faith is lacking, straying must result.

The Lord hath laid on him, etc. God accepted Christ as our substitute and caused our iniquity, i. e., its punishment, in all its force upon Him (II Cor. 5:21; Rom. 5:18).

7. He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth.

Here the prophet's description of the Redeemer's character, especially His perfect humility and patience, is again taken up after having been interrupted in vs. 4, 6 to describe the reason of His sufferings.

Humbled himself, and opened not his mouth. In all Christ's sufferings, He was perfectly quiet, meek, submissive and patient. He offered no resistance to His tormentors by word or deed. He complained not of God for permitting His sufferings, nor yet to Him on account of human ill-treatment (Ps. 39:9; I Pet. 2:23).

As a lamb—sheep. The sheep has been man's humble companion since Paradise. It is the emblem of innocence and guileless trust, and for this reason it was the principal animal of sacrifice, and a symbol of Him who by His sacrifice took away the sin of the world.

8. By oppression and judgement he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken.

By oppression and judgment he was taken away. This means that Christ was oppressively bound by the hands and taken before a seat of judgment. There, after the travesty of justice in a mock trial, He was condemned under the forced sanction of law and *taken away* to His cruel death by crucifixion.

His generation, etc. Variously interpreted, as in this verse it seems to mean, who in the wicked generation in which He lived cared that Christ was slain? or, who thought about any descendants or followers of His after His death? (See v. 10.)

9. And they made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth.

Made—grave with the wicked. The meaning evidently is that Christ's slayers *intended* to bury Him like the wicked. They had secured His death by crucifixion amid two malefactors and they proposed to dishonor Him still more by a shameful burial.

But God shattered their plans in this matter. Christ was *with the rich in his death*, i. e., before His enemies were aware of it, He was laid in a rich man's grave (Matt. 27:57 ff).

Although he had done no violence (wrong), etc., belongs with the first clause of the verse.

10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

This verse begins the description of Christ's glorification, showing that His sufferings came from God and would end in His glory.

Pleased the Lord. It was God's will for our salvation that Christ suffered. But this does not exculpate those who were deliberately guilty of His death.

Put him to grief. Made Him sick, brought much suffering upon Him.

When thou shalt make, or, when His soul shall make an offering (of itself), as a sacrifice. This alludes to the voluntary character of Messiah's sacrifice; it is God's pleasure, but also Christ's free will. *Soul* is not used in contradistinction to body and blood.

See his seed,—prolong his days. Indicative of the resurrection and triumph of the Church through faith. Numerous descendants and long life were regarded by the Hebrews as the greatest blessing, a divine reward of piety. These in a spiritual sense shall be the reward of the Messiah, the Church in its members and everlasting life.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

In verses 11 and 12, God speaks, summing up the work and reward of His *servant*, the Messiah.

Will divide him a portion, etc. Give Him the great as His portion. *Divide the spoil with the strong.* Will have them in His power. The *great* and *strong* are kings (52:15), and the generations and followers of Messiah (vs. 8, 10; cf. Ps. 2:8).

Poured out his soul. Christ's voluntary sacrifice of His life is the reason of His great reward. *Was numbered*, i. e., allowed Himself to be numbered, with *transgressors* (Mark 15:28).

Intercession. Christ still makes intercession by prayer and the presenting of the merit of His sufferings in behalf of all who desire forgiveness and God's favor.

CONCLUSION.—Today's Epistle sums up the New Testament version of this chapter, "the golden passion story of the Old Testament Evangelist." It must fill the Christian with awe to think of the voluntary humiliation, internal and external suffering, and shameful death of Christ. It is the incontrovertible proof of divine love to sustain and cheer every believer under the cross he carries after his Lord.

Bible Class Department.

The Saviour's Coronation Day! Isaiah gives us a full-length, life-size, and life-like portrait of the King! We exclaim, Behold the Man! What a paradox!

*I. The Anticipated Reception. v. 1.

History attests the prophecy. "Can any good thing come out of Nazareth?" "He came unto His own and His own received Him not." For a while multitudes followed Him, to see His mighty deeds, to get healing or help; there was a spontaneous and transient outburst of enthusiasm, as the multitudes followed Him to Jerusalem. But, in fact, a mere handful of poor men and women were His only friends. And anger and malice resulted in betrayal, arrest, condemnation, insults, mockery, crucifixion! Isaiah foresaw the Passion when he wrote.

Still the prophecy is fulfilled in history. The Man of Nazareth is not popular with the gay and popular of earth. The cross of shame has no attractions for the proud and pleasure-loving! Many will not believe in One who "met his fate between felons."

II. The Man of Sorrows—A Portrait. vs. 2-3.

No proud family, no beauty of form, the object of men's contempt. (R. K. Buehrle, Ph.D.)

III. The Man of Sorrows Atones for Our Sins. vs. 4-6.

The Atonement is the central fact of Christianity. We have here revealed its meaning, power and necessity. Notice how clearly this wonderful chapter describes the vicarious character of the sufferings of the Lord's Servant. "He bore our griefs;" "He carried our sorrows;" He was wounded for our transgressions;" "Bruised for our iniquities;" "The chastisement of our peace was upon Him;" "By His stripes we are healed;" "The Lord hath laid on Him the iniquity of us all;" "For the transgression of My people was He stricken;" "When Thou shalt make His soul an offering for sin;" "He shall bear their iniquities;" "He bare the sins of many."

IV. Foregleams of the Man of Sorrows. vs. 7-9.

This striking and detailed prophecy was not mere guess-work. How could a pretended prophet so many centuries in advance conjecture that One crucified with malefactors would make His grave with the rich? (Matt. 27:57-60.)

V. The Ultimate Triumph of the Man of Sorrows. vs. 10, 12.

Jesus shall be delivered from His suffering even though it be through death. "Public apathy closed over Him and the unmarked earth of a felon's grave"; but it was the Lord Himself who laid on Messiah the burden.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. GEO. A. KERCHER.

On the first Palm Sunday, our Lord Jesus Christ entered Jerusalem. "And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." When He entered, the city was moved.

A few days later, there is another great procession in Jerusalem. It moves *out* of the city. There are no palm branches. There are no hosannas. There is a Man bent down bearing a cross. The crowd that follows, yells fiercely, "Crucify him, crucify him!" The one who bears the cross, is Jesus Christ our Lord. He is on His way to Mt. Calvary. There they will nail His hands and feet to a cross and leave Him to die. Jesus Christ died on the cross for our sins and the sins of all people; and because He died and rose from the dead, we may obtain everlasting life, if we believe on Him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

We celebrate Good Friday, next Friday, in memory of our Lord's death. It should be a solemn day for us, and we should pray that our sins be forgiven and that our Lord will make us mindful to do His will.

Isaiah the prophet wrote about these things over seven hundred years before they happened. It is wonderful how God "spake by the mouth of his holy prophets." But the people would not believe. There are people today who have heard all about the wonderful story of Jesus Christ, and yet do not believe.

In our lesson today, the prophet tells us many things about the life of our Saviour. He tells us that many would not believe Him to be the Christ when He came. They would not believe the apostles. The Jews would despise and reject Him, and be His enemies while He lived. He told of His stripes, His sufferings, His patience, how He opened not His mouth. He spoke of His death, His grave, and how He would intercede for us. All these things came true. God told His people all these things before they happened, so that they could prepare to receive their Lord when He came.

So His Word tells us of many things yet to come—of mansions prepared for us, of those robed in white who stand around the throne, and, better still, that we will be heirs with Christ if we remain true to the end. Let us ask God to prepare us for these things from day to day.

The Lesson in Line and Picture.

BY REV. JOHN W. RICHARDS.

We have in this picture the right answer for those who see no need of being confirmed, and the reason why those who have joined the Church should abide there. Our great need as sinners stands written in every line of this troubled figure. It is only in the Saviour, the costly remedy, that we see how deadly was the disease.

But this is a rejected Saviour. Few believed the prophets who spoke of Him; none of the rulers of Pharisees followed Him. Their unbelief must have hurt Him more than the crown of thorns or the scourge we see at His feet. They expected a grand monarch, but He came of a lowly family in Galilee, "a Root out of that dry ground" from which nothing green or great was expected. They looked for an entry into Jerusalem with pomp and pride. He came as a "tender plant," which a cold reception might easily nip. We see no uncommon beauty in His face. Moses was born exceeding fair; and David was of beautiful countenance. Only the spiritual eye saw in the Christ the beauty of holiness. His life was, otherwise,

"But one continued chain
Of labor, sorrow, and consuming pain."

Lentulus wrote of Him that He never laughed, and (John 8:57) suggests that at thirty He looked more like fifty. Here in the picture we see Him after the smiting with tongue and hand and the cruel Roman scourge. No wonder His figure is bent!

Yet He was smitten of God as our substitute. We were all astray from God, like sheep, so apt to wander and unable to find the way back to their rightful owner. We were not only lost and to be pitied, but condemned, having insulted God by our original corruptions and actual transgressions. It is beneath this iniquity that He is bowed down. To maintain the honor of God's holiness and justice, He bears an equivalent punishment in our stead. Our sins are laid on Him as the true Lamb and Scapegoat in Israel. They have fallen upon Him more heavily than those who came with sword and stave. Made Sin and Curse for us, He is also become our Ransom and Peace.

The Chastisement of our Peace.

How to Teach This Lesson.

BY REV. J. H. ORR.

The Saviour's entrance into Jerusalem gave great joy to His disciples. He offered Himself to His people as the promised Messiah-King. This was possible only because He came to suffer and make atonement for sin by His death. As His sufferings culminated, the hosannas ceased. The fulfillment of prophecy and the accomplishment of God's purpose of salvation was not recognized.

I. The real reason of Messiah's suffering. Sin is the cause of death, and its forerunner, suffering. We have sinned; we have disobeyed God; we have chosen our own way, being attracted by the seeming good things of the world (its pleasures, profits, power), and not restrained (since the fall) by fear, love and trust in God. This straying brings guilt. God's way of salvation: He gave His only begotten Son to bear our sin and its consequences,—suffering and death. Jesus bore our transgressions and carried our sorrows.

II. His sorrows truly ours. His life was holy; His conscience was clear. God testified His holiness from heaven. It was witnessed by His resurrection (v. 10). Our lives are not holy, even when commendable according to men's judgment. Our conscience not clear. The testimony of God's Word—all have sinned. The death of all, a witness that death has passed unto all.

III. The offence of His humility. That He might suffer for us, He must needs be under the law and humble Himself to bear its severest penalties. His humble birth and lowly station (v. 2). The attitude of the Scribes and Pharisees, and of modern opponents who despise Him in rejecting or neglecting His Gospel. Despite the offence, His humility and suffering was the fulfillment of God's council (v. 10).

IV. The issue of His suffering. Our healing: our peace with God; our peace of conscience; our recall to God's way; our renewal in spiritual righteousness; our eternal life. The spread of His kingdom: its establishment; the consecration of men's power to His service (v. 12); the overthrow of the kingdom of darkness. The great joy of the Church, her hosannas, her willing and zealous service.

THE CHURCH YEAR.—Which Sunday is this? **School:** Easter Sunday. What is the Gospel for today? **School:** The Resurrection. Where is it written? **School:** Mark 16:1-8. What is the Epistle for today? **School:** Christ Our Passover is Sacrificed for Us. Where is it written? **School:** I Cor. 5:6-8.

THE CATECHISM.—WHAT IS MEANT BY THE THIRD ARTICLE OF THE CREED? **School:** I BELIEVE ..THAT THE HOLY GHOST HAS CALLED ME THROUGH THE GOSPEL .. IN LIKE MANNER AS HE CALLS, GATHERS, ENLIGHTENS, AND SANCTIFIES THE WHOLE CHRISTIAN CHURCH ON EARTH, AND PRESERVES IT IN UNION WITH JESUS CHRIST IN THE TRUE FAITH; IN WHICH CHRISTIAN CHURCH HE DAILY FORGIVES ABUNDANTLY ALL MY SINS, AND THE SINS OF ALL BELIEVERS, AND WILL RAISE UP ME, AND ALL THE DEAD AT THE LAST DAY, AND WILL GRANT EVERLASTING LIFE TO ME AND TO ALL WHO BELIEVE IN CHRIST. THIS IS MOST CERTAINLY TRUE.

THE REVIEW.—Name the Subject of last Sunday's Lesson. Where was last Sunday's Lesson written? Recite its Golden Text. 1. What is the prophecy concerning Christ? 2. Why was all this suffering to be gone through? 3. What was His reward?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO FEAR IN THE FLAME OR WATERS.

BUT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

"But now." Here the prophet turns from the troubled pictures of the future (42:24, 25), to comforting outlooks. **Created** Adam, multiplied his posterity, chose Abraham and **Jacob**, or **Israel**, and of their descendants **formed** the nation as a "peculiar people" (vs. 7, 15, 21). Believers in Christ are a spiritual Israel (Eph. 2:10; I Peter 2:9). Second reason for trusting God: **redeemed**, i. e., ransomed by a price paid (see v. 3). **Called—name.** As God's chosen, peculiar people. So also Christians (John 10:3; Acts 11:26; Matt. 28:19).

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Examples of deliverance from water: Noah (Gen. 8:15, 16); Moses (Ex. 2:6); Israelites (Ex. 14:16); Jonah (2:10); disciples (Matt. 8:26; 14:30); Paul (Acts 27:37). The overflow of Jordan in the Spring dangerous (Josh. 3:15; Jer. 12:5). From fire: For instance, Dan. 3:24, etc.; Gen. 19:7. **Waters—fire.** Proverb for extreme peril (Ps. 66:12).

3 For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Thy. God is "ours" (Sol. Song 6:3); in a peculiar sense (Ps. 46:1, 7). We have a claim on His protection. God sacrificed mighty heathen nations to save Israel. **Egypt** was punished by the ten plagues, and perhaps by Cambyses, who tried to conquer **Ethiopia**, south of Egypt. **Seba**, further south, is Meroe, a city between the White and the Blue Nile.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

Precious. Verse 3 shows the high value Israel has in God's eyes.

A PRAYER.—O God, who art our refuge and strength, a very present help in trouble, be near unto all who are in peril and danger, and succor them that cry unto Thee in the hour of need; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Who are addressed? 2. How is the speaker described? 3. How does Jehovah comfort Israel? 4. Why should Israel not fear? 5. Under what circumstances will God be with them? 6. What blessed names does He apply to Himself? 7. What nations were given as a ransom for Israel? 8. How does God explain His affection for them? 9. Describe the promised gathering. 10. For what is every Israelite created? 11. How does God declare His superiority to all that are called gods?

II. Historical.—1. What troubled pictures precede this chapter? 2. What is meant by the terms "Jacob" and "Israel"? 3. What is meant by God's "creating" Jacob? 4. What Biblical examples have we of God's protecting providence? 5. Where were the heathen nations here spoken of? 6. What do Scripture and history record of God's dealings with them? 7. How and where have the Jews been scattered? 8. What does God's Word say of a future gathering of scattered Israel? 9. What is meant by fire and water in verse 2?

III. Doctrinal.—1. Who are the spiritual Israel? 2. What does Scripture say of the name we bear? 3. What is the relation existing between God and believers? 4. Is there any difference in the presence of God among men? 5. What is the ground or reason of salvation? 6. How does our salvation reflect glory on God? 7. What is the meaning of Jehovah? 8. In what two relations does Jehovah stand to mankind? 9. How does prophecy prove God's divinity?

IV. Practical.—1. What is the first Main Lesson? the second? the third? 2. What does Scripture justify us in arguing concerning God's care from our creation? 3. From our redemption? 4. From our being called after "His name"? 5. How many "fear nots" are found in this lesson? 6. And elsewhere in Scripture? (Consult a Concordance.) 7. Since God is with us, how should believers act? 8. Of what consoling truth do both Scripture and experience remind the righteous? 9. What glorious future awaits us poor exiles and wayfarers?

An Old Testament Easter Lesson! The Creator promises also to be the Deliverer, the Saviour, of Israel. "Put away fear," He says. "Nothing can harm God's children; not though He should lead them through boisterous waters or fiery flame." Their God will be with them in all trials. For the sake of that little nation, great world-powers like Egypt shall be sacrificed rather than that harm should come to them. Very precious are God's saints to Him: very strong and true His love for them.

Begone fear. God's eye follows every believer to the ends of the earth, and His hand will gather them thence, for He has created them for His own glory.

The Saviour, who has passed through the waters and walked through the flame of suffering and death to save us, has finished His redemption, and fear is henceforth banished. O death, where is thy sting! O grave, where is thy victory!

Isaiah 43: 1-7, 11, 12.

5 Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west:

With thee (comp. Matt. 1:23). God is indeed actually everywhere, with every one, but He is graciously near only to "His own," to those who trust in Him. **Seed.** Descendants. The Jews were scattered far by captivity. Commerce and trade have spread them through the East and the West, through every continent. The seed—the Church. The promise includes the whole Gentile Church, and does not exclude the restoration of literal Israel (Jer. 30:10, 11; Rom. 11:1, 25, 26).

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.

The north. Nations in the North. Personification. **Sons and daughters.** The expression means the whole nation.

7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Called—name. Belonging to the literal or spiritual "Israel,"—all who are "sons of God." Not for their own sake first, but chiefly for God's own sake, are they—are any—saved. Salvation is always "of grace" (Eph. 2:4-8; Is. 43:21). God's glory and honor are involved in man's salvation.

11 I, even I, am the Lord; and beside me there is no saviour.

The Lord. Jehovah (Ex. 3:14), the self-existent, eternally existent One. God's names are full of meaning. Before God there is no god, and after Him there will be none (Ps. 90:2; Rev. 1:11). Neither is there any god beside Him (Ex. 20:3). **Saviour.** Temporally from Babylon; spiritually from sin and hell (Hosea 13:4; Acts 4:12). The same titles as are applied to God, are applied to Jesus (Rev. 1:8, 11).

12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.

Declared. Predicted the future (41:22, 23). **Saved** the nation, in past times of danger. **Shewed** that I was God. **Strange.** Foreign gods—Babylonian, Egyptian, etc.,—to whom the predictions uttered by Me could be ascribed. **My witnesses.** That My predictions and promises came true, and that I am really God.

DAILY BIBLE READINGS.

Monday.—Luke 24:13-35. The Way to Emmaus.
Tuesday.—Matt. 28:1-15. "All Hail."
Wednesday.—John 20:1-18. "Touch Me Not."
Thursday.—Luke 24:1-12. The First Day of the Week.
Friday.—Luke 24:36-49. "Peace be unto You."
Saturday.—Mark 16:9-14. Their Hardness of Heart.

THE STORY APPLIED.

MAIN LESSONS.—1. As a redeemed child of God, you are safe in life and in death. 2. The grave has no terrors for you. When thou walkest through the fires thou shalt not be burned. 3. As those on the Lord's side, the joy and trust of our Saviour's victory should drive away all fear.

v. 1. **Created—formed—redeemed.** Who can doubt that we are His own peculiar people? If God created us, He will not forsake the works of His hands (Ps. 138:8). If He has redeemed us, no one will snatch His sheep out of His hand (John 10:28). If He has called us, and named us with His Name, we may rejoice that our names are written in heaven (Luke 10:20). **Fear not.** How precious are the "fear nots" of the Bible!

v. 2. **With thee.** Then I will never turn my back on God or fear to face life's trials. Through fire and water, Jehovah makes a path for His people, that neither may harm them.

v. 3. **Thy God — thy Saviour.** Because He is the first, have no fear about the second. He will preserve us though He must give unbelievers as a ransom.

v. 4. **Men for thee.** "The righteous is delivered out of trouble, and the wicked cometh in his stead" (Prov. 11:8). See what constitutes true honor: not what we are among men, but the value that God puts upon us. Because God loves us, He causes the great world-powers to totter and fall.

vs. 5-6. **From the ends of the earth.** Glorious home-gathering of the redeemed unto their Lord.

v. 7. **For my glory.** Judged by this test, is your life a success or a failure? You cannot "paint the lily or gild the refined gold," but by God's grace you minister to the glory of Him who is "The King of Glory."

v. 11. **Beside me.** The heathen set up false gods, the unbeliever pulls down the true God.

v. 12. **Witnesses.** We all are witnesses that Jesus, our Saviour, is the Son of God. Let your witness be true, "as you shall answer before God." Let it be "The whole truth and nothing but the truth." The Jews are today witnesses of the truth of God's threatenings. For that purpose God scatters them, yet preserves them as a distinct, "peculiar people."

For the Teacher.

By Rev. Edmund Belfour, D.D., Prof. W. Wackernagel, D.D., Rev. W. A. Lambert, Rev. J. H. Orr, Rev. W. E. Frey, Rev. G. A. Bruegel, and by Rev. J. W. Early.

Isa. 43:1-7, 11, 12.

THE NEVER-FAILING HELP.—Isaiah contemplates the Jewish people in captivity in Babylon. Their humiliation and sufferings there were very great. "By the ruins of Babylon, there we sat down, yea, we wept, when we remembered Zion" (Ps. 137:1). But, whilst their long captivity was inflicted as a punishment for their sins, it was not intended to effect their destruction. Through the prophet, God encouraged them to look for deliverance and promised them that He would not permit their enemies to destroy them. In the wider application, God promised to be with His people in all their troubles, dangers, and persecutions. Their whole history shows that He invariably protected them and gave them victory in every struggle, so long as they were faithful to Him. Christ gave the same assurance under the New Testament covenant. He said of His Church, "The gates of hell shall not prevail against it;" "Lo, I am with you alway, even unto the end of the world."

1. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine.

Jehovah cannot leave the people—dear to Him in spite of their faults (cf. 42 : 18-25)—in their well-deserved misfortune. He will free them from their servitude and bring them back from all lands into the Fatherland.

But now. In 42 : 25, divine punishment is threatened of such kind as would seem to result in the entire destruction of the people. To correct such an impression, the prophet adds a most pleasing consolation,—God Himself promising His presence in all sufferings, and a return from all captivity.

That created thee (cf. v. 7). God indeed created all things; but in trials and temptations the doctrine is more comforting that God created *us*. Just as great as is the rebuke in "forsaking God which made him" (Deut. 32 : 15), so great and precious is the consolation if with firm faith we rest upon our Creator.

Called by thy name reminds of the covenant name, "Israel" (cf. Gen. 32 : 28; 35 : 10); and also implies that God had chosen this people as His own.

Thou art mine. By creation, redemption, and by the covenant (cf. Exod. 6 : 7; Lev. 26 : 12).

2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Waters, rivers. Reference to the Red Sea and Jordan. A type of great trials, e. g., the Babylonian captivity, the early persecutions, the pre-Reformation sway of false doctrine and life, modern anti-Christianity, materialism, the trials of individuals (Ps. 69 : 1).

Fire. Extremest perils (Ps. 66 : 12; 138 : 7; Dan. 4 : 17-27). "Jehovah, Israel's God, is also Israel's protector" (Matt. 10 : 28-31).

3. For I am the Lord thy God, the Holy One of Israel, thy saviour; I have given Egypt as thy ransom, Ethiopia and Seba for thee.

I *am thy Saviour.* To be God's own by faith, is to have God as an ever living, almighty and faithful Deliverer (Ps. 121 : 7). Gives the reason for these great promises: God's grace and faithfulness,—not the people's holiness or righteousness. God's grace, by which He was willing to be their God; His faithfulness, by which He showed Himself in deeds to be their God. *The Lord thy God.* He is God indeed of all men, but by the covenant peculiarly Israel's God. *The Holy One of Israel* (cf. 47 : 4). *Thy Saviour*, i. e., who have saved thee, and will in future save thee.

Egypt for thy ransom. Gave these countries into captivity, in Israel's stead. The wrath of Israel's enemies should be withdrawn from Israel, and exercised upon the wealthy but idolatrous countries.

4. Since thou hast been precious in my sight, and honourable, and I have loved thee; therefore will I give men for thee, and peoples for thy life.

Since, i. e., "because thou wast precious and honorable," etc., "therefore," etc.

Precious in my sight. Not because of any special worthiness in Israel, but because God loved Israel (cf. Deut. 7 : 7f; 9 : 4ff).

Give men for thee, etc. (cf. v. 3). God does no wrong in thus substituting: for first, all men are His, and secondly, they are all sinners, worthy of His severe punishment (cf. Exod. 33 : 19; Rom. 9 : 15).

5. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west;

I will bring thy seed, i. e., thy descendants. Two things are implied: the seed cannot come of its own strength, and the men among whom they are will not of their own accord let them go. It is God's work throughout.

The "holy seed," the true children of Israel, who left the exile which had become quite bearable and pleasant, for the desolate land of their fathers and the city lying in ruins.

The "sons" and "daughters" in the New Testament sense are the ingathering into the folds of Christ's Church of those of the Jews all over the world who accept Him as the Messiah. Isaiah's prophecy goes here far be-

yond the return from the Babylonian captivity, as at that time the Jews were not yet scattered unto the ends of the earth, as they are now.

6. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth;

Fear not, for I am with thee (cf. Matt. 28: 20). God is present with His redeemed, therefore destruction cannot destroy. Redeemed at an infinite price (v. 1), the redeemed are sure of protection under any circumstances (v. 2), and of being brought together in peace from all places.

I will say. What God says, comes to pass by His omnipotent power; so that "I will say" is equal to "I will make the north to give up," etc.

Keep not back. Detain not, prevent them not from coming.

Bring. A command addressed to the peoples among whom the Israelites are captives. Instead of resisting the return, they shall rather assist in it.

7. Every one that is called by my name, and whom I have created for my glory: I have formed him; yea, I have made him.

For my glory (Rom. 9: 23). God's glory is in itself infinite and immutable, but by the manifestation of His grace in those who are His spiritual children, and toward them in their perfect salvation, His glory is revealed.

Created, formed, made. Why fear, shall God not fully accomplish the purpose of His action? Our only care should be that we receive not the grace of God in vain (II Cor. 6: 1).

Every one that is called by my name. My sons and my daughters (v. 6). Thus the promise is not to the natural descendants of any man, but to the spiritual sons and daughters of God.

I have made him. Made him what he is. Under these three words (create, form, make,) is embraced all God's work by which He has made us for His glory. When we did not yet exist, He created us; when we were created, He formed us in body and in soul; and in forming us He made us what we are, and as He desired us to be.

11. I, even I, am the Lord; and beside me there is no saviour.

That God is the only true God, is here proven from God's foretelling through the prophets of events long distant and improbable.

I, the Lord. Redemption, protection, salvation, are to be found only in God, who draws us to Himself in Christ (John 14: 6). *The Lord.* Jehovah, which is the personal name of God. *Beside me there is no saviour.* No God, for only God can be a Saviour indeed (cf. v. 3).

12. I have declared, and I have saved, and I have shewed, and there was no strange god among you: therefore ye are my witnesses, saith the Lord, and I am God.

I have declared, i. e., prophesied, and the prophecies were fulfilled. *I have saved.* According to the prophecies. *When there was no strange god among you.* And there was no other among you, i. e., who foretold and saved.

"There is no need that I prove the things which I speak to you. You yourselves are witness of these things."

Literally the verse reads: "And ye are my witnesses, saith Jehovah, and I am God"—"that I am God."

That I am God. Proven to be so among you by word and works.

God alone can both foretell and fulfil; therefore, in fulfilled prophecy, we recognize the voice of God. In Christ, Old Testament prophecy has reached its highest fulfillment; its promises, therefore, should be received as God's Word and trusted without fear.

PRACTICAL.—"I have redeemed thee," that is, by paying a price, ransom money, for thee. For this reason, not because of merit, they belong to Him. In the bitter sufferings and death of Jesus Christ, a price greater than Egypt and the whole world besides, was paid for the redemption of the Church of God (all men). It is written, "Ye are bought with a price" (I Cor. 6: 20). We are a purchased possession. See the *many endearing* names God has given to men: his children, heirs, the first-born, elect, princes, etc.—Mine! The price paid was not "silver and gold," but "His holy and precious blood," and "His innocent sufferings and death." The reason? In order that we might be His, live under Him, and serve Him forever. This bondage is *perfect freedom* (John 8: 32, 33, 36; Rom. 6: 18, 22; I Pet. 2: 16).

That little boat with the disciples in it, in the midst of the storm on the Sea of Galilee, was a symbol of the Church through all ages, as she is tossed to and fro upon the tempestuous seas of this world. The disciples, hindered by tempestuous and contrary winds, beset with evil, tossed by waves of trouble, being affrighted, often need to hear the calm, "Fear not, I am with thee," of their Lord. In the consolation and the peace of His presence, trouble leaves, the storm is stilled, the little ship rides safely into a secure haven. The dead, sinful past is left to bury its dead; and all eyes turn with confidence to the future under His care.

Still more filled with fear and despair were the disciples when they fled on the night of His betrayal, when He was crucified and laid in the grave. But how gloriously the "Be not affrighted" of the angel of the Resurrection and of the Lord Himself rang upon the disciples' hearts. And how mightily St. Paul's outburst of victory over death and the grave should move us to heroic trust and calmness in our day of trial.

Bible Class Department.

*I. The Grounds of God's Care and Concern for His People. vs. 1-2.

God comes to His people with the charter of creation in His hand. He has given them being; He presents proof of His ownership, "redeemed thee"; of His familiarity and friendship, "called thee by thy name"; and shows our relation to Him, "Thou art Mine!" (Is. 49:15.) The promises of God are realized in their preciousness only when we know through what they are to sustain us.

II. Instances of God's Care. v. 3.

God gave Egypt for their ransom. He used those terrible plagues which He sent upon the Egyptians, as the means by which to force the way for Israel's deliverance. The Ethiopians in Asa's time had invaded Israel, but they shall be destroyed rather than His people should be disturbed. We have great reason to admire God's gift of His beloved Son (I John 4:10).

III. Guaranties of His Care. vs. 4-7.

The affairs of this world are so controlled as to further the interests of God's people.

"To the eye and heart of Him, *who counts the number of the stars*, Israel means no mere outline, but all the individuals of the living generation of people — *thy seed*, i. e., every born Israelite, however fallen or forwandered" (Geo. Adam Smith).

Who are fit to be called by the name of God? Those who are created by His grace for His glory. Those whom God has created and called shall be gathered now into Christ as their Head, and hereafter gathered with Christ into heaven as their home.

IV. The Final Argument. vs. 11-12.

God glories not that He is the only Ruler; but that He is the only Saviour (I Tim. 4:10). The same titles that are applied to God are applied to Jesus. He has not only *showed*, He has *saved*. He has not only foretold what none else could see, but done what none else could do. The miracle of Easter is the fitting climax to the argument. We know whom we believe, and fear no evil. He whom we serve is not only the suffering son of Mary, we acknowledge allegience to the victorious Son of God!

For Special Study and Comment.

1. What, if any, are the historical references in verse 3?

2. Do you find in this lesson the basis for a belief in the ultimate restoration to Palestine of the people of Israel?

3. What arguments for missions can you draw from this lesson?

4. Show the particular fitness and application of this lesson as an Easter lesson.

See Hymn 231, Church Book.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. GEO. A. KERCHER.

Today is Easter. Christ rose from the dead. The rivers of death could not drown Him. The fires of destruction could not burn Him. He is alive, and unhurt, and as strong as ever, our mighty King at the right hand of God the Father.

When we die, we are not to be afraid. "Fear not: for I have redeemed thee: thou art mine." When we pass through the waters and the fires of death, they cannot hurt us. We shall come out alive and strong, as Christ did on Easter. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame be kindled upon thee. For I am the Lord, thy God, thy Saviour. Thou art precious in my sight. Fear not, for I am with thee."

Did you ever get your fingers close to the fire? If you did, the fire burned them. That hurts. We do not like to have pain, so we keep away from fire. Did you ever see a building on fire? If left alone, that building will be burned to ashes. Fire destroys things. It is dangerous. Water is sometimes dangerous. Did you ever see a river or stream overflow its banks? Sometimes this happens, and the high water carries away fences, bridges, houses, and even drowns people. There are dangers about us, and when we go out we must be careful that no accident befalls us. When our parents are with us, they watch over and care for us as well as they can. Sometimes boys do not wish them to do so and think they are able to care for themselves. Then they are apt to fall into danger. There is some one else who always cares for His people. It is God our Saviour. He will lead them through fire and water and all danger, if they will believe and obey Him. (e. g., The children of Israel led through the sea, and the children in the fiery furnace.) He even came into the world to save us from sin and death. He died that we might live. He "suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead," that like as He was raised from the dead, even so we also should walk in newness of life.

The Lesson in Line and Picture.

BY REV. JOHN W. RICHARDS.

Our picture tells of the wonderful deliverance of the three men cast into Nebuchadnezzar's fiery furnace (Dan. 3). It is a thought worthy of the greatest Christian festival, the great New Testament Passover. Here, too, stands One "like the Son of God." He is their salvation, and becomes their Song. There was no help for Sodom when it "smoked as a furnace." But Shadrach, Meshach and Abed-nego, are numbered among the believers and confessors, to whom the Easter promises belong. They came forth unsinged, without the smell of smoke, as the dead in Christ shall rise, "saved harmless" from all injury. Their coats were not "changed" in color, but he, who in Christ stands before our God, "a consuming Fire," shall have more than negative deliverance. He shall be changed into the image of the glorified Saviour. The faithful soon come forth, acknowledged as "servants of the Most High God, shining as pure gold from the furnace."

Neither shall the flame kindle upon thee.

How is it that Christ can deliver us from the everlasting fire which our sins have kindled for us? He, "in whom there was no sin," in Word and Sacrament imparts Himself to us, and this tinder-box of the heart ceases to blaze at the fire-brands of the devil, and "neither shall the flame of Divine wrath kindle upon them."

The words beneath our picture were found underscored in the Bible that comforted the martyr Bilney, awaiting his execution at the stake. For him these were golden words, and that book is still preserved in the library at Cambridge. So ought we to cherish this Word, full of comfort for us. We may not go through a martyr fire on our heavenward way, but each must walk that Valley of the Shadow. Here, too, as in the Song of the Three Men, we read, "Thou art with me: I will fear no evil."

How to Teach This Lesson.

BY REV. J. H. ORR.

The Gospel records the resurrection of Jesus. All sorrow was past; His suffering had wrought Him no harm. He passed through the flame and the waters without fear.

I. The Easter victory is ours. For our sins He died. For us He rested in the grave and hallowed it. For us He rose again. For us He made full atonement (the thought of Palm Sunday's lesson). In Him, God's favor rests upon us, and all promises are ours.

II. God's protection is assured to the Church. She was called into being by God; redeemed by Him; is known of Him; is His own. His protection is especially promised (v. 2). God's Church is preferred before the great powers of the world. She is precious in His sight and beloved of Him. Jehovah is with her. Her increase is promised. She was created by God for His glory. Her past experiences of God's protection, confirms her trust in His immutable promises.

III. God's protection is assured to each believer. God's covenant was, of old, first made with individuals. The Church was called in the call of individual souls through the Gospel. Each believer has Christ, and inherits all promises in Him. Each believer is new-created (born again) by God, is redeemed, known by name, has the promise of Christ's presence, is precious in God's sight, is loved of God, and formed unto God's glory.

IV. Trust in God's protection banishes fear. Fear dreads the advent of adversity, because it expects injury; but adversity can work no injury to him with whom dwells the Living God. This is exemplified in the life of Jesus: To destroy His influence, His enemies put Him to death, but rather established His kingdom, which rests upon the atonement; they who crucified Him that men might not believe on Him, lifted Him up that He might draw all men unto Himself.

THE CHURCH YEAR.—Which Sunday is this? **School:** First Sunday after Easter. What is the Gospel for today? **School:** Christ's Appearance Before the Disciples. Where is it written? **School:** John 20:19-31. What is the Epistle for today? **School:** The Victorious Faith. Where is it written? **School:** I John 5:4-12.

THE CATECHISM.—1. WHAT IS THE INTRODUCTION TO THE LORD'S PRAYER? **School:** OUR FATHER WHO ART IN HEAVEN. 2. WHAT IS MEANT BY THIS INTRODUCTION? **School:** GOD WOULD THEREBY AFFECTIONATELY ENCOURAGE US TO BELIEVE THAT HE IS TRULY OUR FATHER, AND THAT WE ARE HIS CHILDREN INDEED, SO THAT WE MAY CALL UPON HIM WITH ALL CHEERFULNESS, AND CONFIDENCE, EVEN AS BELOVED CHILDREN ENTREAT THEIR AFFECTIONATE PARENTS.

THE REVIEW.—Name the Subject of last Sunday's Lesson. Where was last Sunday's Lesson written? Recite its Golden Text. 1. Who speaks in this Lesson? 2. To whom does he speak? 3. What does he say?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO EXALTATION BUT WITH THE LORD.

SING unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Chapter 42 gives us a picture of the Servant of Jehovah, the Messiah or Christ. His mode of working is not violent, but peaceful (vs. 1-5). The effects of His influence are not natural, but spiritual (vs. 6-9). The whole power of God is pledged for His success, notwithstanding all appearances of inaction or indifference on God's part (vs. 10-17). This last truth arises to the vision of the prophet in the form of a hymn of praise, with a response by Jehovah.

The inspired prophet, Isaiah, borrows from the inspired psalmist, David (Ps. 33:3; 40:3; 98: 1). **A new song** implies some fresh manifestation of God's mercies. The verse means that great changes are affecting the whole world. Christ came for all (John 2:2), and has set up a world-wide kingdom (Matt. 28;19). The new song shall be sung when the Lord Jesus shall reign (Is. 2: 2; 26:1; Rev. 5:9; 14:3). **Praise.** The song is to be joyful, thankful, glorifying God. The prophet makes the greatness of the event appear by summoning **praise** from a great distance; from all sailors, and all marine animals (**all—therein**); from far distant islands.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

And from the **wilderness**, desert of Arabia; the **villages**, Arab encampments; the inhabitants of the Rock, i. e., Petra, the "rock-hewn city," south of Palestine; and the inhabitants of the **mountains**, north, i. e., the Lebanon Mountains. **Kedar.** Second son of Ishmael (Gen. 25:13). Here put for Arabians in general. By mentioning these places, Isaiah represents the whole world as rejoicing in Christ, its Saviour.

12 Let them give glory unto the Lord, and declare his praise in the islands.

The islands represent the remotest parts of the earth, as nowadays the Pacific Ocean.

13 The Lord shall go forth as a mighty man, he shall stir up jealousy like a man

A PRAYER.—Almighty and Everlasting God, give us grace at all times to humble ourselves before Thee, that we may forever worship Thee, with the multitudes of the redeemed, in the beauty of holiness; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Whom does the prophet address? 2. To what would he stir up the inhabitants of the earth? 3. Who are urged, in the eleventh verse, to join in the hymn of praise? 4. In what varied language is the exhortation repeated? 5. How are the Lord's power and jealousy described? 6. What does Jehovah say of His eagerness to redeem Israel? 7. How will Jehovah effect their redemption? 8. What additional metaphors are given in verse 16? 9. In how many ways does God express the overthrow of His enemies?

II. Historical.—1. Give a sketch of the contents of the forty-second chapter of Isaiah. 2. Where does Isaiah get his idea of a "new song" from? 3. What calls for a "new" song? 4. What is the difference between a secular "song" and a spiritual or religious "song," usually called a psalm or hymn? 5. How does the prophet make the greatness of the event appear? 6. Point out and describe the places mentioned. 7. How is the military figure used to explain the joy? 8. Explain the illustrations used in verses 15 and 16. 9. What thought is made prominent as a ground of praise? 10. Distinguish between idols.

III. Doctrinal.—1. What is the relation of Christ and His Kingdom to the world? 2. When shall the new song be sung? 3. How does the great extent of time used by God perplex the onlooker? 4. But how does God act when His chosen time has come? 5. What great truth underlies the metaphors in verses 15 and 16? 6. What opposite behavior on God's part is pointed out in these verses? 7. What is man's state by nature? 8. How is heathendom led into the light? 9. Is the true light everywhere welcomed? 10. What may God's enemies always expect?

IV. Practical.—1. What is the Main Lesson? 2. How are we to sing? 3. Why is this command much needed in some congregations and schools? 4. For whom does a church soloist sing? 5. What is "a new song"? 6. When is it impossible to give glory to the Lord? 7. How do salvation and perdition go side by side? 8. How may we walk safely in life? 9. How avoid vain regrets?

The prophet puts a new song of praise into the Church's mouth for having called Messiah to His office. The whole world is to unite therein—men on land and sea, in the city and in the wilderness, in the plain and in the mountain fastness,—all, all are exhorted to give glory unto the Lord and to declare His praise, for as a mighty man of war shall He behave Himself mightily against His enemies.

The voice of Jehovah is heard in reply. Long has He delayed, but now His set time has come. Suddenly, swiftly, terribly will He overthrow His enemies, deliver His people, and rebuke idolaters.

Isaiah 42: 10-17.

of war: he shall cry, yea, roar; he shall prevail against his enemies.

Verse 13 explains the cause of this universal joy, in military language. Jehovah as a **mighty** warrior **goes forth** to destroy His and His people's **enemies** (v. 17). **Stir—jealousy.** Rouse His indignation. **Roar.** Utter the war-cry.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

Long time. God's purposes unfold themselves slowly; it seems to man as if God did not care or could not help. God's plans are worked out on a large scale; they require hundreds of years (II Peter 3:8). Four thousand years the world waited for Christ's First Advent, and now already 1900 years for His Second. The Deluge was postponed 120 years (Gen. 6:3); the Exodus (Acts 7:6), 430 years (from Abram's time); the deliverance from Babylon, 70 years. The heathen world He allowed to go its own way (Acts 14:16; Ezra 1:1, 2). **At once.** When God's time comes (Gal. 4:4), God acts with energy. See the busy three years of Jesus' public ministry, the activity of the apostles, and the history of Christian missions.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

The varied metaphors imply (1) perhaps, that Israel's deliverance from Babylon, and (2) certainly that the world's redemption shall be by God's direct interposition. The first illustration is a complete change in nature: hills with the crops or vines growing on their terraces (as once in Palestine and now in Germany) demolished; and streams dried up until shallows become islands, and lakes evaporate. As verse 15 shows God working for ill to His enemies, so verse 16 shows working for good towards those who trust in Him.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Blind. The heathen, yea, all men by nature, are blind. Messiah, by the various changes among nations, leads the heathen into connection with the Gospel and Christian civilization. By the Word preached by missionaries, He makes their **darkness light**, and shows them the **straight** and narrow way to heaven. **These — them** expresses the greatness and marvellousness of things for which the Church is to praise God (v. 10).

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

The heathen oppressors of the Jews (the Babylonians) and the obstinate heathen who prefer the darkness of idolatry to the Light of Christianity. Idols were **graven** (carved) or **molten** (cast). **Turned back.** Foiled, defeated. **Ashamed.** Disgraced.

DAILY BIBLE READINGS.

Monday.—John 21:15-24. "Lovest Thou Me?"
Tuesday.—John 2:12-25. My Father's House.
Wednesday.—John 3:22-36. The True Witness.
Thursday.—John 4:1-27. At Jacob's Well.
Friday.—John 4:28-38. Spiritual Meat.
Saturday.—John 4:39-45. The Saviour of the World.

THE STORY APPLIED.

MAIN LESSON.—Even the most sober and stately will at times be carried away by an outburst of glad enthusiasm for that in which they are deeply interested. They will cheer themselves hoarse for their country. They will order out a brass band for their party. Those who love God should exult at the Lord's victories in songs of rejoicing and thanksgiving in His courts.

v. 10. **Sing.** Do not simply pay other people to do it. Do it yourself. In some churches and schools this command is very much needed. The bulk of the congregation does nothing but sit still and listen. **Unto the Lord.** A hint to choir leaders and soloists. The Lord, and not the congregation, is your audience. **A new song.** A song that comes fresh, warm and alive from the depths of the soul. Some schools are always aching for "new songs." The new songs that please the Lord are those that come new from your lips in true gratitude every morning.

vs. 10, 11. **End of the earth, sea, isles, wilderness, cities, villages, top of the mountains.** God is worthy to be praised by the whole creation, and we should consider it an honor to be permitted to join in the mighty chorus. **Shout.** Shouting is appropriate "from the top of the mountains." In small churches it is frequently a mechanical expedient to stimulate excitement.

v. 12. **Give glory.** No one can give glory to the Lord unless his soul is stirred. Much of the singing in Sunday-schools and church is a meaningless form. "This people draweth nigh to me with their lips, but their heart is far from me."

v. 13. **He shall surely prevail.** It is absurd to think of outwitting or defeating God. It shall be a day of terrors when He crushes His enemies.

v. 14. In saving His people, God often destroys His enemies.

v. 15. **Will lead.** It is always a safe thing to yield to God's leading through His Word or by His Providence. Every Christian should be a light-bearer: "Let your light so shine."

v. 17. **Ashamed.** Who trusts in God shall never be put to confusion. Do not be ashamed to be ashamed of your sin.

For the Teacher.

By Rev. Edmund Belfour, D.D., Prof. W. Wackernagel, D.D., Rev. J. Telleen, Rev. T. W. Kretschmann, Ph.D., Rev. W. Hoppe, Rev. W. E. Bauer, and by Rev. G. H. Trabert, D.D.

Isa. 42:10-17.

NO EXALTATION BUT WITH THE LORD.—All the requirements and provisions of our holy religion are designed and fully adapted to purify, bless, and elevate those who become its obedient subjects. This we would expect from the nature of the case, and it is distinctly affirmed in the Bible. It is also exemplified in the lives of individuals, as we see everywhere when we compare the character and standing of those who obey and those who disobey the Word of God, whatever their worldly circumstances may be. That which gives the patriarchs, prophets and apostles their exalted position in history is found in their piety and communion with God. And this great truth is demonstrated with overwhelming power when we view the history of tribes and nations. The condition of the heathen and the ungodly is uniformly one of degradation and misery. Such was the case with all the people of Europe in the days of Christ on earth. They were corrupt and cruel idolaters, and for the most part savages. What has wrought the marvelous change? Not military conquest, not statesmanship, not inventive genius, nor any human devices, but the silent power of the Gospel. **The true elevation of a nation has never been effected except by its loyal recognition of God and obedience to His Word.** "Righteousness exalteth a nation." This fact is beautifully illustrated in the case of our mission congregations in the midst of the dense heathen population. In our lesson, the prophet exhorts us to "sing unto the Lord a new song and His praise from the end of the earth," for the signal blessings of the Gospel of Christ, which raises us to the highest order of life here and hereafter.

10. Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof.

In view of all God's wonderful works, and especially His deliverance of His people, the prophet calls for a song or psalm of praise. It is the Lord's exhortation to praise, and not the prophet's. Man is wont to complain, the Lord demands praise for His mercy and truth's sake. These call for a new song of praise and thanksgiving.

They that go down to the sea, are the Phœnicians and Egyptians. The Israelites had no liking for the sea and seafaring; the fleet of Solomon was manned by sailors from those countries. The isles known in Isaiah's days were Cyprus and other islands in the eastern Mediterranean.

Singing is the utterance of a glad heart. All nations are to learn to sing a new song of an old theme. Heaven begins on earth. The prophet calls upon the people to sing a new song because of the *promise* of delivery and salvation. We who have again viewed the sufferings, death and resurrection of Jesus, have still greater cause for joy and praise.

11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of Sela sing, let them shout from the top of the mountains.

The "cities" of the wilderness (pasture land) were settled villages of Arabs, whilst the "villages" of the descendants of "dark-skinned" Kedar, the son of Ishmael, were encampments of black hair tents. The roaming Bedawi of the desert goes in Scripture under the name of Kedar. To "dwell in the tents of Kedar" meant to be cut off from the worship of the true God.

Inhabitants of the rock. Though the city of Sela (*rock*-city) may be suggested by these words, yet the application is far-reaching. The prophet has turned in thought to the sea and to the deserts, and now he turns northward to the mountainous district.

God is with His people everywhere and demands their service at all times, in all places, and under all circumstances. Such service has the promise of reward in deliverance, succor and aid, and therefore requires the song of praise. It is the expression of joy in the Gospel tidings of salvation.

The good news of salvation is for all; therefore every one, in every place, should lift up his voice in singing the praises of the Lord.

12. Let them give glory unto the Lord, and declare his praise in the islands.

The time for silence (Is. 41:1) is passed. In the day of humiliation, man cries for deliverance; in the day of deliverance and exaltation, let him give glory unto the Lord, who alone can deliver and exalt.

In the islands. A general term for all habitable lands, looking to the places away from home. All are to ascribe glory to God, as the only One who can do wonderful things. Here is a prophecy of the work of Foreign Missions on the islands of all the seas, e. g., Madagascar, Ceylon, Sumatra, Japan, and the many in the Pacific.

Islanders join the main body. All become fellow heirs unto salvation. Divided by sin, they become united by the Holy One. All the glory for this precious Gospel belongs to the Lord. Shall we be partakers of such glorious promises and not declare them? Let us carry our religion with us. If we go to the "islands," or any other place, even in our daily duties, let our lips and lives honor our Lord.

13. The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war: he shall cry, yea, he shall shout aloud; he shall do mightily against his enemies.

The description of God as a mighty man of war is quite in accordance with the spirit of the Old Testament. The name, "Lord of hosts," implies that. He is as the hero of the day, the man of war, who in the contemplation of the coming conflict stirs up within himself that burning of the soul which shows itself in the glow of the countenance—his zeal or jeal-

ousy, which leads on to victory. With His enemies, Jehovah will show Himself to be the hero; and that means victory. God is jealous for His own honor, as well as for the reputation and happiness of His people. Israel is the captive, but the Lord the Deliverer. This "going forth" is for judgment to Babylon and for mercy to Israel. Who is as mighty as the Almighty? He is our Maker, Saviour and Keeper. He is victor. Satan's stronghold shall yield. His enemies among men shall become friends, through the Gospel. It is a hopeless struggle to contend against the Lord. All His enemies, and all the enemies of His people, shall be cut off.

14. I have long time holden my peace; I have been still, and refrained myself: now will I cry out like a travailing woman; I will gasp and pant together.

Refrained himself. Jehovah, under great provocation of wickedness and idolatry on the part of His enemies, has kept Himself quiet in self-restraint. "But thou art a God—slow to anger." Together with the cry comes the gasping and the panting, the accompaniments of the travail. It is pain that is the immediate forerunner of action. So in the fulness of time shall burn the wrath of God against His enemies. God's silence is ominous. It broods coming storms. Zeal, earnestness, travailing till Christ is formed in the souls of all nations, behooves all true Christians.

Although the Lord is long-suffering and patient, there is a time when He will visit their iniquities upon the heads of His enemies. Let no one presume to sin, because he sees no immediate punishment inflicted upon the transgressors of God's law.

15. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and will dry up the pools.

I will make waste. This displays the panorama of devastation. All vegetation shall be consumed by this burning heat of God's fury, and all water-courses shall be dried up. This is for the enemies of God in the mountain heights of pride and arrogancy, and in the flourishing fields at the water's edge of self-satisfaction. God's work is creative. In the days of His wrath, it is destructive as well. When He goes forth to deliver and exalt His people, He destroys the mighty and the great of the earth. Nothing can withstand His power, which is, however, only exercised to show forth His love and mercy to them who trust Him. His wrath is severe. His punishment is complete. "We should, therefore, dread His displeasure, and not act contrarily to His commandments."

16. And I will bring the blind by a way that they know not; in paths that they know not will I lead them: I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them.

The blind. They did not see the right paths; they did not walk in the way of knowledge; they were in darkness, and in fact had strayed away into crooked paths—the paths of error, vice, iniquity, and idolatry. These are God's own people of Israel, who, because of transgression, should be carried into captivity and there should experience the mercy of God in His wonderful deliverance under the instrumentality of Cyrus. How much more perfect deliverance from the bondage of sin God's people experience through Jesus Christ! What a picture of the children of God! Blind to their opportunities and glorious heritage! Israel in Babylon; the Christian in the world of business, society and pleasure, apparently content and satisfied. He will lead His people to see their folly, to put their trust in Him, and so they shall be led in new and untrodden paths of mercy and truth. *Darkness light.* "I will throw light upon that dark future to which they have been looking, and will let them penetrate its gloom and behold what shall come to pass." They that trust in the Lord are led by Him, and are never forsaken.

17. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say unto molten images, Ye are our gods.

The Scriptures have not less than 18 different names for idols. Nothing can be more instructive and significant than this multiplicity and variety of words designating the instruments and inventions of idolatry.

Turned back. In contrast to the leading forth of His people (v. 16), His enemies shall be thrust backward. As they come pushing their way forward by their own might and in their swollen pride, they shall suddenly meet with the wrath of God. They shall fall back in shame and confusion.

Ye are our gods. Whether of graven or molten idols, such things can only call forth the fiery zeal of God. All those trusting in images, in the work of their own hands or minds, or in any other earthly thing, will certainly meet shame and confusion.

Idolatry falls before the preaching of the Gospel. Darkness is dispelled by light. Icebergs of cold and freezing heathenism melt before the rays of the Sun of righteousness.

CONCLUSION.—Let every one bear in mind that prosperity is the gift of God, and that He who gives it can also withhold it. Let all remember that He is long-suffering and ever holds out the hand of mercy to those who will not reject His grace.

God's children have reason to rejoice and sing praises to God, for His mercy is everlasting. He keepeth truth forever.

The workers of iniquity may prosper for a season, in the end they shall be destroyed. There is no salvation, but with the Lord. Those whose life is in opposition to Him shall be utterly confounded. But they shall be exalted who have put their trust in Him, and have turned away from the false gods of the world.

Bible Class Department.

*I. Universal Praise. vs. 10-12.

Those who have rejoiced in Easter triumphs, may well sing anew the songs of praise. Easter anthems are echoing 'round the earth!

II. The Lord the Victor. vs. 13-15.

Louis XIV in his conceit would exalt himself. His words, "I am the State," seemed to presage ruin. For while France lay almost ruined, this despot yielded up his life. Napoleon, in his mad desire to conquer the earth, said, "There is one God above, there shall be one king over all the earth." But the Lord turns his words into a miserable, mocking echo. Napoleon defeated, despised, cast out, dies a most wretched exile. On the other hand, look at Luther, facing pope, emperors and devils, alone save his God! The result is plain (C. G. Grauer).

III. The Lord Will Lead. v. 16.

God's people, Israel, in captivity need a guide. In this dark world of sin, and amid the crooked ways of iniquity, which lock and interlock like the many threads of the spider's web, God in Christ leads by a new and wonderful way, unknown except as revealed in His Word.

IV. Idolaters Shall Be Put to Shame. v. 17.

An Indian chief, having sent for Hiacomus, a converted native, with a view of receiving religious instruction of him, asked him how many gods the English had. Being told *One*, the chief counted *thirty-seven*, which he worshiped. "Must I throw all these away for the sake of One?" Hiacomus replied, "I have thrown away still more, and yet I am preserved." "You speak true," said the chief, "I will throw away all my gods, too, and serve that one God with you."

Dagon falls to the ground and is shattered before the ark of God; the prophets of Baal are discomfited and miserably perish by the hundreds when in conflict with one lone prophet of God. "If God be for us, who dare be against us?"

For Special Study and Comment.

1. Show by historical incidents the folly of idol worship.

2. Interpret the First Commandment.

Library References:—"Error's Chains; How Forged and Broken," by Frank S. Dobbins, contains much interesting and instructive illustrative matter.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. C. ELVIN HAUPT.

Hints:—The first thing suggested is the joy of singing praise to God, in the best music we have. How beautiful is a world full of song! If the robin's notes can tell of God, why may not the children give thanks to God and sing of our blessed Saviour. While we are learning and singing, holy angels are chanting before Him.

The *echo* might be referred to. Who has heard one? (Hands.) May not our praise echo the song of angels in glory? Men at work and sailors on their ships, or soldiers marching, often sing. Suppose the whole world should be full of people singing the praise of the Lord. That is possible! What a grand anthem it would make! Our *Christian* children ought *all* to sing *heartily*.

2. Again. God's praise makes better those who offer it and those who hear it. National songs about our flag and the heroes of our country stir our patriotic hearts. Our glorious Saviour has even conquered death. That is why we sing, "Now thank we all our God." Souls in bodies, sailors in their ships, divers into the deep, in fact all people, dwelling in the valleys, on the mountain tops, or in the islands, may sing, lifting up their voices as the ocean lifts up its countless waves. Even the strangest people of the farthest places, even Kedar ("black") in its darkest ignorance may be singers unto the Lord, also, if they believe in Christ and God with all their hearts. Children always love to sing when they have heard of Jesus. You may praise Him, also. (Psalm 103, etc.)

3. Singing helped Luther and his friends, and brought great good to Germany. And it will help the missionary cause at home and far away. Let us sing and give.

Ideas:—The hour may be devoted chiefly to singing the praises of the Lord. There is no joy of a true heart but with His Spirit. The Bible plainly says that there is only one Lord. God alone is strong. What great works He has done! His storms and floods remind us how He can punish if we are ungodly. It is angels' work to help the heathen children to know our true God.

Illustrative Aid:—A map of the Lord's beautiful world of wonders. All His! Why? A contrast: work well-done and work ill-done. (For the Resurrection thought.) Two hyacinths—one a bulb, the other blooming. Seed and Flower. Chrysalis and Butterfly. Winter and Spring. A pretty singing-bird—if it is happy in its cage or on the tree, may not God's children be far more happy? But we cannot be truly happy *of soul* without the Lord. God loves islands, trees and all creatures, but He loves His people best. A Pearl. Sought and Found. Jesus the Pearl of great price. A revolting thing. Let us cultivate a distaste for sin and bad ways.

The Lesson in Line and Picture.

BY REV. A. B. MARKLEY.

New occasions require new songs. The gladness of the heart will ring in the melody of the voice. When the heart is glad we will hear music everywhere and sing always. The birds, the trees, the mountains, the sun, everything can and does sing if we only have an ear to hear and a heart to appreciate. There never had been so much singing as there was at the time when Christ was born, and as has been since then. The angels sang. All the world has learned that song. Every child sings out its Christmas and Easter joy.

When God's wrath against sin breaks loose, then singing will cease. Harp strings will break, trumpet will be silent, tongues will be dumb. The devil's songs are songs of death.

There are many instances in which singing has been the best help. The first thing we know of the early Christians is what Pliny says, that at worship they sang a hymn to Christ responsively. To Luther it was the greatest help and comfort as boy and man. Gustavus Adolphus, in the Thirty Years' War for our holy faith, always led his soldiers with a hymn, and in his last battle they sang "A Mighty Fortress" and "Fear not, O little flock, the foe." Cromwell and his soldiers, in England, always did the same. A singing army and a singing Church is victorious.

"Let those refuse to sing,
Who never knew our God:
But children of the Heavenly King,
May speak their joys abroad."—Hymn 376.

Sing unto the Lord.

THE CARNAL MIND.

"It is to show, that heaven is but as a fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the man could look no way but downwards, it is to let thee know that earthly things when they are with power upon men's minds, quite carry their hearts away from God" (Bunyan).

How to Teach This Lesson.

BY REV. A. F. SIEBERT.

In teaching this lesson, the joyful Easter tidings should be kept in mind. It is only through the Risen Lord that death is robbed of its sting and hell of its victory. It is because of the open sepulchre that we can sing the new song unto the Lord.

1. The opening verses show that no bounds of place or people are set to this exaltation. The sea, the islands, the wilderness, the cities, the villages, the lone inhabitants on the mountain tops, all are to sing the new song of the Risen Lord, that His praise may reach the ends of the earth.

2. This exaltation is solely because of what the Lord has done. v. 3. "Let them give glory unto the Lord and declare His praise." He is the "Mighty Man," or, as our Battle Hymn has it, "For us fights the Valiant One."

We should make it clear to the scholar that the enemies against whom He prevails are spiritual ones. "He descended into hell" to conquer hellish foes.

Only through the Lord can we be exalted over death and the devil. He alone has "at once destroyed and devoured," so that they have no more power over them that are His.

3. The closing verses of the lesson should be so taught as to impress deeply the truth: No exaltation to those who trust in self, who seek in the light of their own reasoning powers to gain the victory over spiritual foes. Mountains and hills where the herbage grows the greenest shall the Lord lay waste, rivers and pools where water is to be looked for He dries up. By this He means the best natural advantages apart from Him avail nothing here.

On the other hand, the blind,—those who reach out their hand to the Lord for guidance,—they shall be led aright. Their darkness will be turned to light, the crooked things of this life made straight for them. All because they trust in the Lord, look for their exaltation in Him; therefore He will not forsake them.

THE CHURCH YEAR.—Which Sunday is this? **School:** Second Sunday after Easter. What is the Gospel for today? **School:** The Good Shepherd. Where is it written? **School:** John 10:11-16. What is the Epistle for today? **School:** Christ's Example for Us. Where is it written? **School:** I Peter 2:21-25.

THE CATECHISM.—1. WHAT IS THE FIRST PETITION OF THE LORD'S PRAYER? **School:** HALLOWED BE THY NAME. 2. WHAT IS MEANT BY THIS PETITION? **School:** THE NAME OF GOD IS INDEED HOLY IN ITSELF; BUT WE PRAY IN THIS PETITION THAT IT MAY BE HALLOWED ALSO BY US.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was it written? 1. Who shall sing a new song unto the Lord? 2. How will the Lord go forth? 3. What effect shall this have upon the people.

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO STRENGTH BUT WITH THE GOOD SHEPHERD.

BEHOLD, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

The Lesson Today.—It is impossible to condense more significance, sublimity and tenderness into fewer words. The Hebrews were a race of shepherds in a mountainous country, with the great nations round about them, and the upward mountings of the wearyless eagles ever before their eye. **Strong hand.** Power to save, as at the Exodus. Therefore His coming is our hope and joy. **Arm.** "The Lord's arm," "the Lord's hand," are favorite expressions of Isaiah's (5:25; 9:12; 10:4, etc.). **The Lord God will come.** In the Old Testament, God the Father came to deliver and ruled His people directly. In the New, God the Father came through God the Son. **His reward.** His reward is the flock itself, of which He is Shepherd. **Work.** Feeding it.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The similitude is a favorite one in the Psalms (77:20; 78:52; 80:1), and occurs again in Isaiah 49:9, 10. Its beauty and sweetness have been widely recognized. **Feed.** Give the body what it needs, and the soul what it needs. He feeds the soul with His Word. **Lambs.** Children. Jesus spake for them (Matt. 18:1-14), and blessed them (Mark 10:16).

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

The power and greatness of God who will come is pointed out in contrast with the frame-work of material things. **Measured in his hand, meted with a span, weighed in a balance,** shows how vastly greater and more powerful He is than these most bulky and heavy parts of creation. (Isa. 48: 13, My right hand hath **spanned** the heavens.)

13 Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

Spirit. The Holy Ghost who moved in the face of the waters and directed the creative changes (Gen. 1:2).

A PRAYER.—O God, grant that we rely not upon our own strength in the warfare with sin, but that we ever wait upon the Lord who shall give power that we may be able to walk and faint not, and might that we weary not; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. How will the Lord God reward Messiah? 2. Describe Messiah's gracious work. 3. How does Isaiah describe Jehovah's omnipotence? His omniscience? 4. Who instructed Him? 5. How is the infinite mind of God described? 6. Is sacrifice worthy of Him? 7. What is the value of the world in the sight of God? 8. How does He help the faint and weak? 9. What is the vigor of youth before God? 10. Where is the source of strength found?

II. Historical.—1. What are the keynotes of this Lesson? 2. Why is its imagery particularly suited to the Hebrews? 3. What is the meaning of God's coming, His reward, and His work? 4. Where else in the Old Testament is the Shepherd similitude used? 5. Unfold its meaning for us? 6. Describe how God's greatness is contrasted in this Lesson with creation. 7. What is the significance of the mention of Lebanon and a burnt-offering in this Lesson?

III. Doctrinal.—1. What is the reward of the Lord? 2. Who are in His flock? 3. How does He feed His lambs? 4. How does the earth rank among the heavenly bodies? 5. Why are burnt-offerings useless? 6. How do men become "less than nothing"? 7. How do men faint and fail? 8. How do they persevere without fainting?

IV. Practical.—1. What is the Main Lesson? 2. How will Christ come again? 3. How does the Good Shepherd care for His sheep? 4. What is the part of wisdom? 5. What is our reward for Christian service? 6. Does God know our need? 7. What is a young man's strength? 8. What lesson in humility do we learn here? 9. What sacrifices may we bring? 10. How may we be something?

Behold the Strong One. Mighty is His arm. Gentle is His heart. Before Him is His beloved flock—the Church. How tenderly He cares for the young and the burdened. He is as mighty as tender. The universe is a very little thing to Him. His wisdom is seen on every side. Were the forests of Lebanon and the cattle on a thousand hills sacrificed, "that were a tribute far too small." "All nations before Him" are accounted as "nothing." Yet this Mighty God is ours, to help our infirmities, and to bestow on us perpetual youth.

Isaiah 40: 10-17, 29-31.

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

Counsel. God took counsel only with Himself (Gen. 1:26).

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

Nations. From **nature** the prophet passes to **history**; and here God is equally great. **Small dust.** Astronomy teaches the comparative littleness of the earth. How little are we!

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

Lebanon. The mountainous and timbered north of Palestine. All the wood of this land and all its beasts would not be sufficient to make a burnt-offering commensurate with God's greatness.

17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

Nations. Isaiah mentions Moab, Syria, Assyria, Babylon, Elam, Media, Egypt and Ethiopia. The pride and power of all the kingdoms of the world put together are as empty as an idle breath in comparison with His power.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

Faint. God never tires (v. 28). The remedy for faintness is resting and hoping in God.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Wait in hope till God helps. **As eagles** (Ps. 103: 5; Ex. 19:4; Deut. 32:11).

DAILY BIBLE READINGS.

Monday.—John 5:1-17. After 38 Years.
Tuesday.—John 5:18-30. Everlasting Life.
Wednesday.—John 5:31-47. "In My Father's Name."
Thursday.—John 6:16-29. The Work of God.
Friday.—John 6:30-40. The Bread of Life.
Saturday.—John 6:41-59. Meat and Drink.

THE STORY APPLIED.

MAIN LESSON.—There is strength for the weak who trust in the Good Shepherd God has sent; but even the strong shall faint and fall, if they have not this hope. For God is more than His world, and the power of the world is weakness before Him.

v. 10. **Reward.** Though God's love is bestowed without price, yet His service is not without pay. When Christ comes again, He will come with power. His reward shall be the souls God gives Him, and His work to make them forever blest.

v. 11. **Feed—gather—lead.** The Lord feeds all His flock, but gives the feeble His tenderest care. What is there more that God can do for "His"?

v. 12. **Measured.** Here is a Scientist who is not trying to do, but has done. With knowledge so complete concerning things of which men knew so little, we may be certain that He knows our condition and needs. Great and mighty is the Lord Jehovah, and His works are wonderful.

v. 13. **Who hath taught.** Since the wisest cannot teach God, it is the part of wisdom to be taught by Him. In His Law we learn to know sin, and in the Gospel to find His grace. The source of all wisdom and knowledge is the LORD. There is none wise who is not taught of God.

v. 14. **Counsel—judgment—knowledge—understanding.** From eternity God counseled only with Himself. He needs no advice from men or angels. He makes no mistakes in His judgment of what is right and wrong, in giving instruction in worldly things, or in the categories of absolute truth.

v. 17. **Nothing.** And yet He gave His Son to be their Saviour! A drop of water, fine dust of the balance,—such is our great nation. What then am I? How great is God? All power is of Him. He will abundantly supply the needs of the weak.

v. 30. **Youth—young man.** They need His strength most of all, for theirs is the season of character building. Trust not in your strength, young man. Flesh is weak, and soon it fails.

v. 31. **Renew their strength.** There is nothing like faith to make one strong; nothing like patient waiting to increase our strength.

For the Teacher.

By Rev. D. H. Geissinger, D.D., Prof. W. Wackernagel, D.D., Rev. J. Telleen, Rev. T. W. Kretschmann, Ph.D., Rev. H. H. Bruning, Ph.D., Rev. G. W. Spiggle, and by Rev. G. H. Trabert, D.D.

Isa. 40:10-17, 29-31.

NO STRENGTH BUT WITH THE GOOD SHEPHERD.—The Psalmist sings, "The Lord is my Shepherd." The Prophet's thought presents the same truth, emphasizing the omnipotence and the omniscience of the Divine Shepherd. To the Prophet, He has a "strong hand"; a "ruling arm"; abundant "reward" for His own; always faces His work; shepherds His flock with the utmost fidelity. All this He can do because He has all power, all knowledge, all wisdom.

As God alone has life in Himself, that is underived from any other source, so He alone has in Himself those attributes that belong to a personal being. No one giveth to God power, judgment, wisdom. All these He has in Himself as He has life in Himself. And God has all these resources of personal being so absolute in Himself that no one else can have any measure of them except he receive it from Him. In this respect the shepherd figure fails to set forth the fact fully. The shepherd provides the sheep with that which has been supplied to him by the provision of a higher power. The Divine Shepherd provides all things. Every one receives exactly and abundantly what he needs, except those who wilfully refuse to be shepherded. A sheep is only relatively helpless without a shepherd. Under very favorable circumstances it might get along without a shepherd. But we are absolutely helpless without our Divine Shepherd. We could have no food, no strength, no wisdom, no resources whatever. On the contrary, we would be exposed to enemies who wait and watch fiercely to destroy us utterly.

10. Behold, the Lord God will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompence before him.

Behold. The prophet here gives an explanation of the message delivered to the cities of Judah (v. 9). He will come for the deliverance of Jerusalem and the cities of Judah from their enemies, and from the condition of desolation in their captivity under the power of Babylon. And when Jehovah comes as the deliverer, it will be in the attitude of a strong one. God's arm means a person that rules. It may be the ruling king, Cyrus, through whom God would perform the deliverance of Judah from her subsequent captivity. But His arm in its highest significance is the Messiah—the Deliverer from the bondage of corruption and sin. He brings with Him His "reward"—defeat for His enemies, victorious deliverance for His favored ones; and before Him is His "work." God's power was manifest in dread judgments of old; today His potent Gospel converts nations and they rule the world. God's arm shall rule over all. What a work, what an achievement! The reward of grace is to all who submit themselves to Him,

11. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck.

Israel was the flock of Jehovah (Ezek. 34: 11-16), for two generations scattered over the plains of Chaldea, and wretched, but now to be gathered once more into the green pastures of their own land. Two functions of the shepherd's life apply to Israel's experience of release from captivity. As His flock, it needs feeding so as to sustain its strength; then it needs guidance to be kept from dangerous paths. The Good Shepherd is known by voice and steps. *The shepherd's bosom.* The strap round the waist makes the upper part of the peasant's loose shirt into a great pocket — the depository of everything he values, in turn. "How often, as the time drew nigh when the sheep must return to their fold, have we gazed upon that beautiful picture drawn by Isaiah, ch. 40: 11?" The shepherd tenderly carries the lambs, and deals mercifully with those that are giving the lambs suck. What a true picture of the tenderness and patience of Jesus with His own!

12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

In verses 12-17, the prophet would show the exalted character of this God who was coming for Israel's deliverance (v. 9). He is the Creator, who has under His control the mighty waters, the vast heavens, the outstretched earth, with its majestic mountains and high hills.

A span of Hebrew measure was nearly 11 inches, half a cubit. The *measure* (of dust) contained about 10 quarts.

Measured the waters. As a man would deal with the trifling substances within his small range, thus God deals with the great phenomena of the world. He takes them up and measures them out in the hollow of His hand: He spans the heavens with His extended palm.

Who is like unto our God? We are awed at the raging elements, we are confounded by the vastness of space; but God rules over all; He alone is to be feared.

13. Who hath directed the spirit of the Lord, or being his counsellor hath taught him?

Directed, in Hebrew, also "meted out," measured out. The question is equivalent to, Who has contributed help to the wisdom and omnipotence of God? Verse 12 sets forth the omnipotence of God; verse 13 His omniscience. In the intelligence revealed in all the works of His creation, He has been under the direction or counsel of none. The being of God (v. 12) suggests His power; the spirit of God suggests His wisdom. All wisdom is of God; there is no one so wise that he may dictate to God. Dust cannot direct Divinity. "Are taught," cannot teach the

Teacher of the universe. Wisdom, righteousness, sanctification and redemption.

14. With whom took he counsel, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding?

With whom took counsel. No created being is fit for Him to consult with, so as to learn from them. *Judgment.* The moral faculty, making decisions of right and wrong. *Knowledge.* The intellectual faculty, marking intelligence. *Understanding.* The intuitive faculty, to appreciate distinctions, and to make discriminations.

15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

In the East, only leather buckets are used to draw water from the well, no wooden pails; they were emptied into earthen jars and pitchers.

The nations are as a drop. In comparison with all His mighty works, the nations are not worthy of special consideration, however great and powerful these nations (such as Babylon and Egypt) may seem in the eyes of man.

Small dust of the balance. In weighing substances, one does not take into account the fine veil of dust which is upon the scales.

The isles. The habitable lands so important in the eyes of commercial peoples.

As a speck of dust in the sunbeam, so is Earth among the star-worlds; then what are we, that we should be proud?

16. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

Lebanon, "white," the "White Mountains," comprise two parallel ranges—the eastern or anti-Lebanon, and the western or Lebanon proper. The western range is 100 miles long, with an average height of 7,000 feet. The eastern range rises to 5,000 feet; its highest peak, the Hermon, the fountain-head of Jordan, is 9,200 feet high and covered with perpetual snow. The "cedars of Lebanon," once the glory of the mountain, have dwindled down to a small grove. In Isaiah's time, the mountains of Lebanon had vast resources of timber. The cedars were world-famed. But withal, there was not enough there to make a fire wherewith to burn sacrifices to the Lord, such as could be equal to His exalted nature. Even where mankind seeks to honor God with burnt-offerings or sacrifices of any nature, it is God's mercy that moves Him to receive them with pleasure. Many wild beasts had their lairs in the mountains. The valley between was rich in flocks and herds. How long would these beasts last for burnt-offerings? A holocaust of all beasts could not atone for sin; a better sacrifice atoned for us,—the Lamb of God,

17. All the nations are as nothing before him; they are counted to him less than nothing, and vanity.

All nations, great and small, are accounted by Him to be of the very nature of nothingness, and as the earth was when in the beginning it was "without form"—a desolation. Made of a clod, and it created out of nothing, we are nothing, indeed, and because of our faults less than nothing. Africa, India, China, the civilized peoples of Europe and America, with all the other nations, are as nothing before Him. Yet this great God,—the only true God,—is our God, and the God of all, now and forever.

29. He giveth power to the faint; and to him that hath no might he increaseth strength.

In contrast to the possibility of Jehovah's growing faint (v. 28), it is here declared that He is the one who restores energy to the faint, and who gives vital powers to the exhausted. We get life and strength from God; our own strength is weakness, and our life death. Hear, ye of little faith, ye faint-hearted: He giveth power, He increaseth strength. All my springs are in thee; therefore, fear not.

30. Even the youths shall faint and be weary, and the young men shall utterly fall;

In their wearied faintness, those who might be expected to be hale and hearty, shall stumble. These are not aged men, nor women, nor children, but choice young men, who might be naturally chosen for hard service. They that trust to their own strength, shall fall. But if they trust in God, the Mighty One, they shall remain forever as Mt. Zion, that cannot be moved.

31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

Wait upon the Lord. This represents the attitude of faith that receives the messages of verses 3 and 9. They await patiently the fulfillment of the promise, and experience therein the renewal of vital force. As the eagles spread their wings and easily ascend into the air, so shall these faithful souls live and act as though they were carried along by wings above the turmoils of the earth. They that trust in Christ are strong; faith wins the victor's crown.

CONCLUSION.—What a glorious thought this is, of the psalmist and of the prophet! The Lord God is our Shepherd, and the Lord God is Jesus of Nazareth, the Saviour of every one who believes in Him!

However weak man may be and as nothing before God, yet God regards him with favor. From eternity He promised salvation, and after a fallen race had learned to know how utterly vain all human efforts are, He sent His Son to atone for sin. Through Him the race was elevated,

VI. THE SOURCE OF STRENGTH. v. 31.

Bible Class Department.

*I. THE MIGHTY RULER. v. 10.

Here is taught the power of God. (a) How mightily He exercises it in creation (vs. 12-17). (b) How mercifully in protecting what He has created (vs. 10-11). (c) How graciously in imparting to those He has protected (vs. 29-31) (G. C. Loos).

The lesson reveals: (a) The strength which the Son of God exercises in *Redemption* (vs. 10-11). (b) The strength which the Father exercised in *Creation* (vs. 12-17). (c) The strength which shall be ours through *Sanctification* by the Holy Spirit (vs. 29-31) (G. C. L.).

"Who guides below, and rules above:
The great Disposer and the mighty King.
Than He none greater, next Him none,
That can be, is, or was:
Supreme, He singly fills the throne" (Horace).

II. THE GOOD SHEPHERD. v. 11.

How the picture changes! The mighty Ruler is the faithful Care-taker, the bountiful Provider. The Shepherd leads, guards, succors. He shall feed His flock—Bread of life, His precious Body and Blood. Eating this Divine Food, our poor life is enriched by His own life. "He that eateth of this Bread shall live forever." "He shall gather the lambs" (Mark 10: 13-16). "He that is baptized into Christ has put on Christ." "He shall gently lead." "Thy Word is a lamp unto my feet." A miniature of the Means of Grace.

III. THE WISDOM OF GOD. vs. 12-14.

Is God almighty? He is also omniscient. The powers of Nature are not lawless. Behind them is the controlling and directing mind of God. The wisdom of God gives meaning to darkest providences, even if to human minds they may seem riddles without a key. The wisdom of God is our guarantee that the plan of salvation is complete. It is folly to attempt to improve God's method of redemption. We can safely trust the mysteries of life and eternal salvation to the wisdom of God.

IV. EARTH'S COMPARATIVE NOTHINGNESS. vs. 15-17.

How true is Isaiah's word, in the light of history! The youthful David and God are mightier than the Philistine hosts; Gideon's three hundred, armed with pitchers and torches, trusting in the sword of the Lord, destroyed all the host of Midian.

Nations whose history is a memory and the constantly changing political geography of the earth, only emphasize the words of Bishop Coxe:

"Oh, where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet
A thousand years the same."

V. A PRESENT HELPER. vs. 29-30.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. C. ELVIN HAUPT.

HINTS:—Our present quarter's lessons from Isaiah all are full of the richest wisdom. They tell not the story of a nation nor a life. Yet they are a panorama of living beauty, a spiritual landscape spread before a Christian pilgrim's eye. Every line today opens a new picture. The chief *Figure* here is THE GOOD SHEPHERD. How much of Jesus may we foresee in this comparison! How weak, timid, disorganized, is the flock if the Master be not there. Note His great strength and mercy. (*Misericordias*, i. e., mercy.) Think of a sheep astray in its danger, and weariness! But see the Shepherd seeking. He hears the bleat of the lost one. His arm lifts the fallen one, snatches the perishing out of the paws and jaws of the lion, or the river, raises the feeblest lamb to His shoulder of strength and His heart of pity, leads and feeds the flock of those who follow Him.

The 23d Psalm may with great propriety be recited in this connection or a hymn committed, thus:

Holy Jesus! Shepherd full of mercy!
Very kind Thou art to me!
Keep me safe, and onward lead me daily.
Suffer me to come to Thee.
Heavenly Teacher! Tell the wondrous story
Of Thy blessed life, to me!
Tune my heart with joy to sing Thy glory:
O that I Thy child might be!
Dear Redeemer! Who, for sin, didst suffer
On the cross of Calvary;
Take my heart, which here I humbly offer
Make me have no King but Thee! Amen.

We may speak of all creatures as the flock of the Good Shepherd. The oceans with their myriads of waves, the trees with their leaves and fruits, the host of stars and the mighty army of angels. Every grain of sand and every beautiful tiny form is one of His creatures. Mountains and hills are His. He holds the worlds. All were planned by Him and He remembers all. His hand can span the earth, hold the ocean in its hollow, and take the islands as little things.

The shepherd to be good must be wise, strong, gentle. (Picture of a shepherd may be shown.) Wisdom makes Jesus strong, love applies His strength to all and gives the poor, wandering flock of sinners a Saviour Shepherd who laid down His life for the sheep.

How grateful we should be. Great bags of gold,—all that we have and all that the world has,—could never be a sacrifice of honor to God great enough to repay Jesus the Strong;—Saviour and Shepherd of men. All that is good comes unto us from Him. No one need be weary in well-doing during the whole path of life. Knowing how weak we are, makes us to know Him better in His strength. We need fear no evil; He is with us. Therefore we have blessings of help, forgiveness, resurrection; and life forever in His great "sheepfold" of joy and peace. No one is ever tired in heaven.

The Lesson in Line and Picture.

BY REV. JOHN W. RICHARDS.

The picture shows us a bit of God's shepherding. As if to admonish us to renewed care of our recent confirmants, here a little lamb has strayed from the fold. Has some under-shepherd, pastor or teacher been careless? With older sheep we may do little, especially black sheep. But we can keep the lambs in the church-fold. Another reason for faithfulness here is their significance for the future. The Good Shepherd provides for a succession in the flock. He is anxious about the mother sheep and the lambs. This is the time to make new members at home, to give them work and plant them deep in the congregation.

This is part of faithful shepherding. The reason stands out clearly enough in our picture. That lamb has fallen over a crag and almost into the precipice. The thorn-bush has saved it, for a time. The way of the transgressor is hard, or he would reach its fatal end sooner. There is no wolf pictured here, but you may be sure he is skulking behind the rocks, unless the Shepherd has broken his back with that stout staff.

He shall gather the lambs with His arm.

Some might say, and truly, "This is not much of a lamb. The wool is torn off its back by the thorns, and the flesh worn off the bones by wandering. One knee seems cut or broken, and that other eye may have been blinded by a stick. It was not worth the seeking. Once in the way of wandering, it will never settle down with the rest." But the Shepherd never said that. You see; He owns the sheep. He lays it on His shoulders with rejoicing, and when He has borne it home, calls in all that are His to rejoice with Him. The wandering sheep has become a new creature. It will walk in the narrow way and not faint, and at last reach the goal, the heavenly pastures.

There is something our picture does not show us, and never can:

"None of the ransomed ever knew,
How deep were the waters crossed,
Nor how dark was the night which the Lord went through,
Ere He found His sheep that was lost."

How to Teach This Lesson.

BY REV. A. F. SIEBERT.

This lesson has as its key the Gospel for today, that of the Good Shepherd. If we enter fully into the spirit of the latter, it will be easy to teach the former.

No strength but with the Good Shepherd:

1. Because of His mighty power. He comes as a mighty One, with a strong hand, with an arm able to compel subjection. The weak and trembling sheep need not fear to trust themselves to Him. Verse 12 is the proof of that power. He holds all natural forces in subjection: is able to weigh as in a balance, the dust of the earth, the hills and the mountains.

2. Because of His tender love. No more beautiful picture than Jesus as the Good Shepherd. He feeds His flock, He carries the lambs, He leads those needing guidance. "He lays down His life for the sheep," that He may give them heavenly food, even Himself.

3. Because of the Holy Spirit He bestows. Who hath directed, "meted out" the Spirit of the Lord, but He who sends the Holy Ghost? "I cannot by my own strength believe in Jesus Christ my Lord, but the Holy Ghost," whom the Good Shepherd directs to me through the Gospel, He strengthens me.

4. Because He alone hath true knowledge of man's needs. He needs no instruction from others. All the nations with all their wisdom, are little things to Him. All the wood on Mt. Lebanon, all the animals to be found thereon, would not suffice to make a sacrifice worthy of Him. All nations of earth with all their glory are as nothing to Him, so wondrous His wisdom and power. The lesson taught here is, if He so thoroughly understands man and his littleness and his great needs, then He alone can furnish the strength and the gifts to supply those needs.

So learn from this lesson: How He gives power to the faint and strength to the utterly weary. How even in youth, in the time of man's greatest natural vigor, there is no lasting strength but in the Good Shepherd (I John 2:14). But in His strength, we can reach all heights.

THE CHURCH YEAR.—Which Sunday is this? **School:** Third Sunday after Easter. What is the Gospel for today? **School:** The Not Seeing and Again the Seeing. Where is it written? **School:** John 16:16-23. What is the Epistle for today? **School:** Our Christian Duty. Where is it written? **School:** I Peter 2:11-20.

THE CATECHISM.—HOW IS THE NAME OF GOD HALLOWED BY US? **School:** WHEN THE WORD OF GOD IS TAUGHT IN ITS TRUTH AND PURITY, AND WE, AS CHILDREN OF GOD, LEAD HOLY LIVES, IN ACCORDANCE WITH IT; TO THIS MAY OUR BLESSED FATHER HELP US. BUT WHOEVER TEACHES AND LIVES OTHERWISE THAN AS GOD'S WORD PRESCRIBES, PROFANES THE NAME OF GOD AMONG US; FROM THIS PRESERVE US, HEAVENLY FATHER.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. How will the Lord God come? 2. How is God compared with the nations of earth? 3. What blessing will God bestow on all who wait upon the Lord?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Texts.

NO TRUST BUT IN THE LORD JEHOVAH.

Jerusalem, about 720 B. C.

IN that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks.

This chapter contains a song of praise to be sung by Israel after their deliverance (vs. 1-19), with a postscript (vs. 20, 21) that the time for such rejoicing is not yet at hand. Verses 1-4 are an acknowledgment of God's protection and an exhortation to confide therein.

That day of the Lord (Isa. 25:9). Primarily the day of the return of Ezra and the exiles from Babylon to **Judah. Song.** For joy and as a duty; for edification (Eph. 5:19; Col. 3:16), and when merry (James 5:13). This poem is part of the section (chaps. 24-27). As the **strong city,** Jerusalem is a type of the Church; it is the Church's hymn of praise whenever God visits her in mercy. Strong by its natural position on the top of steep hills, by its **walls and bulwarks** (trenches and earthworks outside of the walls), and chiefly by Jehovah's salvation and protection. Christ's salvation is the believer's best defence (Isa. 60:18; Zech. 2:4, 5; Acts 4:12; I Peter 1:3-5).

Addressed to the keepers of the **gates** of Jerusalem (type of the heavenly city, Heb. 12:22).

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Keep. As a city kept securely by a strong garrison within, though besieged without (Phil. 4:7, where "keep" is equal to "guard as with a garrison"). **Peace** is God's gift. Abraham's faith quieted his troubled mind (Heb. 11:19). Jesus can create **perfect peace** though storms of trial rage without (Mark 4:39). **Stayed.** Supported, fixed (Ps. 112:7, 8).

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Righteous nation. Israel redeemed. They fell often through sin, but rose through repentance; were better people than the heathen. **Truth.** Faithfulness. Just as true citizens are saviors of their country.

4 Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.

"**Jehovah**" is found in but four places: Ex. 6:3; Ps. 83:18; Isa. 12:2; 26:4. **Everlasting strength.** Margin, Rock of Ages. "Rock" includes two ideas: a hiding place and a foundation; "of ages," God's unchanging love and power. David clung constantly to the Lord.

5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

Lofty city. Babylon, with its high palaces and tower of Babel. Taken by Cyrus 538 B. C.; now in ruins.

A PRAYER.—O God, we humbly beseech Thee to be gracious unto us, that we may be protected against all temptations and finally receive the reward of the faithful; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Where and when shall this song be sung? 2. What is the true defense of God's people? 3. Who shall enter through the gates of the city? 4. Who shall obtain peace, and how? 5. Why should you trust in God? 6. What is the end of the proud and haughty? 7. How shall the poor be honored? 8. How should the just walk? 9. What does Isaiah desire of the Lord? 10. What was his message to the people?

II. Historical.—1. Who were this righteous nation? 2. In what were they superior to the heathen? 3. Name some examples of trust in God? 4. What lofty city was laid low? 5. What judgments threaten the whole earth? 6. Whose blood did the earth first drink? 7. Which of her slain could the earth not cover?

III. Doctrinal.—1. Describe the section in which this song is found? 2. What reason have Christians to sing? 3. What constitutes a city's real strength? 4. On what ground may we expect universal peace? 5. What is the best pledge of peace? 6. Why do the paths of the poor and the proud diverge? 7. What should be the mind of a man toward God? 8. Where is our refuge in trouble?

IV. Practical.—1. What is the Main Lesson? 2. What should be the thought of a Christian's song? 3. What is the secret of a country's strength? 4. What is the source of peace? 5. When will God humble our land? 6. How do we understand the movement of events? 7. What should we do when God sends judgments? 8. Why should we welcome even hard times without repining?

We have a song of trust. It is the song of the returning exiles. They sing of a strong city, the refuge of the righteous, and the perfect peace of those who dwell there.

They sing of trust in Jehovah and of the Rock of Ages. They sing of God's righteous judgments against His haughty enemies, and of His watchful care of the upright.

They sing of the soul's longing, that God's honor may be vindicated, and that all the earth may learn from Babylon's chastisement a lesson of righteousness.

Finally, they sing of that sheltering care which keeps the children of God in the midst of dangers, seeing God's judgments, but harmed by none of them.

Isa. 26:1-9, 20, 21.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

Feet of the poor. The feet of God's people, the weak in this world, tread down the great world-power to destruction. God's judgment brings the lofty city to naught, and His people trample in triumph upon the smoking ruins (Luke 1:51-53). The meek shall rule at last (Matt. 5:5).

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

Way of the just. The path for the just is plain and straight (Ps. 4:8; Ps. 27:11). They are free from perplexity as to what line of conduct to pursue. **Most upright.** God. **Weigh the path.** Keep it straight and level. We are upright when we go God's way.

8 Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

Way. The wise see God's hand in current events, as well as in His judgments of old. **Name.** God Himself. **Remembrance.** Whatever reminds us of Him.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Night — early. A good example for us. **Learn.** Affliction is a good school. In hard times, do not complain, but learn. When a storm comes, prudence compels man to seek shelter.

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Chambers — hide. Like Noah in the ark; Israel, David, prophets in caves (I Sam. 13:6; 22:1; I Kings 18:4). Under God's wings (Ps. 17:8). In His tabernacles (Ps. 27:5). **Shut thy doors** (Matt. 6:6).

21 For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Place. Heaven. **Disclose.** Her blood-sheddings. Manasseh's murders were the main cause of Jerusalem's final destruction. There is nothing hid that shall not be known. "Murder will out" from Abel's to the last martyr's.

DAILY BIBLE READINGS.

Monday.—John 6:60-71. Words of Eternal Life.
Tuesday.—John 7:1-13. Unbelief.
Wednesday.—John 7:14-24. Righteous Judgment.
Thursday.—John 7:25-36. Seeking Without Finding.
Friday.—John 7:37-53. Water of Life.
Saturday.—John 8:1-11. Christian Charity.

THE STORY APPLIED.

MAIN LESSON.—The Everlasting Strength of the Lord Jehovah will save in the end. Trust Him, more than you trust riches, friends, your own skill. Trust Him when enemies come; and your soul will be jubilant.

v. 1. **This song.** Let Judah's glad song ring out through the world. Let all who breathe, sing praises to our God. **Strong city.** We have a city, too, a strong city, the city of our God, the Heavenly Jerusalem. Her walls and bulwarks are the salvation of God, a great and everlasting salvation. The strength of the Church is not in numbers, or wealth, or popularity (see v. 4).

v. 2. **Open the gates.** None but the righteous, made righteous through Jesus' blood, shall enter the heavenly city. None but the faithful, true to their Saviour, shall dwell therein.

v. 3. **Perfect peace.** It shall be "peace, peace," perfect and lasting peace, with him who puts his trust in Jesus.

v. 4. **The Lord JEHOVAH.** The Rock of Ages is our help and trust. He abides for ever, and in His clefts we are eternally safe.

v. 5. **The lofty city.** There is no city so grand that it may not soon be a heap of ruins; no nation so mighty that it may not be crushed.

v. 6. **Poor—needy.** Better to take them by the hand than to fall under their feet. The time of the down-trodden shall come, the time of the meek, when they shall be masters of the soil.

v. 7. **The path of the just.** Not with unequal deeds of the needy shall their wrongs be righted, but by the even justice of Jehovah.

v. 8. **Thy judgments.** Let your soul long for God, whether He come in judgment or mercy, that the world may learn justice and truth.

v. 9. **In the night.** When the world is shut out by the darkness, it is a good time to think about and be with God.

v. 20. **The indignation.** When the storms of God's judgments fall upon the earth, let us seek His face, in the sanctuary and in the closet.

v. 21. **Shall disclose.** Do not think to hide wrong-doing or escape its consequences. After a short tribulation, there shall be a glorious resurrection of our martyred brethren, and everlasting peace for all believers.

For the Teacher.

By Rev. M. M. Kinnard, Ph.D., Prof. W. Wackernagel, D.D., Rev. J. L. Sibole, Rev. G. W. Spiggle, A.M., Rev. T. W. Kretschmann, Ph.D., Rev. H. H. Bruning, Ph.D., and by Rev. J. W. Early.

Isa. 26:1-9, 20-21.

NO TRUST BUT IN THE LORD JEHOVAH.—The prophet Isaiah here repeats a hymn as coming from the holy mountain and the favored city. This is prophetic of a day of restoration. The establishment of God's kingdom is foretold. The inspired seer contrasts the favored city and its redeemed inhabitants with the wicked cities containing the enemies of God and His people (see chap. 25:2). Destruction came upon them because they trusted not in the Lord Jehovah. "We have a strong city,"—by reason of the favor and omnipotence of God. His people, in their place of refuge, have salvation for walls and bulwarks. Against these walls, engines of war in the hands of the enemy can accomplish little. The gates of this city open to admit the redeemed who are outside. They enter and find abiding safety and peace. The soul of the man who seeks entrance through faith in God, is stayed on the Lord Jehovah. In Him is everlasting strength. Some trust in horses, some in chariots, but we trust in the living God. He is a stronghold of salvation to His anointed. He who trusts in another god than the Lord Jehovah, shall not stand in the Judgment. He that puts his trust in the true and living God, who hath created all things, and to whom all things in heaven and earth belong, shall wait on the Lord, become strong and courageous, renew his strength, and stands complete at last, clothed in the righteousness of Christ and saved by grace divine.

The foregoing chapter and chapter 15 contain prophecies of the approaching doom of Moab, the country east of Jordan and the Dead Sea, whose inhabitants, like the Edomites, hated and harassed the Israelites, although they were their kinsmen. For this reason, more than anything else, they had to feel the scourge of Babylon on their backs. They trusted in their impregnable "strong city" of Kir in the mountains, but they did it in vain.

1. In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks.

In that day. It is the day of deliverance for Judah, and of judgment for her enemies. It is the day of the appearance of God the Saviour (Is. 25:9). The immediate enemy provoking the words of the prophet, was Moab (Is. 25:10); but the deliverance is not merely from Moab, but from the totality of enemies (v. 13); and in fact it is the song of rejoicing for the future deliverance from spiritual enemies as well.

A strong city. The city of Moab was nothing in comparison with Jerusalem, bearing the favor of the Lord (Is. 24:23).

Salvation. The protection and defence of Judah shall not be the arm of flesh, nor the city of stone, but it shall be the Lord Jehovah and His deliverance.

2. Open ye the gates, that the righteous nation which keepeth truth may enter in.

Open the gates. Of Jerusalem, established by the deliverance of God. Not all shall return and be saved—only a remnant. It is the righteous people living in sincerity. Prayer is man's privilege. He pleads for entrance into safety within the Church. Jehovah is the strength of His people *in the Church.*

3. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.

In perfect peace. The peace of God is beyond—it passeth—all human understanding. Like God Himself and all that comes to us from Him, 'tis perfect. As a babe in its mother's arms feels safe, so does he who trusts in Jehovah; that is our peace. Storms rage and enemies threaten without, but to the truly faithful all is calm within. Johovah is a tower of strength *within the soul.*

4. Trust ye in the Lord for ever: for in the Lord JEHOVAH is an everlasting rock.

For ever. This spirit of trust should not be developed merely for the occasion of deliverance from Moab, or from Babylon,—but for all such occasions, for the whole cycle of deliverances in Judah's experiences. The *everlasting strength*, in literal translation, "the rock of ages" (so Luther). Let not faith waver. The conflict may be long and hard, but Jehovah's strength is *everlasting.* It has no end. It is *in* Him *for* us.

5. For he hath brought down them that dwell on high, the lofty city: he layeth it low, he layeth it low even to the ground; he bringeth it even to the dust.

He bringeth down. Whatever in pride and contempt of Jehovah sets itself up against Him, or against His people, He bows together in utter humiliation. *The lofty city.* Notice the cry of Is. 21:9, "Babylon is fallen, *is* fallen" (see Jer. 51:37). All that is lofty is insecure; the high tower and the lofty mind shall topple over, and the Lord will trail the glory of the proud in the dust. The self-exalted, God brings low at last. Human pride is reduced to powder in God's own time and way.

6. The foot shall tread it down; even the feet of the poor, and the steps of the needy.

The foot shall tread. The instrument used by Jehovah is by no means commensurate with His mighty power. The poor and languishing, whose proper place is with the lowly, shall be found treading down these high places of pride. The weaker the instrument, the more evident God's Providence. In fact, Providence may do His own work, and the instrument—God's servant—simply realize the reward. Pride shall fall and be trodden down. The poor shall enter into the rich city, and the needy ones shall triumphantly march through it.

7. The way of the just is uprightness: thou that art upright dost direct the path of the just.

The child of God has a way exactly the reverse of the way of the ungodly. "The Lord knoweth the way of the righteous"—knoweth it approvingly, watches over it, prospers, blesses, brings good to pass. God's children follow the statutes of the Lord, and "The statutes of the Lord are right." There are times when His children cannot see this so clearly as to banish the little foxes of doubt and fear that are ever ready to spoil the vines of peace and security. But, let all remember, "Shall not the Lord of all the earth do right?" Was it ever known that the Lord ever slumbered or slept?

8. Yea, in the way of thy judgements, O Lord, have we waited for thee; to thy name and to thy memorial is the desire of our soul.

Have we waited. It is the song of the faithful, who have been oppressed and who have been looking to the Lord and to His judgments for their deliverance.

To thy name. They have been longing not merely for their own deliverance, but for the glory of their God—when His name would be held in remembrance.

9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgements are in the earth, the inhabitants of the world learn righteousness.

With my soul. It was not merely a physical want, but a longing from within.

In the night. The time of trouble, of captivity, is as the night—in which the soul watches for the morning.

With my spirit. During the night there was not much spirit manifested. "How shall we sing the Lord's song in a strange land?" (Ps. 137 : 4.) But as the morning dawns, and deliverance is in sight, the spirit rises.

Will learn righteousness. The wicked will not be drawn to the Lord by the display of favor (v. 10); but His judgments in their overthrow and in the preservation of His obedient servants, will teach them, whether they desire to learn or not.

20. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast.

Come, my people. In verses 16-18, the prophet mourns with the people the continuance of evil, and the absence of God's judgments. But now the prophet turns in loving sympathy to His people.

For a little moment. The time of severe judgment is brief for the relief of God's people—"for the elects' sake."

Indignation be overpast. Whilst the storm rages without, the people must stay within their houses. How appropriate in Babylon during the overthrow of Belshazzar and his host! When God's judgments rage in the midst of the world, it is well for the child of God to "come out and be separate"—to live in communion with God through the Word and prayer.

21. For, behold, the Lord cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Cometh out of his place. The Lord's open manifestation of Himself in judgment. His abode is in heaven (see Micah 1 : 3).

Disclose her blood. The blood of the slain, cut down by the wickedness of man, whether of saint or sinner. It is the brother's blood crying for vengeance (see Gen. 4 : 10). God's judgment will bring all things to light.

Conclusion.—This is the Sunday of Jubilation (Jubilate). Prophecy is fulfilled, Christ has triumphed over death and enemies. We who trust in the Lord have not been put to shame. The redeemed sing and will sing when their Saviour comes again; practice your part at home and be joyful in the service of the Lord. The Church is our city of refuge; her walls are the merits and the sufferings of Christ, the King of salvation. None may enter the Church, the Communion of Saints, except those who keep God's truth, who are justified through faith in Jesus. As the fisherman, threatened by a fast-rising tide, embraces the cliff that hems the sea, so cling thou to Jah Jehovah, for the Rock of Ages is He. The foot that presses the neck of the weak, and the wealth that grinds the poor, shall in turn be trodden down; they shall be ashes under our feet. Mountains of pride shall be brought low, and lowly valleys lifted up, that the way of the righteous may be as a plain. The justified walk in the way of uprightness. No other can. A new life for a new way. Jehovah suits the way to the strength. The Christian knows God's judgments are right, and he waits for them. The soul's desire is toward God. It remembers God at all times. The Church is in glad expectancy of His coming who will make politics clean and theology true to the record. In the night of this sad life, every faithful heart longs for the rule of Christ, that the world may learn His golden law. As Noah found safety by retiring into the ark, so may we, when God's judgments impend o'er the wicked, through secret prayer, in the privacy of our homes. When the Lord descends from the heavens, He will avenge His elect, from righteous Abel to the last martyr slain. God's ways are just, and by them men learn righteousness. Secret prayer is the place of refuge and strength. Be alone with God. In Him is safety in trouble, which "is but for a moment." Only trust Him and wait on His time and method.

"His wisdom is sublime;
His heart profoundly kind;
God never is before His time
And never is behind."

Bible Class Department.

A Song of Triumph.

Men shout when they are victorious. They go forward into battle singing, confident of victory. Music charms and inspires. Martial music helps to make men brave. Gustavus Adolphus and his armies went to glorious victory singing, "Fear not, O little flock, the foe." "Ein Feste Burg," the "Battle Hymn of the Reformation," in its rich, strong, melody, is the expression of firm, unfaltering faith. It is the natural outburst of song from the lips of the man whose pen wrote the "Ninety-five Theses."

*1. A Strong City, Its Walls and Its Bulwarks. v. 1

II. The Open Gates and They Who Enter. v. 2.

III. The Foundation of Peace. v. 3.

"Faith lives in the storm, but it will not suffer the storm to live in it. As faith grows stronger, the blustering wind of discontent subsides. In the same proportion, as there is faith in the heart, there is peace, also; they are joined together. Strong faith, strong peace. Weak faith will save; it is impossible for the grace of God to perish. But the weak and doubting Christian is like the seasick passenger, who never enjoys the comforts and delights of the journey, in the same degree, as those who are well and strong" (W. M. Rehrig, Ph.D.).

IV. The Lord Jehovah Our Strength. v. 4.

We may depend upon Him, for His arm is never dried up, nor His strength fail. There is no wrinkle upon the brow of eternity. God is where He was at first. He continues forever a God of infinite power, able to save those that trust in Him (Manton).

V. The Lofty Humbled. vs. 5-6.

"He whose pride oppresses the humble may, perhaps, be humbled, but will never be humble" (Lavater).

VI. The Most Upright Judge. vs. 7-8.

VII. The Desire of the Soul. v. 9.

The soul often cries out for the living God. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God."

VIII. The Day of the Lord. vs. 20-21.

For Special Study and Comment.

1. What gates are referred to in verse 2? (W. M. R.)
2. What idea underlies the word "trust"? (W. M. R.)
3. In what sense did the Hebrew writers use the terms, "spirit" and "soul"? (W. M. R.)
4. Has an animal a spirit or soul? (W. M. R.)
5. Give illustrations of Bible songs, showing their historic occasion and signification.

Supplementary reading, Dr. Seiss' Sermon on "Victorious Faith," in Lectures and Epistles, pp.473, etc.

Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. C. ELVIN HAUPT.

The children might be told of a mighty company of returning soldiers back from war, marching in columns, singing national songs, and calling to the guards at the gate to open the way, so that all might enter and be at peace; for the victory was won.

God's children are safely trusting in Him. When they sing of God and Jesus, it helps them to believe and leads others so to do.

Because the men of Jerusalem knew that God was in the midst of it, a song of the strong city burst forth from their lips. (See Ps. 46.) What would be all our walls, forts, armored cruisers and guns, if God were not for us!

The Church with her schools and workers is God's city. Christ is its Ruler. Here the gates open to welcome (by baptism, teaching, confirmation, preaching, communion,) all the true keepers of the faith, even all the children. As one link of a chain brings on another, so one person leads another to Christ. The children who love and obey the holy law of God are not afraid; for they know that Jehovah's strength is everlasting. Even if no other one is present, God is with us, and we need fear no evil. (Here the children may rise and repeat Psalm 23, or other suitable Psalm or selection.)

Even great cities full of wicked ones, no matter how high their watch-towers, how strong their forts and cannon, how full their banks of gold and silver, are not so permanently strong as the people who have God for their strength, and who try to be godlike.

God's works and Word guide His followers. He is the perfect Father, all wise, all powerful, loving all His children. He is like one who leads and tenderly cares for a little blind child. But He is also full of displeasure with sin. He will come to show what great wrongs we have done. His coming makes us think with sorrow on what we ought to have done and on what we ought not to have done. God will know it all at last.

Illustration:—(A blackboard design of a strong walled fort, or a gateway—either of these having an open door,—may be shown. On the wall might be written "Salvation," over the open door, "Christ," and in a pathway leading to the gate, "I am the Way." Over the city may be put the words, "Come, My People.") Other illustrations may be: The *Music* of Victory. A company marching (Joshua and Israel at Jericho, etc.). A Welcome Home. An Arch of Triumph. Also Ruins (see verse 5) of lives, characters, fortunes, etc. Scales (verse 7) and a figure of Justice with a Sword, or Wreath. A quiet hour of thought, reading, and prayer. The punishment of the guilty. (Prodigal Son. "Forgive us our trespasses.")

The Lesson in Line and Picture.

BY REV. J. C. F. RUPP.

This is the city that hath foundations, whose Builder and Maker is God. It is built upon that Rock, whereon our Lord Jesus Christ said He would build His Church and the gates of hell should not prevail against it. God has raised walls of salvation round about it for His people; also bulwarks for their strong defence.

When the gate is opened, the guests enter in, who are invited to the marriage supper of the Lamb, clad in the wedding garment, the robe of righteousness. They have kept the Truth, and thus enter into perfect peace, because they trust in the Lord forever, their everlasting strength.

Founded upon the Rock of Ages, it has "no need of the sun, neither of the moon, to give light in it. For the glory of the Lord enlightens it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it."

The path of the just leads into this city. The rich and the proud despise the poor and needy who trust in the Lord and walk in uprightness. They seek for habitation in the city that cometh down like a bride out of heaven, by entering into their chambers, so that by faith and repentance the multitude of their sins may be covered.

A Strong City.

In this city there is no temple, "for the Lord God Almighty and the Lamb are the temple of it." It is also the house of many mansions, which our Lord Jesus went to prepare for all them that love Him, and trust in Him alone. It is His Father's house, the home of the blessed, gathered out of every land under the sun, a people who are His special treasure.

In this glorious city, whose foundations are eternal, whose walls are salvation, and God its Builder, they are singing the song of the redeemed. "Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee.

How to Teach This Lesson.

BY REV. A. F. SIEBERT.

The 4th verse is the key-note of this lesson. It will also assist us in the teaching of it, if we remember that "everlasting strength" in this verse is, in the Hebrew, "Rock of Ages." We can teach the lesson, therefore, in the light of the famous hymn. Trust should be in the Lord Jehovah alone:

1. Because of His strength. "In Him we have a strong city"; "He is everlasting strength"; "the Rock of Ages." Those founded on Him shall not be moved.

2. Because He is salvation. This forms the walls and bulwarks of our strong city. "Not the labors of my hands" . . "Thou must save, and Thou alone."

3. Because He can bestow lasting peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "While I draw this fleeting breath" up to the time "when my eyelids close in death, when I soar to worlds unknown," the promise of the Eastertide is made sure: "Peace I leave with thee; my peace I give unto thee."

4. Because of His unchangeableness. Trust in the Lord forever. "The Lord Jehovah is *everlasting strength.*" All of earth is transitory. The high ones of earth are brought down. The city that is lofty, planted on the mountains, is brought low. Not he on the Rock of Ages.

Therefore, trust not in self, for man's pride in self shall be laid low. He that is poor and needy, who says, "Nothing in my hand I bring," he shall be exalted, when those proud of self-righteousness shall be abased.

The righteousness of the man justified in God's sight is not his own. Thou, Lord Jehovah, the only truly upright One, dost *direct* (as in R. V.) the path of the just. Jesus is the Way; in Him must we walk to be upright before God. "Simply to Thy Cross I cling."

Not in our way, but in the Lord's, must we wait for Jehovah. Let us hide in the Rock of Ages. Enter thy closet, shut thy door, there in earnest prayer seek Jehovah's care and blessing; seek in His way for righteousness.

THE CHURCH YEAR.—Which Sunday is this? **School:** Fourth Sunday after Easter. What is the Gospel for today? **School:** The Comforter Announced. Where is it written? **School:** John 16:5-15. What is the Epistle for today? **School:** God and Duty. Where is it written? **School:** James 1:16-21.

THE CATECHISM.—1. WHAT IS THE SECOND PETITION? **School:** THY KINGDOM COME. 2. WHAT IS MEANT BY THIS PETITION? **School:** THE KINGDOM OF GOD COMES INDEED OF ITSELF, WITHOUT OUR PRAYERS; BUT WE PRAY IN THIS PETITION THAT IT MAY COME UNTO US ALSO.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What song shall be sung in Judah? 2. What are the people asked to do? 3. For what purpose will the Lord come?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO SIN AND SORROW IN HEAVEN.

I AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

Chapter 64 ends with a lamentation (vs. 10-11) and a pitiful plea with God (v. 12) not to refuse His aid. Our lesson today ends with a Song of Rejoicing.

In 64:9, the plea is, "We are all thy people." God now declares that impenitent Israel (vs. 2-5) will be rejected, and Gentiles called in their stead (v. 1). **Sought.** That is, Gentiles, who once knew nothing of God, now "enquire" concerning Him, then seek Him, and then are received by Him (I said—name). **Behold me** as your God and Saviour. Israel was called in Abraham and Jacob; the other nations were not called until Christ came (Matt. 2:1, 2; Eph. 2:12, 13), although the Abrahamic covenant included them (Gen. 12:3).

2 I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good, after their own thoughts;

Spread—hands. God graciously invites the Jews to be His, and offers to be theirs. **All day.** Long and often. God had the Jewish nation in hand since Moses' time, eight centuries. **Rebellious people.** Israel, the Jews (I Cor. 10:1-11). **Way—thoughts** (comp. Moses' description, Deut. 32:5, 6). Obstinate. Their rebellions were the occasion of God's turning to the Gentiles (Rom. 10: 19, 21; 11:11, 12, 15, 17).

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

Continually invited (v. 2), **continually** offending (Deut. 32:21). **To my face.** They made no attempt to hide their sin. Shamelessly. Defiantly. See "before me" (Ex. 20:3). **Sacrificing** to idols. **In gardens.** Enclosed grounds; not in God's temple. **Upon—bricks.** Hastily-constructed altars. God's altars were of unhewn stone (Ex. 20:25).

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

A PRAYER.—We beseech Thee, O Lord, to show us Thine unspeakable mercy; that Thou mayest both set us free from our sins and the sorrows of this world and rescue us from deserved punishments for our sins, and at last bring us to Thy home in heaven; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. How are Gentiles called? 2. How did they behave to whom God spread out His hands? 3. Describe their idolatry. 4. Describe their idolatrous sacrifices. 5. How is their Pharisaism expressed? 6. What is threatened? 7. What sins filled up the measure of the nation's guilt? 8. What is God's further purpose? 9. How should men be affected? 10. How is the peaceableness of the new earth described?

II. Historical.—1. Who are the Gentiles? 2. What change is foretold concerning them? 3. When were the Jews and the Gentiles, respectively, called? 4. How long had the Jews been obstinate? 5. Give some instances in Moses' time. 6. What sins do we find in Isaiah's time? 7. Why are "gardens" and "bricks" objectionable? 8. Describe their idolatrous excesses and superstitions. 9. How did Samuel describe Israel's known sins? 10. What is meant by the words "nose" and "smoke"? 11. "Into their bosom"? 12. What is the contrast to the curse of sin? 13. Who shall occupy the "new earth"? 14. What changes shall precede the new order?

III. Doctrinal.—1. Who are included in the Abrahamic covenant? 2. How does God show His grace in His dealings with Jews and Gentiles? 3. How has Jewish perverseness benefited the Gentiles? 4. How is "Before me" in the First Commandment illustrated in the Jews' sin? 5. After gross idolatry, into what subtler form of sin did they fall? 6. What is taught concerning the workings of God's justice? 7. Concerning material sin and its punishment? 8. How shall mercy blot out the remembrance of sorrow? 9. What shall God do for His afflicted Church? 10. How far shall the reign of peace in the "new earth" extend? 11. What shall be the doom of "the old serpent"?

IV. Practical.—1. What warning does God's Word give highly favored peoples? 2. What comfort is given to the oppressed Church of God? 3. Will sin finally die out of itself? 4. How does heathenism lift up its head in Christian lands? 5. How may self-righteousness be cured? 6. Does God overlook sin? 7. Will He accept the excuse of bad ancestors? 8. Is it right to grow despondent about God's Kingdom? 9. What is our privilege as believers? 10. How may we have heaven on earth?

The Gentiles shall be called; the Jews who, unlike the Gentiles had been repeatedly called, shall be rejected. They provoked God to anger by their rebelliousness: some by their idolatry, and some by their Pharisaic self-righteousness, saying, "Stand aside, for I am holier than thou." God cannot longer forbear punishment, for the evil has been repeated through many generations.

A new heaven and a new earth will God create: Jerusalem will be a rejoicing and her people a joy. In "paradise regained," the beasts shall lose their wildness and universal peace shall prevail. Let us sing a Song of Rejoicing!

Isa. 65: 1-7, 17, 18, 25.

Idolatrous abominations. Passing the night **among the graves** apparently to consult the dead, as spiritualists pretend to do. Necromancy forbidden (Deut. 18:11); also eating pork (Lev. 11: 7). **Broth** of swine's flesh offered in sacrifice to an idol. Doubly revolting to a pious Jew. Even after Israel abandoned idolatry, these words described their foul sin (in killing Messiah) (see I Sam. 15:23).

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

Those who nominally (outwardly) serve God, are guilty of hypocrisy, Pharisaism, self-righteous formalism. **Holier** (Matt. 9:11). **These—day.** God abhors them. The **nose** was considered the seat of anger; God breathed forth **smoke**, that is, wrath (Ps. 18:8).

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

Written. Their guilt, blotted out by no repentance, stands recorded (Rev. 20:12) before God, and must bring retribution (will **recompense**). **Bosom.** The loose fold of the outer garment falls over the bosom, making a spacious receptacle.

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Of fathers together (Ex. 20:5). Accumulated sin. The fathers' sin, persevered in by their descendants, has become national sin, bringing national ruin. Yet not the whole nation shall be destroyed, but only the wicked; a remnant shall be saved (vs. 8-16). There shall finally be universal blessedness to the true Israel (vs. 17-25).

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

The Messiah and His saints shall inherit the renewed **earth** which once they trod. **New heavens and earth.** The curse of Gen. 3:14, 17, 18 removed (Rom. 8:22), after great convulsions and changes (Is. 34:4; II Peter 3:10, 5-7), sin giving place to "righteousness" (II Peter 3:13).

18 But be ye glad and rejoice for ever in that which I create: for, behold, I created Jerusalem a rejoicing, and her people a joy.

Rejoice over a glorified, redeemed Church (**Jerusalem** taken spiritually) (Is. 35:10; Rev. 7:17; 21:4).

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

All **hurtful** influences shall forever cease in the holy hill (Zion, or the Church). Peace shall be between animals: all the world an Eden. The serpent, harmless, bites the dust at the feet of his conqueror (Gen. 3:15). Satan degraded (Rev. 20:1-3). Jesus and holiness triumphant.

DAILY BIBLE READINGS.

Monday.—John 8:12-20. The Light of the World.
Tuesday.—John 8:21-29. The Life of the World.
Wednesday.—John 8:30-45. The Power of Faith.
Thursday.—John 9:1-13. Siloam.
Friday.—John 9:14-34. For His Sake.
Saturday.—John 9:35-41. Faith in Him.

THE STORY APPLIED.

MAIN LESSON.—Human nature is as bad today as it can be. It will meet its deserts in destruction. But God will reconstruct life without sin or sorrow. The saints of God shall triumph. Sin and Satan shall be cast out.

v. 1. **Found.** God's goodness manifests itself in unthought-of ways. He is dealing graciously with you when you think not. **Sought.** Many seek Christ who knew Him not; many find Him who heard not His name.

v. 2. **All the day.** After many thousand years, God is calling yet, and still many profess His Word, but go their own ways. Times change, but sin remains the same; rebellion, choosing ways **not good**, preferring our **thoughts** to God's thoughts, **provoking** God to anger by shameful sin.

v. 4. **Among the graves.** The place for dead bodies is not a place for them that live unto God. Spiritualism, fortune-telling, etc., are modern heathenism.

v. 5. **Holier than thou.** The best cure for self-righteousness is to look into the mirror of the Law and see ourselves as others see us.

v. 6. **Written.** Sin is either forgiven or punished; it is never forgotten.

v. 7. **Iniquities of your fathers.** Their former iniquities. No sin can by any means escape the net of God's justice. No lapse of time can ever outlaw your iniquities. If not purged, they must be punished. A bad example and an evil ancestry are no excuse for sin or defence against punishment.

v. 17. **Behold.** Lift up your heads, God shall come to His people's rescue.

v. 18. In place of present sorrow, believers shall **rejoice for ever.**

v. 25. When wolfish natures are changed, heaven comes into the heart, the house, the Church.

For the Teacher.

By Prof. W. Wackernagel, D.D., Rev. J. L. Sibole, Rev. T. W. Kretschmann, Ph.D., Prof. J. M. Yetter, Rev. N. R. Melhorn, and by Rev. Joseph Stump.

Isa. 65:1-7, 17-18, 25.

ALL THINGS NEW.—The first seven verses teach us that an opportunity for salvation will be offered to those who are not Jews, and that the Gentiles not only can but will seek and find the Saviour. The Jews for their idolatry and hypocrisy shall be rejected, though a remnant of them (v. 8) shall be saved. Then we are told concerning the condition of those who shall enjoy salvation and dwell in the new heavens and new earth. Notice that the former heavens and earth "shall not be remembered," nor even "come into mind." This will greatly add to the happiness of heaven. The memories of earth would carry with them its sorrows, but the soul shall be entirely purged of memories connected with sorrows, for they shall not "come into mind." The joys of heaven shall be pure and in no way mixed with sorrow or the memories of the place of sorrows. The beings in the new earth shall have different dispositions and characters from those on this earth. Think of the "wolf feeding with the lamb" there; when here he is its most dreaded foe; but then his inclinations shall be changed. Self-gratification, which causes so much strife, contention and sorrow, shall give way to love.

It is simply impossible for the human mind to conceive of such marvelous changes as entirely to put away all sorrow and the remembrance of it, and in its place have joy unspeakable. But it is a glorious fact, however vague our conception of it may be.

1. I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

Them that asked not for me. A reference to the Gentiles which Paul refers to in Rom. 10:20, proving to the Jews on the testimony of their most highly esteemed prophet, that God would not always confine His grace to the chosen people. Since Jehovah turned away with grief and anger from the unbelieving Jews, the heathen, who had been "strangers from the covenant of promise, having no hope and being without God in this world" (Eph. 2:12), were seeking the Lord and were found by Him (Rom. 10:20). What a miracle of grace! God's purpose of saving the world is not to be frustrated by the disloyalty of those whom He had chosen as helpers in that gracious purpose. His will will be done,—with us if we are faithful, without us if we are faithless.

I said, Behold me. These Gentile peoples were able to seek the Lord, because He had first addressed Himself to them. He called Cyrus by name, and thus awakened in Cyrus the desire to fulfil His purposes.

That was not called by my name (see ch. 63:19). What the Jews urge as a reason for the denial of grace to the Gentiles, is employed as a rebuke to the favored but faithless people.

2. I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts;

Spread out my hands. Beseeching and yearning. God had pleaded in vain with Israel. He had spread out His welcoming hands in supplication to them for generations, yet they were constantly turning away from Him. The Jews had an egotistic notion of themselves, and seemed to think God could be pleased and valued by no other nation.

All the day. When the night cometh, it is no time for work (John 9:4). As long as He could, Jehovah sought to avert the evil of judgment from falling upon Israel and Judah.

A rebellious people. They rebelled against God in stubbornly following their own inclinations, worshiping idols, and violating God's commandments.

3. A people that provoketh me to my face continually, sacrificing in gardens, and burning incense upon bricks;

Provoked me. Apostasy followed grace with regularity. The Jews were delivered from one crisis after another, renewed their covenant each time they could turn nowhere else than to God, but invariably deserted Him as soon as they ceased to be in extreme danger. They wanted to be God's children, and yet follow their own ways.

Sacrificeth in gardens. The Israelites sinned in following the customs of the nations round about them, notably Egypt and Babylon. The temple was the place for sacrifice by God's appointment. But to sacrifice in groves and gardens was a heathen practice.

4. Which sit among the graves, and lodge in the secret places; which eat swine's flesh, and broth of abominable things is in their vessels;

Graves and monuments. The Israelites had probably taken up the idea that they might thus hold converse with the spirits of the dead or with demons. It is a noticeable fact that the rise of superstition is directly in proportion to the drifting away from God. This is true both in Jewish and in Christian times. Where scientists of the present day deny the Bible, and yet seek to substitute theories in the place of its teaching, their notions of things spiritual are as vague and unreal as heathen superstitions.

Eat swine's flesh. The Law forbade the eating of swine's flesh, and particularly in a case like this, when the swine were first offered in sacrifice. The Babylonians and the Phœnicians sacrificed swine.

Abominable things. Forbidden animals,—unclean and those which died of themselves; the fat of ox, a sheep or goat; animal-blood, whether of fowl or beast. The "mouse" is specified in Is. 66:17. The broth of forbidden flesh was used at the idol feasts.

5. Which say, Stand by thyself, come not near to me, for I am holier than thou; these are a smoke in my nose, a fire that burneth all the day.

Stand by thyself. A remarkable inconsistency. So abominable in their habits, yet claiming such supercilious sanctity. Thus the Gentiles were spurned. The sin of self-righteousness found its epitome in Pharisaism. This verse describes with accuracy the religious status of the Jewish leaders at the time of Christ.

Smoke in my nose. They provoke God's wrath, which is as a fire which issues forth in the smoke of His nostrils, as He breathes out in anger against them. The nose was called by the Hebrews the seat of anger.

6. Behold, it is written before me: I will not keep silence, but will recompense, yea, I will recompense into their bosom,

Written before me. Their evil record is ever before the Lord, who now threatens them with judgment. "So then every one of us shall give account of himself to God" (Rom. 14:12). The voice of the long-provoked One will speak out in fearful punishment. Who can withstand Him?

Into their bosom. A figure expressive of quantity. The Jews thrust into the fold of their garment over the breast packages which could not be carried in the hands (see Rev. 20:12; comp. Luke 6:38). They will have to nurse the recompense for their wickedness, the just wrath of God.

7. Your own iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I first measure their work into their bosom.

Of your fathers. The iniquities of that day were but the natural sequel to the transgressions of their fathers. Their sacrificing on mountains and high hills, their consequent contempt of Jehovah, were sins constantly re-appearing in all the history of Israel.

Punishment stops not with the transgressors themselves, but extends also to their offspring. Parents must see in their acts, resultants which end not with themselves, but affect their children. This is indisputably a law of God which appears both in nature and in Revelation.

Blasphemed me. Idol worship is blaspheming the Lord God on the part of those who know of Him.

17. For, behold, I create new heavens and a new earth: and the former things shall not be remembered, nor come into mind.

I create new. In the midst of wrath, mercy is transcendent. God remembers His elect, His true servants. Believers in the Messiah shall be delivered from the power of sin, death and the devil. Yes, for them all things shall become new. The heavens and the earth shall pass away and a new order be instituted which shall be characterized by all-pervading righteousness. Earth and heaven shall not cease to have meaning to God's people, though they shall be changed. The present dwelling-place with its sorrows shall not even be remembered. This will be due to a creative act of God. New forces will be thrown into activity, and though there may be successive steps (in fact, there are at least three stadia in the fulfillment of Isaiah's prophecy), yet a new heaven and a new earth shall result.

18. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

But be ye glad. The Jews so loved Jerusalem and so prided themselves upon its glory, that to take it out of their mind (v. 17) might not be regarded favorably. "If I forget thee, O Jerusalem, let my right hand forget her cunning" (Ps. 137:5, 6). But upon the old heaps there would rise up a new Jerusalem. And then,—oh, truly may we all be joyful, there is "Jerusalem the golden," the "new Jerusalem coming down from God out of heaven" (Rev. 21:2). God will not then in sorrow supplicate His people, but will take delight in them, and rejoice in the new Jerusalem. His joy shall be reflected in His people, so intimate will be the communion between God and His children. This will be the ultimate result of knowing God and Jesus Christ whom He has sent, that our wills will coincide with God's desires, and we will find delight in doing His will.

25. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Wolf and the lamb. The gentleness of the one shall not be at the mercy of the wildness and cruelty of the other. It shall be a time of reconciliation and peace. The spirit of enmity shall be broken, and the consequent fear shall be dispelled (Is. 11:6).

The serpent's meat. The serpent shall be in complete subjection, eating dust instead of destroying life (Gen. 3:14).

In all my holy mountain (Is. 11:9). When these conditions shall all have been experienced in our human relations of man with man, then we shall recognize the fulfillment of this prophecy in the existence of the new heavens and the new earth.

CONCLUSION.—The sin of Israel accumulated from age to age, until at last God repaid it in full. "The mills of God grind slowly, but they grind exceeding small." Let not the impenitent sinner who for a season goes unpunished, imagine that he will escape. Full retribution will come at last. The Church of the living God shall not always be subject to trials and troubles. There shall be new heavens and a new earth, where for the believers God shall "wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain because the former things are passed away."

Bible Class Department.

*I. The Gracious and Universal Invitation. vs. 1-2.

"I have spread out my hands all the day." What pathetic pleading on God's part! How divinely eloquent those out-spread hands! "All the day." Night was coming, when the opportunity of seeing these hands would be taken away.

II. The Idolatrous People. vs. 3-5.

The "provoke" means that the Jews wanted to compel the Lord to accept their sacrilegious sacrifices. To sacrifice under the green trees was strictly forbidden (Deut. 12:2), as the altars of the idols (Baal and Astaroth, etc.) were mostly placed in groves, and lewd processions and feasts held under the trees (Grove of Daphne near Antioch). The top of the altars were of brick, contrary to the command (Exod. 20:24, 25). Brick altars were used by the Assyrians and Babylonians. They sit in the rock-tombs, to get revelations from demons and the dead. They sleep through the night in natural or artificial caves, to obtain dreams from the gods. They say this to the servants of the Lord, who remonstrate with them. Idolatry makes its devotees crazy. (Our missionaries are witnesses.) Not the smoke of sacrifice, but the smoke of judgment (W. Wackernagel, D.D.).

III. The Retribution. vs. 6-7.

Resistance to the divine pleading brings fearful responsibility. If continued, it brings destruction. It would be far better never to hear the Gospel, than to hear it, only to reject or despise it.

"As wet wood, although it be long in burning, yet will burn faster at the last, so the anger of God, although it be long in coming, yet it will come the fiercer at the last."

IV. The New Jerusalem. vs. 17-18.

You might as well describe the light to a blind man, as attempt to give mortals a correct and complete conception of heaven.

V. The Spirit Which Shall Prevail. v. 25.

"This verse (25) is a favorite of the Chiliasts. Thomasius says that it is wrong on the part of ministers of the Gospel to preach the millennium as a new (and better!) gospel, to the confusion of the hearers."

For Special Study and Comment.

1. What kinds of flesh were unclean to the Jews?

2. What New Testament incident does verse 5 call to mind?

Library References:—Milton's "Paradise Lost" and "Paradise Regained" could well be read. Baxter's "Saint's Rest." Chapters 11, 12 and 13 in "Divine Rod and Staff," by Dr. Anspach. The Forty-seventh and Forty-eighth of Gerhard's "Sacred Meditations."

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY MRS. S. E. FOX.

Does any one know the beginning of the Lord's Prayer? "Our Father who art in heaven." Yes. Whom do we mean by our Father? God. Yes. Where does He live or dwell? In heaven. What kind of a place do you suppose heaven is—dark? No—heaven is bright, more lovely and beautiful than can ever be described.

The Bible tells us much about the beauty, joy and happiness in heaven. It is the place where the angels are, and where the spirits of all the good and faithful people who have departed from this earth, are. Jesus is there, sitting at the right hand of God, and when we pray we ask all in His name. We could not begin to tell all the lovely things in heaven, but we know there is no sin in heaven. Our lesson speaks of that today.

When God made both heaven and earth, all was very good; but sin came into this world by disobedience. God made everything very beautiful. Adam and Eve were given all to take care of, except just one apple-tree which was in the Garden of Eden. This tree was called the tree of knowledge of good and evil. God said they should not taste of this fruit, or they would surely die. Just like many children, they thought no one would know, so they both ate of the forbidden fruit. Then, when they heard the voice of God, they were afraid and hid themselves. When we sin, we cannot hide from God. He sees and knows everything we do.

When God talked to Adam and Eve, they tried to blame one another for the sin. Again like some people, when they see they are caught, they try to blame the fault on some one else.

God was displeased with their sin and He drove them from the garden, and they were made unhappy.

Sin makes us very unhappy. If we want to go to live with Jesus in heaven when we leave this world, we must try to obey His words. We must ask Him to help us each day we live, to be good children, that we may grow up to be noble men and women. By so doing we lead and teach others the way to heaven, where there is no sin, but all peace and love.

The Lesson in Line and Picture.

BY REV. H. W. ELSON.

The earth is filled with strife, contention, bloodshed. Nation rises against nation; man strives and fights with his fellowman. We find this spirit of contention in business and social circles, among children on the playground, in the family circle, — everywhere! And what dreadful sorrow it brings! Think of the horrible results of war, and the still more horrible and wide-spread results of family quarrels! Who can measure the grief that arises from this spirit of strife in man?

Whence does it all come? From our sinful nature and from that alone. Sin brings every quarrel, every fight, every sorrow, every disappointment of which our lives are so full. But God has promised us a better life in the world to come, on the condition that we learn to love Him here, that our souls are purged of sin through the blood of Christ. Let us briefly notice a few of the characteristics of the transfer to that better life.

The wolf and the lamb.

First. We shall be without sin or its effects—no strife, no murders, no prisons, no grief or sorrow, no fear of death. Second. We shall have greater freedom and enlarged powers. Freedom! The Truth shall make us free—from sin and its effects. This will all be changed in the world to come. Darkness will be changed to light. Our weakness will be made strength. Our powers will be increased. We may then doubtless visit the planets and various parts of God's universe at will. We can study far more deeply into nature than we can here. With far deeper meaning then may we cry, "Great and marvelous are Thy works, Lord God Almighty!" Third. We shall live nearer to God. We can live near Him here; but we cannot see Him face to face; we cannot know as we are known. God is too glorious for human eyes to look upon. In that better world we will stand in God's very presence, and our chief delight will be to praise and glorify His name forever and ever.

How to Teach This Lesson.

BY REV. J. H. ORR.

The Church sings because the Lord "hath gotten Him the victory." In present conflict and sorrow, she *rejoices in the hope of heavenly bliss and glory.*

1. Divine grace seeks to save. God desires that Jew and Gentile should be saved and come to a knowledge of the truth. He draws men to Himself that they may inquire of Him, find God in a saving knowledge of Christ (John 17:3), receive the manifestation of God's name (John 17:6). This drawing men into communion with God and onward and upward in that communion is the work of the Holy Spirit (Catechism: Explanation of the Creed, Art. III). The Spirit reproves of sin, righteousness, judgment; leads into all truth; comforts amid all adversity.

2. The reception of grace demands turning from self-chosen ways. Such are: (a) The prodigal's way of restlessness under wholesome restraint, worldliness, self-gratification (Rom. 13:14; Gal. 5:24); (b) the Pharisee's way of outward observance without repentance and faith; (c) the moralist's way of culture without a hearty acceptance of Christ as Prophet, Priest and King; (d) the Romanist's way of combining faith and works, which is found also among anti-Romanists; (e) the priest and Levite's way of dead faith.

3. The reception of grace demands walking in God's way, which is: (a) The way of hearing God's Word; (b) of calling upon His name; (c) of trusting alone in His grace (Eph. 2:8); (d) of following the Spirit's guidance (Rom. 8:14); (e) of constantly increasing fruitfulness (John 15:3, 4f); (f) of active beneficence (Eph. 2:10).

5. God's way leads to perfect bliss. The Christian has and shall have: (a) The purest and most perfect joy (John 15:11); (b) the beatific vision of Christ (John 16:22); (c) admission to the heavenly Jerusalem (Rev. 21:4, 24).

THE CHURCH YEAR.—Which Sunday is this? School: Fifth Sunday after Easter. What is the Gospel for today? School: Encouragement to Prayer. Where is it written? School: John 16:23-30. What is the Epistle for today? School: "Be ye doers and not hearers only." Where is it written? School: James 1:22-27.

THE CATECHISM.—WHEN IS THE SECOND PETITION EFFECTED? School: WHEN OUR HEAVENLY FATHER GIVES US HIS HOLY SPIRIT, SO THAT BY HIS GRACE WE BELIEVE HIS HOLY WORD, AND LIVE A GODLY LIFE HERE ON EARTH, AND IN HEAVEN FOREVER.

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

NO PRAYER UNHEARD BY GOD.

Jerusalem, B. C. 710.

Chapters 37 and 38 are the same as II Kings 18:13-37, and 19. Compare II Chron. 32.

AND Hezekiah received the letter from the hand of the messengers, and read it: **and Hezekiah went up unto the house of the Lord, and spread it before the Lord.**

Hezekiah. Thirteenth king of Judah after Rehoboam. Reigned in Jerusalem B. C. 726-698. Though son of wicked Ahaz, his first act was a great national reformation (II Kings 18:4, and II Chron. 29:3-5, 10); and restoration of the temple worship (II Chron. 29:15, 21, 27-31). Successfully recovering lost territory from the Philistines (II Kings 18:8), he threw off the Assyrian yoke. Assyria was a first class kingdom, like England; Judah a third class one. Shalmaneser first conquered the kingdom of Samaria after a three-years' campaign, and B. C. 721 carried the Ten Tribes captive (II Kings 18:9-12). Then he besieged Tyre five years. Hezekiah meanwhile strengthened Jerusalem and prepared for war (II Chron. 32:3-8). At length Sennacherib, the new king, invaded Judah. Hezekiah bought him off by immense tribute (II Kings 18:13, 14). But after two years the Assyrians, en route to Egypt, the other great kingdom, marched through Palestine and besieged Libnah and Lachish, in the seacoast plain of Judah. From Lachish he demanded the surrender of Jerusalem. The "Rab-shakeh," or "chief cup-bearer," tried to persuade the people to revolt from Hezekiah (Isa. 36:1, 2, 13, 16, 18-20). Hezekiah mourning repaired to the temple and sent for Isaiah (37:1, 2), who bade the king boldly defy the enemy (37:6, 7). Sennacherib heard a rumor and raised the siege of Lachish (37:8, 9); but he made one more effort. Hence the impious letter (37:10-13.) **Went up.** The temple stood on Mt. Moriah, in Jerusalem. **Spread it** in childlike confidence of faith.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

Descriptive of God's majesty (ruler over **hosts** in heaven). Of His covenant relations to **Israel**, the chosen nation. Of His revelation of Himself in the temple between the golden **cherubims** on the ark (Ex. 25:17, 18). Of God as "the" God, the **only God** (see David's prayer, II Sam. 7:28). Of God as over **all kingdoms**, as ruler of nations; and that because He **made** all things. God is not a local deity, as the heathen fancied their gods to be. He is everywhere and rules over all things.

A PRAYER.—O God, grant that those things which we faithfully ask may effectually be obtained for our relief, and to Thy glory; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. What did Hezekiah do with the letter from the Assyrian king? 2. With what words of praise and adoration did Hezekiah begin his prayer to Jehovah? 3. How did he beseech God for a hearing? 4. How did he confess his belief in the worthlessness of the heathen gods? 5. What argument did he use for divine aid? 6. What reply did Jehovah make? 7. What sudden change should take place in Sennacherib's military movements? 8. What is God's reason for this favor to Jerusalem? 9. What disaster providentially overtook the Assyrians?

II. Historical.—1. Give Hezekiah's rank, descent, and the dates of his reign. 2. With what pious acts did his reign open? 3. How did his kingdom compare with the great powers of his day? 4. How did Hezekiah show his bravery? 5. Before attacking him, what powers did the Assyrian king attack? 6. What prudential measures did Hezekiah take? 7. How was the first invasion turned aside? 8. What led to a second invasion? 9. To whom was the conquest of Jerusalem confided? 10. What did he first take? 11. What counter measures did the king take? 12. What comforting message came through Isaiah? 13. What led to the raising of the siege of Lachish? 14. What is the substance of Sennacherib's impious letter to Hezekiah?

III. Doctrinal.—1. On what earlier books did Isaiah depend for this selection? 2. What was Hezekiah's idea of the LORD? 3. What description of God can be wrought out of the words of address in this prayer? 4. What do the sacred writers mean by their emphasis on God's being a "living" God? 5. How does Scripture sometimes express the attributes of omniscience? 6. What is the folly of idolatry? 7. What argument does he use for a favorable answer to his prayer? 8. How does God reply to his prayer and his argument?

IV. Practical.—1. What is the Main Lesson? 2. What is the relation between man's necessity and God's intervention? 3. Where has God provided a refuge for man? 4. Are any beyond the need of prayer? 5. With what language should we approach God? 6. How earnestly should we pray? 7. Is there much vain praying? 8. Is the Church of God in real danger? 9. What end should all our prayers have in view? 10. Is prayer helpful?

The good king Hezekiah received an impious letter from Sennacherib, King of Assyria, who was advancing towards Jerusalem. It showed him the helplessness of the nations, and derided his trust in Jehovah.

Hezekiah turned to the temple, spread the writing before Jehovah, and told his need in a sublime prayer, devout and full of faith and earnest entreaty.

Isaiah, speaking for Jehovah, assured the king of the complete defeat of this adversary. He should not do the least harm to Jerusalem, but should return baffled to his own country.

That night the angel of the Lord smote 185,000 Assyrians encamped before Jerusalem.

Isa. 37: 14-20, 33-36.

17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

Invocation: God's attention is desired. **Ear and eye** signify God's knowledge and wisdom. **Words of reproach** (vs. 10-13). **The LIVING God** in contrast to dumb, dead idols. Psalmist (Ps. 115:4-6) and prophet (Jer. 10:3-5) emphasize the fact that our God LIVES, and hence is an object of proper worship and trust.

18 Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries.

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

In words of singular beauty and pathos, he shows the petty nations to be helpless before the desolating sword of Assyria. They and their gods deserve to be destroyed and burned.

20 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

Save us. Argument: for Thine own honor and glory. **All—know.** Judah's victory would be God's victory and would carry the name and fame of the **only** God through heathen lands.

33 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

Isaiah (v. 21) replies: Jerusalem shall scorn (v. 22) her enemies; Sennacherib was merely God's instrument (vs. 26-27); God will punish his blasphemy (v. 29). In short (v. 33), **He shall not** get near enough to plant an engine to throw missiles into the city or to raise a mound of earth overtopping the city walls. The **arrow** was for attack; the **shield** for defence. Before Rabshakeh's army could surround and hem in Jerusalem, disaster befell the Assyrians on the very night before they intended to attack Jerusalem.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

Two reasons for this signal deliverance: God's honor, which the idolatrous heathen had insulted and defied (v. 24); and His covenant with David, the founder of the royal line (II Sam. 7:16).

36 Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Occurring according to promise, and at a great crisis in Judah's history. Jerusalem rescued; God vindicated; Sennacherib defeated and (v. 38) destroyed. (See Ex. 14:19; II Sam. 24:15, 16.)

DAILY BIBLE READINGS.

Monday.—John 10:1-5. The Good Shepherd.
Tuesday.—John 10:6-10. The Door of the Fold.
Wednesday.—Matt. 28:16-20. "With You Alway."
Thursday.—Mark 16:14-20. Mount of Ascension.
Friday.—Luke 24:50-53. Mount Olivet.
Saturday.—Acts 1:12-26. The Apostolic Band.

THE STORY APPLIED.

MAIN LESSON.—No prayer is unheard by God. (1) He allows the righteous to fall into the deepest distress, (2) that they may pray most earnestly, and (3) that He may glorify Himself by a signal victory and deliverance. He will comfort you with His Word while troubles last, and in due time send you wonderful help.

v. 14. **The house of the Lord.**

"In every new distress
We'll to His house repair;
We'll think upon His wondrous grace,
And seek deliverance there."

It. The letter. Base your prayers to God upon the facts of your trouble. Be sure of your need, then go confidently.

v. 15. Hezekiah was not beyond the reach of trouble nor above the exercise of prayer. Yet there are foolish boys and men ashamed to pray!

v. 16. **O Lord of hosts.** The language of prayer should never be low, frivolous, coarsely familiar; but earnest, sincere, direct, devout, scriptural, full of adoration, praise and trust. **God of Israel.** He is great, man is little. Prayer magnifies God.

v. 17. **Incline—hear.** God hears men's curses as well as their prayers.

v. 19. Millions, alas! still bow down to **wood and stone**; other millions bow down to nothing.

v. 33. "The Lord is our sun and shield." As He protected Jerusalem, He protects His Church.

v. 35. God glorifies Himself in our creation and redemption. **Mine own sake.** Whatever is for God's glory, is for our good. "Hallowed be Thy Name."

v. 36. "Prayer moves the arm that moves the universe," and sends angels, clouds and tempests. So the Spanish Armada was destroyed.

For the Teacher.

By Rev. G. W. Sandt, Prof. W. Wackernagel, D.D., Rev. C. J. Cooper, D.D., Rev. T. W. Kretschmann, Ph.D., Rev. N. R. Melhorn, and by Rev. A. M. Weber.

Isa. 37:14-20, 33-36.

RABSHAKEH'S THREAT, HEZEKIAH'S PRAYER AND GOD'S ANSWER—these are the things linked together in this lesson. The threat was cruel and blasphemous; the prayer fervent and persuasive; the answer prompt and decisive. Note: (1) When trouble threatens Hezekiah, it drives him to the Lord. (2) Hezekiah's prayer first extols the majesty of God, then recounts the evil threats and deeds of the enemy, and asks that God shall reveal His power. (3) His prayer has a two-fold object—deliverance for Judah, and the vindication of God's glory. (4) God will plead His own cause; we need only commit it into His hands. (5) The nation that loves war will some day get enough of it—"curses, like chickens, always come home to roost." (6) God has innumerable resources to draw from to defeat the foe—it was the rumor of an approaching enemy that drove Judah's foe away from Jerusalem, and a grievous plague that destroyed in one night an army of 185,000 men. (7) God moves in mysterious ways—He answers prayer in a manner least expected. Often when the answer seems farthest off, it is nigh at hand; often it is so strangely concealed from human view as not to seem like an answer at all. (8) Angels are God's bearers of protection to the righteous and His bearers of wrath to the wicked.

14. And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord.

Hezekiah received the letter. Hezekiah, "whom Jehovah strengthened," the son of Ahaz, reigned in Judah 29 years (B. C. 726-697). He was a great and good king. In public life, he followed the example of his great-grandfather, Uzziah. He tried earnestly to abolish idolatry, and brought about a religious reformation which unhappily collapsed under his wicked son Manasseh. On the death of King Sargon of Assyria, and the accession of Sennacherib to his throne, Hezekiah refused to pay the tribute which his father had paid, rebelled against his overlord in Nineveh, and entered into a league with Egypt, against the advice of Isaiah, the best friend of the king, who listened too much to his courtiers. This unwise step led to the invasion of Judea by Sennacherib, who took forty towns and surrounded Jerusalem with mounds and trenches. Hezekiah yielded to the demands of the Assyrian, and agreed to pay him a much larger tribute. But Sennacherib dealt treacherously with Hezekiah, and a second time within two years invaded Judea. He was bent on conquering it as a step towards the subjugation of Egypt. To have left Jerusalem unsubdued as he advanced towards Egypt, would have been impolitic and unsafe. He sent envoys to persuade Hezekiah to surrender the city, but in vain. So he determined to destroy it, and sent a letter full of boastful arrogance, threats, blasphemy, false insinuations and insults to its king.

Spread it before the Lord. Hezekiah carried the letter into the temple, spread out the leaves of the message, and rehearsed the contents before the Lord as containing taunts deeply affecting the divine honor, and implored deliverance from this proud defier of God and man. He had come to the right place in which to expect the Lord's blessing, according to the dedicatory prayer of Solomon (I Kings 8:33, 34). Letters are often messengers of joy or sorrow. The evil tidings they bring us should lead us to the house of God and to prayer.

15. And Hezekiah prayed unto the Lord, saying,

Hezekiah prayed. "All men have not a divine refuge in trouble. The irreligious cannot rush into the sheltering arms of God. Hezekiah had done all that a wise monarch could do to defend his city (II Chron. 32:1-8), and after this he committed his way to God. Fanaticism despises means, but true faith uses them, and then soars above them to rest in omnipotence."

16. O Lord of hosts, the God of Israel, that sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Lord of hosts. Though our enemy be a host, our God is Lord of all. Hezekiah makes it, so to say, "a point of honor" with Jehovah to destroy Sennacherib, who was as much an enemy of the Lord of the heavenly host as of the king of Judah and his little army.

Sittest upon cherubim. Cherubim were angels of the highest order, whose office was to form the throne and chariot of Jehovah in His manifestations of Himself on earth. He dwelleth between and sitteth on the cherubim (see Ezek. 1:4-14; Rev. 4:6-9). This is symbolized by the appearance of the Shekinah or visible glory between the cherubim over the mercy-seat of the ark of the covenant (Ex. 25:17-22). God Himself appointed this place where He promised to meet with His people. It was here that Hezekiah sought the mercy of the Lord in the face of tremendous odds.

God alone of the nations. He is the supreme and only God. Assyria's gods and the gods of the nations subdued by them were no gods. Since the Lord, Israel's God, was the only God, Israel expected a different experience with the Assyrians from what other nations had received.

17. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

Incline ear, open eyes, hear reproach. He who wants to listen to a petition, inclines one ear to the applicant; he who wishes to see, opens both eyes. The God of Israel is not like the gods of the heathen, who have ears and hear not, eyes and see not. Rabshakeh, the Assyrian captain, purposed not merely to

make overtures to Israel, but to shake Israel's trust in God (36:15, 20; 37:10); so he sneered at the power of Jehovah and compared Him to the gods of the idolaters. He wanted to make Hezekiah believe that the Lord deceived His people. This is a repetition of Satan in the Garden of Eden.

18. Of a truth, Lord, the kings of Assyria have laid waste all the countries, and their land,

Laid waste countries. Warfare in ancient times was destructive and ruthless in a fearful degree. To lay waste the land and to slaughter its inhabitants, was the rule, with few exceptions. The Assyrians were noted for their atrocious cruelty, in spite of their boasted culture. Sennacherib is placed among the foremost kings of Assyria because of his many brilliant conquests. His campaigns constitute an important part of Assyrian history. Babylon, Syria, Israel, Moab, Edom, and Egypt all had in turn felt the strength of his arm, and had been brought in subjection to him.

19. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

Cast gods into the fire. The Assyrians boasted of their mighty conquests as acts of reverence to the great gods of Nineveh, and therefore made it a point to humiliate and destroy the gods of other nations. If their gods could be so humiliated, it was an indication of the complete overthrow of a people. How easily are idols overthrown, since they are no gods, but simply toys made by man's hands!

20 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

Therefore save, that earth may know thou art Lord. Hezekiah gives his petition for aid a basis which the Lord will not disregard. He has promised to make His name great upon the earth through the Israelites. True prayer, and prayer that is answered, is always based on a promise God has made. He prays that the nations may learn the difference between their gods and Israel's God in Israel's miraculous deliverance. The way in which the Lord has overruled the evil designs of the wicked and brought deliverance to His people, is one of the strongest proofs that He only is the Lord. No prayers are so powerful as those which seek God's glory, for that is the real and ultimate good of humanity.

33. Therefore thus saith the Lord concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mount against it.

Thus saith the Lord. This is a part of the Lord's reply to the prayer of Hezekiah. "Thus saith the Lord" inspires confidence because what He promises, He can and will perform.

He shall not come. There will be no attack, for no arrow shall be shot; no presence of shields, betokening a near approach of the enemy to the city; and none of the usual preparations for a siege, for no mounds of earth shall be cast up. "Thus far and no farther," when once decreed by the Almighty, determines the limit of man's actions; there is no use for man to marshal his forces; his instruments of war are of no avail.

34. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord.

By way he came, return. Mercifully favored was this king in that he was permitted to return at all. How often the wicked cannot return, but are cut off at once! Proud Sennacherib had to give up the intended invasion of Egypt and returned hastily to Nineveh, where he was murdered in the temple of Nisroch his god, by his own sons.

35. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

Defend city for own and David's sake. Higher power than any king's is employed in the defence of the city of David. God's honor was at stake, because of the blasphemous assertions of the Assyrians. David was God's elect to whom He had given great promises concerning his kingdom. God will now show His readiness to fulfil all His promises (II Sam. 7:12-16).

36. And the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses.

Angel smote Assyrians. It is not said what form the angel assumed, but it certainly was a most deadly pestilence that destroyed 185,000 men in one night. The Assyrian records have a statement that up to a certain point the operations against Judah were successful, but, of course, do not mention this disaster. Only the Bible gives us the finale of the campaign. Some speak of this as caused by a blast of poisonous wind from Africa. Others try to give other natural reasons for the sudden death of so many men. It is safest not to explain away a supernatural action, but to acknowledge the smiting of the Assyrian host by the angel of the Lord God Almighty in answer to prayer. Thus the king's prayer was answered.

"Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when Autumn hath flown,
That host on the morrow lay withered and strown.

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

"And the widows of Ashur are loud in their wail,
And their idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!"
—Lord Byron in "The Destruction of Sennacherib."

Bible Class Department.

A. THE PRAYER.

*I. GOD OUR HELP AND REFUGE. vs. 14-15.

The privilege of praying to God is most blessed. Prayer teaches that the providence of God does not depend upon an unchangeable fate. This is clearly evident from the prayer of Hezekiah and its answer.

"A prayerless soul is a Christless soul, and a Christless soul is a graceless soul, and a graceless soul is a hopeless soul" (Steel).

II. GOD IS KNOWN BY HIS WORKS. v. 16.

An Arab was asked, "How do you know that there is a God?" He replied, "I know it by the same means that I can tell by the footprints in the sand whether a man or a beast has passed that way" (Dr. Anspach).

III. MAN-MADE GODS ARE HELPLESS. vs. 17-19.

IV. MAN'S EXTREMITY IS GOD'S OPPORTUNITY. v. 20

The world which knew the Jews' claim for their God was looking toward Jerusalem. Salvation now would show to the nations that Jehovah was not like their idols, but was the true God. It was like the contest on Carmel.

B. THE ANSWER.

I. GOD IS THE CAPTAIN OF OUR SALVATION. vs. 33-34.

Kings and nations cannot defy or thwart the King of Heaven.

II. GOD REMEMBERS THOSE WHO SERVE HIM. v. 35.

III. GOD REMEMBERS THOSE WHO DESPISE HIM. v. 36.

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold;
Like the leaves of the forest when summer is green,
That host with their banners, at sunset were seen.
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown,
For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord."
—Byron.

FOR SPECIAL STUDY AND COMMENT.

1. How are the Sundays after Easter named? What is the meaning of the name for this day?

2. What is prayer? What are the essentials of true prayer?

3. What is the relative merit of written and extempore prayer?

LIBRARY REFERENCES:—"The Expositor's Bible" contains a good account of the prophecies concerning this event. Schrader's "Cuneiform Inscriptions and the Old Testament" throws light upon this lesson. Rawlinson's Heroditus II, 141. Read without fail Byron's famous poem on "Sennacherib."

On Prayer, "The Throne of Grace," by M. Rhodes, D.D., and "Christian Prayer," by M. Loy, D.D., are excellent. Good illustrative matter will be found in Dr. Anstadt's Illustrated Catechism. "Prayer and its Remarkable Answers," by Dr. Patton.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY J. H. W.

How many of you can pray? (Raise hand.) To whom do you pray? (God.) What do you say? (Have a child repeat a prayer.) Can God hear you? (Yes.) "He knoweth and heareth all things." In your prayers you speak to God, whom you cannot see, but who sees and hears you pray.

Who does the speaking in prayer? (Ans. We.) Does God ever speak to us? Yes, through the Bible He tells us what He wants of us and what He offers us.

Sometimes children will ask for things that would be hurtful to them, which the Father, however, knows and withholds, but soon convinces the heart, and thus answers the prayer.

Every prayer is heard of God, but it must be sincere and true. It is prompted by the Spirit of God, who leads it to lay hold on some divine promise. The Lord had promised to King Hezekiah to be with him, and the king believed the word; but wicked men would persuade him not to believe the Lord's promise. But the king continued his trust in God's word and was encouraged to pray that the Lord should spare the city, now surrounded by the hostile army. This prayer was answered with a promise that the enemy should not enter the city. The king believed, and ere long the angel of the Lord smote of the enemy's camp 185.000.

In His own way the Lord answers prayer. The Saviour prayed and holy and pious men did the same. The Lord says, "The prayer of the righteous availeth much;" and our Master said, "Whatsoever ye shall ask the Father in my name, that will He give." Gladly and often should we approach the Father's throne in the name of His Son. May the Holy Spirit lead you to trust in the Word of God and to pray *always*.

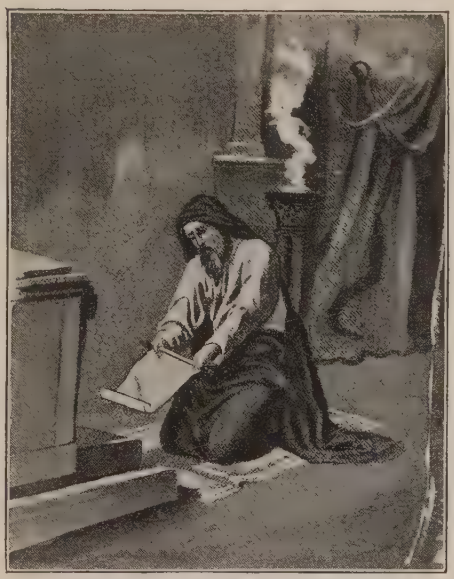
I will tell you of a seven-year-old boy whose mother lay at death's door. The little boy, climbing the garret stairway, knelt down in tears, and said a prayer like this, "O, Lord, do Thou spare my dear mother." When he awoke the mother's condition had changed, and she recovered. The boy was through that mother influenced for the ministry. He is now a pastor breaking the bread of life to many. God wants us to trust His way of dealing with our prayers. Satan will infuse doubt into our hearts so as to despair when prayers are not answered in the way we think. But let us resort to earnest prayer, and through grace we may endure. Pray without ceasing, even though it be a sigh or a thought sent to the throne of grace, it is a prayer, which cannot remain unheard. Pray *first*, pray *last*, as the day opens and closes.

The Lesson in Line and Picture.

BY REV. LUTHER D. REED.

Behold the earthly king upon his knees before the altar of the Heavenly King! His need is great, his distress dire; and while we gather this from his anxious countenance, yet this humble, appealing attitude impresses us beyond all else with the sense of his noble faith. Here is prayer, indeed,—a true communion with the God "unseen yet ever near." Here is a pleading of the promise, "Call thou upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me." In this trustful spreading before the Lord of the blasphemous letter of his enemy, we have a sublime "prayer without words," as beautiful and strong as the exalted language of the audible petition that immediately follows.

Note the place. When Hezekiah received this ominous letter from the hands of the messengers, he might have gone into his own chamber and poured out his heart to God. But rightly apprehending this threatened danger to be far more than a personal matter, he instinctively seeks the house of the Lord, the place where He had made His honor to dwell. For it was, above all things else, the honor of God that had been most blasphemously outraged in this epistle. Hence here, in His own house, he spreads it before the Lord.



And spread it before the Lord.

Hezekiah felt, also, what we, too, must feel: that, though God "be not far from every one of us," yet we can come into closest fellowship with Him in the house which has been dedicated to His service, the very atmosphere of which is redolent of Divine invitation and promise as given in Word and Sacrament. Here, apart from worldly distraction, everything invites and encourages to deepest communion, to the true sinking of our real self in the grace and will of God.

How to Teach This Lesson.

BY REV. J. H. ORR.

It will be necessary in introducing this lesson to recount the historical events leading up to it (see II Kings 18; II Chron. 32; Isa. 36). Hezekiah's character was the subject of the lesson for June 26th, 1898.

1. Hezekiah went into the temple to pray. The house of God is a house of prayer to which we come with our letters of defiance to spread them before our God:—the threatenings of our enemies; our burdens of care; our temptations from without; our weaknesses within. Through Christ we may draw near to God in every place, hence the closet or the busy mart may become to us a temple; our church should always be a temple, because we there commune with God in humble yet trustful prayer.

2. Hezekiah's heart trusts in Jehovah's power to save. He confesses Jehovah to be the Lord of hosts; as alone God; as ruling everywhere and in all things. He acknowledges the power of his adversary and the futility of all help, save Jehovah's. He desires Jehovah's glory. In like manner we should approach God in prayer with confidence springing from trust in Christ and our pardon through His redemption (John 16:23, 24; James 1:6, 7).

3. Prayer is always heard (I John 3:22; 5:14, 15). The hearing is of God, hence manifests divine goodness and wisdom, as well as power; the hearing is in God's own mode and time, therefore sure and perfect. Prayers answered in ways most remote from those which are called miraculous, are as truly answered. We know that we *have* the things which we ask according to God's will, because we know that we have communion with God through Christ and because of the immutability of His promises. The faith which asks and receives of God, does not look for a sign (John 4:28).

THE CHURCH YEAR.—Which Sunday is this? **School:** Sunday after Ascension. What is the Gospel for today? **School:** The Comforter and His Witness. Where is it written? **School:** John 15:26—16:4. What is the Epistle for today? **School:** How Christians Are to Serve God. Where is it written? **School:** I Peter 4:7-11.

THE CATECHISM.—1. WHAT IS THE THIRD PETITION OF THE LORD'S PRAYER? **School:** THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. 2. WHAT IS MEANT BY THIS PETITION? **School:** THE GOOD AND GRACIOUS WILL OF GOD IS DONE INDEED WITHOUT OUR PRAYERS; BUT WE PRAY IN THIS PETITION THAT IT MAY BE DONE BY US ALSO.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What did Hezekiah receive and what did he do? 2. What answer did he receive to his prayer? 3. What happened to the camp of the Assyrians?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

THE SPIRIT'S PEACE AND PUNISHMENT.

In chapters 56 and 57, Isaiah turns from the grand prophecies concerning Messiah's offices and work to the people of his own time. In 56:1, he preaches repentance, like John the Baptist. In 56:9, etc., he reproves the "blind watchmen,"—the wicked heads of State and Church. In 57:1, he shows how little the death of the godly is lamented. Next he reproves the Jews for their idolatry. Finally (57:13), he comforts them that "put their trust" in Jehovah, with the promise of verse 14. Read, "And He shall say, Cast ye up," etc. That is, God shall prepare a way not only for the dispersed Jews to return from Babylon, but for the meek to come in all ages unto Christ. Verse 15 gives assurance that the promise will be fulfilled. The condition is their contrition. "High—eternity." A magnificent description of the greatness of God, as "One" (not many, like the heathen gods; not dividing His power, majesty, dominion with another); as "high and lofty" (exalted far above us and all creation and all angels; greater than our greatest thought); as eternal (Ps. 90:1; Isa. 41:4; Rev. 1:11); as "holy," morally perfect (unlike the heathen gods, whether of Palestine, Assyria, Greece, Rome, or Scandinavia).

FOR thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones.

Inhabiteth. God fills all space and all time. He is infinite in all His perfections. God's **name** truly describes His nature. Though so exalted, Jehovah **dwells** graciously **with**—**spirit**, i. e., the penitent. **Humble** before "the **lofty One**"; **contrite**, i. e., sorrowful for sin, penitent, before "the Holy One" (Ps. 34:18). **Dwell with.** An idea suggested by the temple, God's earthly house. Where God finds a contrite soul, He can condescend to dwell without loss of dignity or purity. **To revive.** Encourage, strengthen.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

Not contend ever. Merciful (Ex. 34:6, 7) towards His people; towards all penitents. The reason for it is man's weakness. God smites but to chasten,

A PRAYER.—O God, who art the Author of peace and Lover of concord, whose service giveth perfect freedom; defend us, Thy humble servants, in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. How does Isaiah describe God? 2. How does God describe Himself? 3. Why does He thus show mercy? 4. How did God punish man's covetousness? 5. How is God's converting grace set forth? 6. By saying what does God make men's lips fruitful of thanksgiving? 7. To what are the wicked compared? 8. What solemn declaration does God make about the wicked?

II. Historical.—1. What is the general course of thought in chapters 56 and 57? 2. Give the several steps in chapter 56. 3. Also in chapter 57 to verse 14. 4. On what condition will the promise of verse 15 be fulfilled? 5. How does the true God contrast with the false gods of heathenism? 6. What three dwelling-places may God be said to have? 7. What double explanation of God's saying, "Peace, peace," may be given? 8. What Jewish and Old Testament classification of men is abolished in Christ? 9. What is the meaning of the repetition of "peace"?

III. Doctrinal.—1. Explain carefully the various attributes spoken of in this description of God's majesty. 2. Especially explain His divine condescension. 3. Why are humility and contrition the conditions of God's dwelling graciously in us? 4. What is the nature of God's mercy? 5. What is covetousness? and why is it a barrier to salvation? 6. What is the nature and effect of the hiding or showing of God's face? 7. What is the Spirit's special work? 8. What is the state of a forgiven soul? 9. And what of a wicked heart? 10. Why is this so?

IV. Practical.—1. What is the Main Lesson? 2. What does God's majesty teach us? 3. How does the Spirit conquer, reward, and punish men? 4. Is covetousness very dangerous? 5. What sharp Scriptural classification of men should lead to trembling and self-examination? 6. What lie should we beware of?

The exalted Jehovah, unapproachable in His holiness, speaks. Unto the Infinite, eternity is not too vast nor the heart of the humblest penitent too small to be for Him a fit dwelling-place.

God in mercy will not always chasten frail man for his sins. He "hid" His face in order to make men realize their sins and "mourn" over them; but He is ready to "heal" those whom He smote, and to fill their lips with songs of deliverance.

His Gospel message is "Peace" to Jew and Gentile. But to the wicked one, who walks in his own ways and not in God's, who in his wickedness is as restless as the troubled sea, and whose heart casts up "mire and dirt,"—to him there is "no peace," for him no pity.

Isa. 57:15-21.

correct, restore; not to crush (Ps. 103:8-14; Isa. 42:3; Matt. 12:20; Luke 15:17, 18). **Fail.** Be overwhelmed. **Souls I made** (Heb. 12:6; Ps. 100:3; 74:1, 2).

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

Covetousness. Too great love of earthly things, as money, property, sinful pleasure, etc. It is in essence idolatry (Col. 3:5; Matt. 6:24); and the source of many other sins (I Tim. 6:10). **Hid me** is the same as **was wroth**, or angry. He was now about to reveal Himself (or show his face) in mercy (v. 17). When God withholds His grace, man turns more and more from Him, and walks in—**heart** (Ps. 81:12).

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

His ways of repentance. **Mourners** for sin. **Heal.** Pardon (Jer. 31:18, 19; Isa. 55:7; 61:2, 3).

19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

Create—lips. Make men to return thanks to Me (Heb. 13:15) for their salvation. By His own reason or strength man cannot repent and believe unto salvation (Luther's Catechism; Art. III of Creed; I Cor. 12:5). It is the Holy Spirit's work. **Peace, peace.** Perfect peace. Primarily it refers to the cessation of the troubles then and now afflicting the Jewish nation; more generally to peace with God through forgiveness (Rom. 5:1), and the assurance and inner peace that results. Verse 19 authorizes the preaching of the Gospel to those **near** (Jews, Eph. 2:17), and those **far off** (Gentiles, Acts 2:39; Eph. 2:13).

20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

The wicked heart is not, and cannot be, truly at rest. It is full of unsatisfied desires, untamed passions, torments of conscience, and fear of death and judgment. **Waters—dirt.** Deeply stirred up.

21 There is no peace, saith my God, to the wicked.

Saith my God. Isaiah by authority pronounces God's verdict. **No—wicked.** In the very nature of things, the blessings of verses 18, 19, cannot be enjoyed by the impenitent and obstinately wicked.

DAILY BIBLE READINGS.

Monday.—John 10:17-21. The Father's Love.
Tuesday.—John 10:22-31. Safe in the Father's Hand.
Wednesday.—John 10:32-42. The Works of the Father.
Thursday.—John 11:1-27. Sorrow at Bethany.
Friday.—John 11:28-44. Alive Again.
Saturday.—John 11:45-57. The Nation's Ransom.

THE STORY APPLIED.

MAIN LESSON.—Happiness and success depend altogether on how we shall have dealt with God's Spirit. If we reject Him, though we live in palaces and riches, we shall go down into punishment. Glory to God in the highest. He dwells with the lowly. His Holy Spirit speaks through the Word, assures the righteous of peace and the wicked of eternal woe.

v. 15. **High and lofty.** "Great is the Lord and greatly to be praised." **The contrite and contrite.** Put yourself in this company if you wish God's presence, then sing, "Blest are the pure in heart." God is ever near to revive their hearts. No sinner need despair. "The Spirit in our hearts is whispering, 'Sinner, come.' "

v. 16. **Contend.** God fights with sinners to conquer their stubbornness, and when that is done, He offers peace. "He knoweth our frame," and for this reason His anger endureth for a moment.

v. 17. **Covetousness** kills piety and keeps the soul out of the Kingdom of God as surely as drunkenness. This is a sin particularly displeasing to God. It is idolatry (Col. 3:5). Guard your heart, the field where this sin grows.

v. 18. **The way of his heart.** God withdraws His Holy Spirit and lets the conceited sinner blunder on in his own accursed way. Some will not be warned; God chastises them, but they will not reform. **I will heal.** God's mercy is greater than my sin.

v. 19. **Peace** with God is the greatest blessing. **Fruit of the lips.** "The sacrifice of praise" (Heb. 13:15). Let it be always ripe.

v. 20. **The wicked.** There are only two classes of men: the godly and the wicked. Where do you belong?

v. 21. **No peace.** When the devil and the wicked say, Peace, they lie. God hath said it. You cannot change it.

For the Teacher.

By Rev. G. W. Sandt, Prof. W. Wackernagel, D.D., Rev. C. J. Cooper, D.D., Rev. Edwin Lunn Miller, Rev. T. W. Kretschmann, Ph.D., Rev. M. Rae Kunkelman, and by Rev. A. M. Weber.

Isa. 57:15-21.

GOD'S DEALINGS WITH THE RIGHTEOUS AND UNGODLY.—There is a dark and a bright side to Isaiah's prophecy in this chapter. In the first part, he speaks briefly of the righteous few and chiefly of the ungodly many. In the latter part,—which is our lesson,—he speaks chiefly of the believing remnant who shall escape the judgments of God, and briefly of the impenitent who are moving towards their doom. To the former, who are humble and contrite, peace is promised; to the latter, who in their covetousness spurn God's mercy, punishment will be meted out. Isaiah lived in troublous times before Judah was taken captive in Babylon. He foresees, in the midst of this coming judgment upon the nation, that a remnant will be brought back again to penitence and peace. And so, out of the ruin wrought by God's judgments against a disobedient people, God preserves a seed to whom He shows mercy. There is hope for the humble and penitent. God smites that He may heal; but woe to such as will not be healed. There are then two kinds of sinners—those who will bend under God's corrections, and those who will resist and break. Peace is the reward of the former; punishment the portion of the latter. The Gospel is the Spirit's message of peace. Only such as are contrite, such as mourn, can look for peace. Peace rests upon pardon, and pardon rests upon repentance. There is no peace to the wicked, because they know not repentance.

15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

The high and lofty One. Some of God's attributes are here shown: Immensity, Eternity, Sanctity, Power and Goodness. A special characteristic of God is that He is the "eternally-dwelling One." "Holy" is cognate with whole and hale, and means primarily complete, perfect, altogether sound and pure. God *is* holy, man is made holy by God.

Dwell in high place and contrite spirit. Here is assurance that God's promise to His people would certainly be accomplished. Many professed Christians get no farther than the philosophers of ancient paganism, who presumed that God was so high and lofty that He did not condescend to notice the affairs of men. This was the belief of the Epicureans; and the belief extensively prevailed in the Oriental world, that God had committed the management of human affairs to inferior beings which He created. This was the basis of Gnostic philosophy. But the Bible reveals Him as a very different Being. God is infinite and illimitable, but He is at the same time loving and omnipresent. He dwells with men and delights in making His abode with the penitent and contrite.

To revive the spirit. Not wisdom, not human power, but a recognition of need, attracts God. True humility in man induces the manifestation of supreme humility from God. Though so highly exalted above every one, yet there is no heart too small, and no soul too unclean for His abode, provided He finds it humble and contrite. Such a heart and such a spirit He will revive, that is, He will speak to them and work that *in* them which will give them new life, a new heart and a clean spirit. Sublime condescension! What a call to repentance!

16. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

Not contend for ever. We deserve God's displeasure and the extremest manifestations of it. God contends for ever with wickedness, but because He has "no pleasure in the death of him that dieth," He shows tender mercy in the day of grace. How grateful our poor souls should be for His great goodness; how thankful to Christ that through His intercession we are spared! But let them who persistently despise His mercy consider this: Heb. 10:26-31.

The spirit should fail before me. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" How awful to meet an offended God! Nahum 1:6: "Who can stand before his indignation? and who can abide in the fierceness of his anger?" "But who may abide the day of his coming?" (Mal. 3:2.) "God is a consuming fire" (Deut. 4:24; Heb. 12:29). If God should continue in anger against men, they would be consumed. The soul cannot endure a long-continued controversy with God. Its powers would fail; it would sink to destruction.

17. For the iniquity of his covetousness was I wroth and smote him, I hid my face and was wroth: and he went on frowardly in the way of his heart.

Iniquity of covetousness. Covetousness is idolatry (Col. 3:5). It has its origin in selfishness, and leads to the acquirement of dishonest gain. How much iniquity is to be traced back to the love of gain! "The love of money is the root of all evil" (I Tim. 6:10). Avarice has been and is one of the special weaknesses of the Jews. No sin is more frequently condemned, and more strongly, in God's Word. It is most obnoxious in God's sight, therefore God "was wroth and smote him." Alas, how little this seems to be realized! How covetousness keeps churches and the educational and eleemosynary institutions of our Church impoverished; how it hinders our mission work! It is excused by men on many a poor plea, but God holds them accountable.

He went on frowardly, turning away from the Lord more and more. When the Lord hid himself, Israel became inwardly corrupt. Covetousness leads to further estrangement

from God. When once started on this way, men move rapidly forward on the path of God-forgetfulness. We continually see men holden by the cords of this sin, and drawn thereby away from God.

18. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

Seen his ways and will heal. Sin in Scripture is often represented as a disease, and pardon and salvation as a healing (cf. Jer. 30: 17; II Chron. 7: 14; Ps. 41: 4). God has seen all of Israel's ways: ways of wickedness, therefore He punished them; ways of repentance and self-humiliation, therefore He visited them with mercy. In the former case, He sent Israel into captivity; in the latter, he restored them to their own land. God takes the first steps in the conversion of the sinner. He sees him as he is and *wills* to heal him, to lead him and to comfort him.

I will lead and restore comforts. God's eye follows us in our wandering ways, and He knows our ways of repentance. He pities us in the wilderness, calls, enlightens, sanctifies and preserves us. He thus leads us in the right way and restores lost spiritual treasure. Renew your baptismal and confirmation vows. The Spirit leads through the Word and gives comfort through the Lord's Supper. Do not despise His call, helps and comforts.

19. I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith the Lord; and I will heal him.

I create fruit of lips, i. e., that which the lips produce, words. God heals Israel, and thus calls forth in repentant Israel praise and thanksgiving as the proper product of the lips. God's goodness, when realized, provokes thanksgiving. "Out of the abundance of the heart the mouth speaketh." Why no more hearty singing, no greater interest in our responsive service? "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13: 15).

Peace, peace. Perfect peace is guaranteed to Israel scattered abroad and to Israel at home. It is expressed in general terms, so that all those obeying the conditions of repentance and righteousness may share in its blessing. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee" (Isa. 26: 3). God gives perfect peace, "that peace which the world cannot give," and for which we pray in the Collect of the Vesper Service. The promise of peace and healing extends to him that is "afar off," i. e., to him who in this worldly disquietude longs for and seeks true peace, as well as to him who walks with God.

20. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt.

Wicked are like troubled sea, violently agitated, with the mire and mud of its environs stirred up. The water is not clear as it once was. It betokens a state of unrest. Israel's history in her periods of wickedness from the very beginning is thus well illustrated. What a master-picture of the restlessness of the wicked and the disgusting products of their lives. Like the sea, they cannot rest at any time; like the sea, they cast up filth and wreckage. They foam out their shameful acts (Jude 13), and the broken, shattered hulks of their Christless character shall strew the shores of eternity. Conscience agitates the soul, casting up past guilt as the storm-disturbed ocean brings up mire and dirt. The influence of religion bringing the voice of pardoning mercy is the only oil that will quiet the billows of remorse.

21. There is no peace, saith my God, to the wicked.

There is no peace to the wicked, not in this world nor in the next, for the soul of man finds no peace until it finds it in God. "They are like the chaff which the wind driveth away" (Ps. 1: 4). O, the time, the energy, the thought expended by the wicked in their vain quest of peace! Money cannot buy it; travel cannot overtake it; gratified ambition cannot reach it. Jesus offers it, and alone can give it. He says: "Come unto me, and I will give you rest. Take my yoke upon you, and learn of me; and ye shall find rest unto your souls" (Matt. 11: 28, 29).

CONCLUSION.—God, though so highly exalted, does not despise His creatures, however small they may be. He takes particular care of those who in their spirit are crushed and lowly—with the natural spirit of pride suppressed. They honor Him in His exaltedness, and He in His compassionate love gives them new life. Being dead unto self, they live unto Him and by Him.

Their lesson is a most instructive comment on Rom. 5: 20—"Where sin abounded, grace did much more abound." It is a characteristic of humanity in all ages and conditions, that sin abounds. But the mercy of God has superabounded. For obduracy He offers mercy, for desertion He promises guidance, for sorrow He presents comfort, for despondency He gives triumph.

"There is one thing all want and seek—peace. There are two ways of seeking peace, two promises made to the craving heart, the same in words but opposed in meaning—the world's and Christ's. The world proposes to fulfil her promise by gratifying nature, the Gospel by expelling nature. The world's method is: 'Gratify your desires; indulge them.' If there were no other world, no conscience, this would be wise and well. The peace which Christ proclaims is different:—the healing of a disordered heart; not giving the reins to desires, but mastering them; placing the whole soul under the discipline of the cross" (Robertson).

Bible Class Department.

I. God's Character and Dwelling-place. v. 15.

God is the great "*I Am*," to whom one day is as a thousand years, and a thousand years as one day. He inhabiteth eternity. How far off seems the time when our first parents dwelt in the Garden of Eden, and yet it will take nearly one hundred and sixty-seven times as many years to make a million, and when eternity has encompassed a million of millions of years,—it may be but the beginning of eternity. We can but exclaim, "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God."

A free-thinker asked a countryman where he was going. "To church, sir." "For what?" "To worship God." "Is your God a great or a little God?" "He is both, sir." "How can that be?" "He is so great, sir, that the heaven of heavens can not contain Him, and so little that He can dwell in my heart." This simple answer was more effective than volumes of learned argument concerning Christian evidences.

II. A God of Mercy. v. 16.

III. A God of Wrath.

Sin is the horrible thing which God hates. The power of God's wrath is vividly pictured in the story of the Flood and in the accord of the "Cities of the Plain."

IV. God the Soul's Physician. vs. 18-19.

Healing, comfort, peace — what blessings flow from God! Where healing and help are there peace and comfort follow.

The Great Physician never lost a case. The Word is "I will," not "I will try." The Saviour's miracles of healing are to us as certificates of His ability to bestow spiritual health and peace.

V. The Troubled Condition of the Wicked. vs. 20-21.

One need but behold the restless ocean once in order to understand the force of the figure here employed. It would be difficult for human language more truly to illustrate the truth set forth in verse 21 that there is no peace to the wicked.—W. F. Bacher.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. J. F. C. FLUCK.

Did you ever see a child that has just told a lie, or stolen a penny, or done a bad deed? It is restless. It is uneasy. It does not look you straight in the eye. Something tells it it has done wrong. It is afraid. It fears some one will find it out. That was the way with Adam and Eve. They ate of the forbidden fruit. When God called out, "Adam, where art thou?" they ran and hid themselves from Him. They were afraid of Him. No one that is bad has any peace.

But when we are pure and innocent, when we are forgiven from all our sins through our dear Saviour, after we have been sorry for our wrong and come to God and told Him our whole heart, how full of happiness and peace we are! God is no longer angry at us. He will not punish us. He will heal us. He will wipe the tears of sorrow from our eyes. He will lead us, and restore comfort to us. He will say, "Peace, peace."

These two hearts are set before us in our lesson,—the one where there is peace, and the other where there is no peace but punishment is sure to follow. God by His kind and gracious treatment leads men to praise and thank Him, for healing them and redeeming them by His Son Jesus Christ, and thus giving them peace.

But unless we are sorry and come to Him to be forgiven, we must always be in fear. Did you ever see the picture of a stormy sea? How the waters roll and beat! They go backward and forward. They are never quiet. They wash big holes into the shore, and throw up much sand and dirt. Boats and ships cannot stay quiet on their surface an instant. They are tossed hither and thither. That is the way with the wicked. It seems nice, sometimes, to be bad, and easy to do bad. But it is not nice and easy when God's punishment comes. "The wicked," says our lesson, "are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

The Lesson in Line and Picture.

BY REV. EDWIN F. KEEVER.

What a strong and suggestive figure of speech! The wicked are as restless, destructive, and filth-exposing as the troubled sea. The restlessness is due to the instigation of the devil. It is by his instrumentality that the soul is agitated and brings to view all that is vile and foul within it. In times of temptation, the wicked yield to the disturbing force, and then the miry sediment of depraved human nature and personal indulgence comes to the surface and nauseates all who behold. Envy, hatred, wrath, strife, war, covetousness, murder, adultery, slander, theft, lying, disobedience are not exhaled from the trees, do not rain from the clouds, or arise out of the earth, but are the mire and dirt brought up from the deep recesses of the human heart.

As we are all sinners by nature, the same figure may be applied to all. We are like the deep sea — sometimes calm and placid, often turbulent and storm-tossed. The promptings of an evil spirit move us to break the restraints which the commandments of God enjoin upon us and which our faith in Christ disallows —and then a storm arises which can in no way be stilled except by the power of God's Spirit.

"Like the troubled sea."

We are also agitated by the Holy Spirit in the Divine Word which pricks our conscience and rouses us to a sense and view of our own inward depravity. Perhaps, also, some unlooked-for affliction, like the wind-currents of the Sea of Galilee, rushes upon us and turns our peaceful feelings into a heaving, swelling flood of grief. But the Spirit of God brings peace. By Word and Sacrament the power of the Most High rests upon the soul and stills the tempest. As the surface of the sea is the floor of the atmosphere, so the means of grace are the surface of contact between God and man.

The carnal security of the wicked is no real peace (Jer. 6:14). They know not the peace of God (Phil. 4:7).

How to Teach This Lesson.

BY REV. J. H. ORR.

The Lord is our "light and salvation," therefore we fear not our enemies (Introit); but submit to God's chastisement and serve His majesty with a pure heart (Collect); in prayer, love, forgiveness, hospitality, and faithful ministration of the manifold gifts of God (Epistle); all which we are enabled to do through the testimony of the Spirit, though those who do not receive the Spirit's testimony rage against us in ignorance and malice (Gospel).

1. God dwells with the contrite and humble. God resists the proud and gives grace to the humble—the Magnificat, Pharisee and Publican (Luke 5:31, 32). God's dwelling with the humble is the assurance of life (to revive, is equivalent to, to make to live again). To be spiritually alive involves: (a) Communion with Christ (John 15:1-8); (b) being led by the Spirit (Rom. 8:14); (c) the possession of a character beautified by the fruits of the Spirit (Gal. 5:22, 23); (d) support amid all trials (Rom. 5:3-5); (e) the possession of eternal life (Rom. 8:11). This is summarized in the Catechism, "In which Christian Church He daily forgives," etc.

2. God chastens His own. Love seeks the advancement and perfection of the loved (John 15:2). To this advancement the rebuke of personal sins is necessary (Prov. 19:18; Heb. 12:9, 10); and also the mercy which regards our infirmity (Ps. 94:13, 14). It becomes us to profit by the Lord's gracious chastenings, by His Word rebuking our conscience and His seemingly adverse providential leadings, submitting ourselves patiently and prayerfully.

3. God's Spirit heals those whom He has chastened, awakes thanksgiving and establishes peace. It is the office of the Spirit to testify of Christ (John 15:26). This testimony is life-giving (Rom. 1:16). The Spirit-given life triumphs over all adversity.

THE CHURCH YEAR.—Which Sunday is this? **School:** Whitsunday or Pentecost. What is the Gospel for today? **School:** Jesus' Last Words to His Disciples. Where is it written? **School:** John 14:25-31. What is the Epistle for today? **School:** The Outpouring of the Holy Ghost. Where is it written? **School:** Acts 2:1-13.

THE CATECHISM.—WHEN IS THE THIRD PETITION EFFECTED? **School:** WHEN GOD FRUSTRATES AND BRINGS TO NAUGHT EVERY EVIL COUNSEL AND PURPOSE, WHICH WOULD HINDER US FROM HALLOWING THE NAME OF GOD, AND PREVENT HIS KINGDOM FROM COMING TO US, SUCH AS THE WILL OF THE DEVIL, OF THE WORLD, AND OF OUR OWN FLESH; AND WHEN HE STRENGTHENS US, AND KEEPS US STEADFAST IN HIS WORD AND IN THE FAITH, EVEN UNTO OUR END. THIS IS THE GRACIOUS WILL OF GOD.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What does the High and Lofty One say? 2. What are the wicked like? 3. What saith God of them?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

THE POURING OUT OF THE SPIRIT FROM ON HIGH.

Messiah's Advent is promised as the sequel to the overthrow of the Assyrian king (31:8). Judah is preserved: not for mere national glory, but that in her king all nations might be blessed.

BEHOLD, a king shall reign in righteousness, and princess shall rule in judgment.

King. Jesus, Messiah, in one of His three offices (as prophet, priest and king) (Zech. 9:9; Luke 1:32). **Righteousness.** The opposite of the common faults of earthly kings—oppression, injustice, cruelty. **Princes.** Subordinates shall be just, like their righteous Head.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

A picture of Messiah's protection of His people (hiding place), and comfort (water). In Palestine the south wind brings intense heat and severe whirlwinds. **Covert.** Shelter. Christ is as refreshing as water and the cool shade of a protecting rock (where trees are lacking) to a weary, overheated, panting traveler through the desert in southern Judea.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

Judges often close their eyes and ears against the oppressed. Under Messiah, they shall deal righteously.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Rash judges are inclined to judge hastily and superficially; they shall now inquire carefully and do right. **Stammering** in confusion, afraid to speak the truth, ashamed to tell a lie, they shall gain moral courage.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

No more called. Men shall no longer flatter evil men with good names, as calling a "fool" (an

A PRAYER.—O God, Heavenly Father, who hast led us to the knowledge of Thy Son, we beseech Thee so to replenish us with the grace of Thy Holy Spirit, that we may ever walk in the light of Thy Truth, and may in the end be brought unto everlasting salvation; through the same, Thy Son, our Lord. Amen.

QUESTIONS.

I. Textual.—1. How is the Messiah described as a king? 2. How as a man? 3. What hindrances will be taken out of the way? 4. What blunder will be corrected? 5. What sentence of desolation is pronounced? 6. When will this desolation come to an end? 7. What will be the effect of the outpouring of the Spirit? 8. How is the ensuing peace described? 9. What further calamity is foretold? 10. With what benediction does the chapter conclude?

II. Historical.—1. Sum up the contents of the preceding chapters. 2. Explain the illustration of the "hiding place" and "shadow of a great rock." 3. Explain the course of thought from verse 9 to verse 15. 4. How is the desolation of Jerusalem pictured? 5. Is Jerusalem's downfall perpetual? 6. What other national downfall is described? and under what imagery? 7. Explain the closing description of Judea's prosperity? 8. What animals were found in Palestine?

III. Doctrinal.—1. Under what offices do we consider the work of Jesus in this Lesson? 2. Where else do we find reference to the same distinctions? 3. How is His reign in contrast to that of men? 4. Describe the moral change in the administration of justice. 5. Describe the change from flattery to truthfulness. 6. What power alone can arrest moral degeneracy and uplift a nation? 7. When was the Holy Ghost mightily poured out? 8. Is there any national limitation to Spirit's influence and blessings?

IV. Practical.—1. What benefits does Christ's kingdom bring? 2. What are some of the fruits of the Spirit's work? 3. How alone can righteousness be assured? 4. Where may we hide from man's unrighteousness? 5. What lesson of truthfulness may we learn? 6. How does Pentecost compare with other historical events? 7. What profit is religion to an individual and a nation? 8. What estimate does God place upon faithful workers?

Behold, how the world is changed! Jesus is the righteous King! Jesus is the Joy and Comfort of His people! Injustice shall yield to justice. Careless rulers shall use their eyes and ears to advantage. Blundering judges shall act cautiously; weak ones courageously. Nor shall flattery any longer be dealt out to wicked men.

The Spirit shall be poured out from on high. The desolations of sin shall be undone. The face of society and even of nature shall be changed. Then, indeed, inner peace and outer industry shall go hand in hand together in that golden, blessed age.

Isa. 32:1-5, 14-20.

atheist or a sensualist) "noble-minded"; or in calling a selfish "spendthrift" generous.

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks.

In verses 9-11 there is a condemnation of the luxurious habits of the self-indulgent women of Jerusalem. In verses 13-14 is described the desolation of Jerusalem and the surrounding country. The royal **palace** shall stand empty. (R. V., "the populous city shall be deserted," quiet.) **Forts**, etc. R. V., "The hill (margin, Ophel, the southern end of Moriah, the temple mountain,) and the watchtower." **Forever.** Subject to the limitations of verse 15. **A joy**, etc. Because a waste, a pasture ground for wild or domestic animals.

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Until by the special divine influence of the Holy Spirit, **poured out** on Pentecost on Jew and Gentile, a total revolution shall take place in the character and condition of the people. Judea has long lain waste; it shall be restored to fertility and clothed with forests.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

Piety and justice found there, as well as plenty and prosperity.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Work—effect. Quietness between the citizens and surrounding nations. **Assurance.** Security.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

Sure, quiet. Free from invasion.

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

When. R. V., "But." At the downfall of the **forest** (Assyria's coming destruction), destruction like a hailstorm shall sweep over the city of Nineveh.

20 Blessed are ye that sow beside all waters.

Instead of going out to war, the Jews shall cultivate their land in undisturbed prosperity (see Eccl. 11:1). "Where the ground was moist, the seed was sometimes covered by means of the trampling of cattle." The Gospel also shall be sowed far and wide.

DAILY BIBLE READINGS.

Monday.—John 3:16-21. Eternal Love.
Tuesday.—Acts 2:14-36. Peter's Great Sermon.
Wednesday.—Acts 2:37-47. Its Great Effect.
Thursday.—John 14:1-22. Eternal Habitations.
Friday.—John 15:1-25. Living Branches.
Saturday.—John 16:31-33. Tribulations.

THE STORY APPLIED.

MAIN LESSONS.—1. As far and as fast as Christ is owned as King, righteousness and consolation spread throughout the world. 2. The Holy Spirit maketh all things new. New hearts, peaceful nations, prosperous communities are some of the fruits of the Spirit's work in the world.

v. 1. **Reign in righteousness.** The world will look for it in vain apart from Christ and the Holy Spirit. But when our King comes, injustice and wrong shall cease. Do your whole duty in your own place.

v. 2. In every storm of life, Christ is a sure **hiding place.** He is our shelter from winds of false doctrine.

v. 3. **Eyes—not dim.** Be quick to see the good in others.

v. 5. **Vile—liberal.** It is a good thing to make sharp moral distinctions, and to call sin and meanness by their right names. Under Christ, men shall be known by their right names, the fool and the noble-minded, the knaves and the liberal souls.

v. 14. **The city.** Not one stone left upon another! Jerusalem destroyed forever? Yes; and yet not forever (v. 15). It is building up now. It shall be built up.

v. 15. **Poured—on high.** Pentecost is of more account than Independence Day. It brings liberty from sin and shame. **Fruitful.** The gift of the Spirit changes the nature and increases the fruit. By His grace the wilderness blossoms as never did the garden of the Lord of all.

v. 17. **Work—effect.** With these promised, the effort is worth the while. It pays for a man and for a nation to be religious and moral. Quietness now and happiness forever are the portion of the righteous. Peace and safety are the fruits of justice; they dwell secure who practice it.

v. 18. **Peaceable habitation.** God's people are ever safe; happy homes He gives them and they rest in Him.

v. 19. **City shall be low.** Prominence is not protection. Better is the humble peace of the righteous than the foolish pride of the worldly. Armies are mowed down and great cities laid low, but God's people dwell in safety.

v. 20. **Blessed** are those who are not turned aside from duty by calamity, but keep right on "sowing beside all waters." They who labor in sowing the seed of the Word, shall reap endless harvests here and hereafter. The Spirit was poured out to make us laborers together with Christ and His Apostles.

For the Teacher.

By Rev. G. W. Sandt, Prof. W. Wackernagel, D.D., Rev. C. J. Cooper, D.D., Rev. T. W. Kretschmann, Ph.D., Rev. M. Rae Kunkelman, and by Rev. A. M. Weber,

Isa. 32:1-5, 14-20.

THE SPIRIT POURED OUT.—In this lesson, Isaiah is looking forward more than 700 years. From the blessed reign of King Hezekiah, he draws an image of the far more glorious reign of Christ. "A king shall reign" (v. 1), he says, "and a man" (v. 2),—two words that give us the divine and human conception of Christ's nature. What could be more beautiful than Isaiah's description of Christ's mission?—a shelter from wind and tempest (sin, death and hell); refreshment in times of drought ("if any man thirst, let him come unto Me and drink"); a cooling rock in a desert land ("lead me to the Rock that is higher than I"); sight to the blind, hearing to the deaf, speech to the stammerer (the Gospel day when men shall see and hear and speak more plainly than now). In that day the Spirit shall be poured out and a great transformation takes place. What was a barren wilderness before, shall now be turned into a fruitful field,—God's people shall bring forth fruit as never before. Justice, righteousness, peace, prosperity, security shall be their heritage. Has this prophecy been fulfilled? Pentecost, the growth of the infant Christian Church, its marvelous spread throughout the Gentile world, the contrast between Christian and heathen nations, and the fruits of the Spirit in every devout Christian life,—will combine to furnish the answer. But the prophecy is still in process of fulfillment,—wherever the Gospel is preached and accepted, there God pours down His Spirit still.

1. Behold, a king shall reign in righteousness, and princes shall rule in judgement.

A king reign in righteousness. The reign of Ahaz had been one of oppression and idolatry. This was to be succeeded by the rule of a prince who would honor the rights of the people. This prophecy refers to the prosperous condition of Judah under Hezekiah, the good king (II Kings 18:5). But it does not find its full realization in him, but in Christ, who would inaugurate the kingdom of righteousness and peace (Isa. 9:6, 7), and through whom the Spirit would descend upon His people (v. 15).

Princes rule in judgment. Ahaz and his princes had ruled very wickedly, but he who was about to mount the throne, would employ upright magistrates and protect the people from oppression. This refers to all in authority under Christ in His coming kingdom, such as apostles (Luke 22:30), the saints (I Cor. 6:2; II Tim. 2:12), and the faithful (Rev. 2:26; 3:21).

2. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

A man shall be, rather *the* man, Christ. Here are three similes by which this good king is described as being a blessing unto his subjects. All this the man, Jesus Christ, is to all His faithful subjects. As a hiding place and covert and rock do themselves receive the battering of the wind and storm, so Christ bore the storm Himself to keep it off from us.

Hiding place and covert. This is but one figure, the latter being only the echo of the former, as is common in Hebrew poetry. They express substantially the same idea—shelter, defence, safety, deliverance, both from actual and impending evil. Jesus is the refuge of His people, the only hiding place from the tempest of divine wrath.

"Rock of Ages cleft for me,
Let me hide myself in Thee."

River in dry place. The blessings of such a reign would be as grateful and refreshing as gushing fountains and running streams to a thirsty traveler. Only the residents in a tropical country can fully appreciate this phrase. Christ came to such a place when He came to our race. He refreshes and sustains those who would otherwise utterly faint and fail.

3. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

Eyes not dim, ears hearken. Under the wise and pious Hezekiah, there would be on the part of the seers or prophets a clear view of divine truth, and on the part of the people under instruction a disposition to hear and learn it (cf. 29:18). The coming of the King of Righteousness shall mean sight to the blind and hearing to the deaf, physically, and especially spiritually.

4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

The rash understand knowledge. The Hebrew denotes "those that hasten," i. e., those who are precipitate in forming judgments; the reckless who will not take time to weigh religious truth aright. They shall understand knowledge, for the Spirit of God will open their understanding (John 14:26; Luke 24:49; Acts 2:1ff). Stammerers who speak confusedly of divine things shall have ready utterance; the tongue that used to blunder shall speak understandingly (Luke 21:15). In the outpouring of the Spirit the disciples had their tongues loosed in many languages (Acts 2:8).

5. The vile person shall be no more called liberal, nor the churl said to be bountiful.

The vile no more called liberal, nor churl bountiful. The "vile person" really is a "fool." He shall no more be called "noble." The meaning of "churl" is a low-bred, rude, surly, stingy fellow. Verses 6 and 7 give good descriptions of these two classes. Things and persons are now often called by wrong names. The worldly "vile" man passes as princely, the "churl" as bountiful. But the King, who knows what is in man, will manifest their

real, inward character, and shall expose the worthless and hypocrite in their true character. The fool and deceitful man shall no more pose as noble and generous. Hypocrisy will be unmasked (cf. Matt. 23).

14. For the palace shall be forsaken; the populous city shall be deserted; the hill and the watch-tower shall be for dens for ever, a joy of wild asses, a pasture of flocks:

Palace forsaken, city deserted. The prophet speaks again of coming judgment (vs. 9-14), in order to warn the people not to rest in false security. Before the realization of that bright future (vs. 1-5) there shall come days of trial for Jerusalem, when the women shall wail in the streets because of their tribulations. The palaces will be forsaken by the rich and noble, the city deserted by the people, when they are carried into captivity, leaving the forts and towers as dens for beasts, and the streets for pasturage to the flocks.

15. Until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest.

Spirit poured upon us. Here is a gracious limit assigned by God to the judgment pronounced in the former verse, which was to be "for ever." The evils referred to were to be met, removed, and succeeded by the spread of true religion. The Spirit will restore what sin has destroyed. Behold the fulfillment in the piety and prosperity of Hezekiah's reign and in the happy period dating from the birthday of the Christian Church (Acts 2).

16. Then judgement shall dwell in the wilderness, and righteousness shall abide in the fruitful field.

Judgment shall dwell and righteousness. The evidence of the Spirit's work of transformation shall be the presence of righteousness and judgment, which are the two principal fruits of the Spirit in the heart and life of man. These dwell and remain where the Spirit abides.

17. And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever.
18. And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places.

The work and effect of righteousness. Righteousness naturally develops into peace; and the experience of those under its influence is rest and security. Righteousness is the outcome of the pardoning mercy of God, through the work of Jesus Christ; and of His regenerating mercy, which is the work of the Holy Spirit. Through the Spirit, the sinner's disposition undergoes a change that makes him a new creature in Christ Jesus. This works peace within and lasting tranquility.

"Righteousness exalteth a nation." Unrighteousness is a cause in all wars. "Were all nations just and righteous, and were there a tribunal, whose decisions nations would obey, the blood of millions would be spared, as well as the inconceivable miseries of war." As an effect of such peace, God's people should abide in a "peaceable habitation," etc. (v. 18) for ever.

19. But it shall hail, in the downfall of the forest; and the city shall be utterly laid low.

It shall hail and city laid low. The hail and the lowering of the city will happen before the blessing of rest has come down. To bring about this peaceable condition of quietness, the high and lofty, the proud and arrogant must be humbled, as the forest is riddled with God's judgment of hail. Thus Jerusalem, the pride of Israel, shall be overthrown.

20. Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass.

Blessed are ye that sow. Here is a description of peaceful prosperity after the return from the captivity. They are in a blessed state, cultivating the land in security and gathering the harvests in peace. Yokes of oxen and teams of asses are sent out to plow the well-watered places, insuring a bounteous harvest; and then again to bring in the golden sheaves in the time of reaping. Then even the dumb animals, unmuzzled, shall share in the prosperity.

Blessed are they that sow the Gospel seed among the peoples. The command is unto all Christians to teach the nations the things concerning Christ. When the Holy Spirit was poured out on Pentecost, this sowing began by the preaching in many tongues. The Spirit now operates by the Word, so that many are saved by the Spirit through the Word, preached and taught. When the captivity of Israel is turned again, they shall also live in spiritual peace and security.

CONCLUSION.—"The three promises (in v. 2) imply three diverse aspects of man's need and misery. The 'covert' and the 'hiding place' imply tempest and storm and danger; the 'rivers of water' imply drought and thirst; the 'shadow of a great rock' implies lassitude and languor, fatigue and weariness. But there shines through these words a mysterious hope—a hope that one of ourselves, 'a man,' shall deliver us from all this evil in life. This mysterious hope is fulfilled in Jesus Christ. Behind His protection we are safe, by His grace we are satisfied, behind His shelter we have rest" (Maclaren).

Through the outpouring of the Spirit from on high, this safety in Christ and peace in the heart are brought to the believer. The Holy Ghost, through the Gospel, brings the truth, Jesus is received, religion advances, the soul is quickened into new life, the will is stimulated to active service, the feelings are supported and comforted amid trial, sorrow and death, and the believer lives in righteousness and peace.

Bible Class Department.

A. CHARACTERISTICS OF CHRIST'S KINGDOM.

I. THE RULER. vs. 1-2.

"Now that the New Testament lies open before us we are prepared to say that Jesus Christ fulfills all these conditions; He reigns in righteousness, He rules in judgment, He is a hiding-place from the wind, and a covert from the tempest; He is like rivers of water in a dry place, He is as the shadow of a great rock in a weary land; and the eyes of them that see Him are not dimmed, and the ears of them that hear are entranced by ineffable music."—Parker.

II. THE PEOPLE. vs. 3-5.

"There are four different kinds of hearers of the Word,—those like a sponge that suck up good and bad together, and let both run out immediately; those like a sand-glass, that let what enters in at one ear pass out at the other, hearing without thinking; those like a strainer, letting go the good and retaining the bad; and those like a sieve, letting go the chaff and retaining the good grain."—Boston.

III. THE WORLD. v. 14.

Destitute, despised, forsaken, how forlorn this world would be without Christ.

B. BLESSINGS WHICH MARK THE SPIRIT'S ADMINISTRATION.

I. FRUITFULNESS.

The Spirit of God is poured out upon a little company, and three thousand souls are gathered on the church's birthday. The miracle of Pentecost is a prophecy of the wonderful blessing which has ever rested upon the messengers who led by the Spirit have boldly proclaimed the whole will and counsel of God. Paul plants. Apollus waters, but God giveth the increase.

II. JUDGMENT AND RIGHTEOUSNESS. v. 16.

III. PEACE, QUIETNESS AND ASSURANCE. v. 17.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith" (Gal. 5 : 22).

IV. THE EFFECT ON THE PEOPLE. vs. 18-20.

The influence of the Spirit brings peace to the people. The times of peace are times of cultivation. We live under the dispensation of the Spirit. The land is free to be sown.

Richard Sheridan said he often went to hear Rowland Hill preach because his words flowed hissing out of his heart. "What we want," remarked a Chinese convert once, "is men with hot hearts to tell us of the love of Christ." Be earnest, be enthusiastic, and the fire of your own soul will kindle a flame in the souls of others."—Jones.

LIBRARY REFERENCES:—Read Discourses XX and XXI in Krummacher's "Risen Redeemer," Luther's "First Sermon for Pentecost," in "Sermons on the Gospels," Augustana Book Concern.

*Headings of the Outline are by Prof. R. K. Buehrle, Ph.D.

For the Teacher of the Little Ones.

BY REV. F. W. WACKERNAGEL.

Today is Pentecost or Whitsunday. It is the day when God's Spirit came from heaven into His Church. Whitsuntide means the white, shining Sunday. God's Spirit shines into the darkness of our souls as the sunshine after a summer's rain.

First came the Saviour. Do you remember a very windy day? The shutters were blown shut. Trees were torn up by the roots, and the roofs of houses were carried away. After we die, we should be as much as a man out in all this wind, if it were not for our Saviour. He hides us from the storm. Sometimes it rains very hard, and the ground is filled with rushing torrents. Our Saviour is like a strong cover to keep out this storm. Sometimes it does not rain for many months, and the fields and roads become exceedingly dry. O, how we wish for the falling of the rain to give us life and refreshment again. So, when we feel thus thirsty in our hearts, our Saviour is as rivers of water in a dry place. Sometimes on a hot summer day the sun is exceedingly fierce. And as we are walking along, his rays beat down upon us so strongly that we can scarcely endure the heat. How we wish for the shadow of a tree or of a high wall that would throw itself across the road, so that we could sit down there for a few minutes and rest. Our Saviour is as the shadow of a great rock in a weary land.

But our Saviour has gone up to heaven. Before He left, He promised that He would send down His Holy Spirit. The Holy Spirit came on the first Whitsunday, and now He lives in the hearts of good people. Without Him their hearts would be like a wild desert. Now they are like a fruitful field. He puts goodness and peace, quietness and assurance in them forever. He gives us life and strength and joy. Through Him the bad is made good, and the good better. If the Spirit from on high lives in us, our lives shall not be like the barren fig tree, but like the tree planted by the rivers of water that bringeth forth its fruit in its season.

The Lesson in Line and Picture.

BY REV. JOHN H. RAKER.

Many of the prophecies of Isaiah, the greatest Hebrew prophet, have already been fulfilled. Our lesson for today undoubtedly has reference to the outpouring of the Holy Spirit on the day of Pentecost. The Holy Spirit, the third Person in the God-head, existed before the day of Pentecost, just as Christ existed before His birth at Bethlehem. On and after the day of Pentecost the Holy Spirit was and is given more abundantly than before. It was, however, the same Spirit, the third Person in the Trinity.

The great work of the Holy Spirit is to call, enlighten, and guide us, and bring all things necessary for our salvation to our remembrance. The Spirit works through the means of grace, that is, the Word and Sacraments. The full fruition, however, can only be enjoyed when we ask for the Spirit (Luke 11:13). If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him? Rom. 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God." The Holy Spirit is perfect, but our imperfections mixed with the Spirit, will reveal the effects of both, just as when a great artist takes the hand of a child in his and teaches the child how to write or draw. The artist will not do as well as if alone, but the child will do much better than alone.

Until the Spirit be poured upon us.

Our picture seems to describe the mission and work of the Church, now baptized with the Spirit: "And I saw another angel flying in mid heaven, having an eternal gospel. Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountain of waters" (Rev. 14:6, 7).

How to Teach This Lesson.

BY REV. J. H. ORR.

As the Spirit of God fills the whole world, God arises and His enemies are scattered (Introit). The Spirit teaches the hearts of men, gives right judgment, rejoicing and comfort (Collect). This was exemplified on the day of Pentecost (Epistle). In it is fulfilled the promise of the in-dwelling of God through the Comforter (Gospel).

We contemplate the rule of Christ through the Spirit in the kingdom of grace.

1. God's kingdom. It is within the hearts of men (Luke 17:20, 21; Rom. 14:17). The kingdom of nature, of grace, of glory: their relation. Christ is the everlasting King reigning through the truth (John 18:36, 37). This truth was proclaimed by the apostles, who thus may be called princes, and is applied by the Spirit (John 16:13).

2. The blessings of the kingdom. Christ is a hiding place from the winds of false doctrine, for we abide in His Word (Eph. 4:14); a covert from the tempests of temptation (Heb. 4:15, 16); a refreshing river of living water (John 4:13); a protection amid all trials (Matt. 11:28). The Spirit causes the truth to be perceived (II Cor. 4:6), apprehended (Acts 16:14), and works an understanding of spiritual things (I Cor. 2:10; Acts 2:37).

3. The blessings brought by the Christ's kingdom. The barren wilderness becomes a fruitful field, God is known in Christ, the fruits of the Spirit are brought forth, the love of God produces the love of man with all its manifestations in manifold works of mercy (Samaritan), justice and righteousness are increased. The true Church abides in peace amid God's judgments.

4. If such be the blessed character of Christ's kingdom, we should be active in extending it. This calls for individual effort directed toward implanting the Word,

SUPERINTENDENT'S CABINET.

On the morning of May 9, 1864, General Grant visited Major General Sedgwick, commander of the Sixth Corps at Spottsylvania, and ordered that general to make a certain move in which the entire army was to co-operate. General Sedgwick, for the purpose of getting a glimpse of the ground over which he was to move, went forward to the skirmish line, and while surveying the fields and woods with his glass he was instantly killed. It is a matter of history that his successor was appointed, being the next in rank in that corps, and each vacancy thus created down to the line officers was filled so quickly that the movement was not delayed to exceed ten minutes by the death of General Sedgwick.

It is frequently a delicate matter to exchange superintendents. The incumbent may be one for whom all entertain the highest respect on account of his fidelity and high standing as a Christian man, yet he is not adapted to the work.

How to appoint a successor for such a person is a great question. It is one, however, that can be handled without offending the superintendent or his friends, if the proper plan is adopted, which assumes that such conditions may arise. In the Sunday-school all superintendents as they retire from office, from the very beginning of the school, should be *ex-officio* members of an organization which has been properly called a Cabinet. In other words, the Superintendent's Cabinet should consist of the current officers of the school, and all former superintendents, so long as any of them live.

This accomplishes two things: First, it keeps in the school with a vital connection, the retiring superintendents. Second, it gives to the school the benefit of the experience of such persons. Their connection with the school should not be nominal but active. If they do not take classes, they will at least attend and participate in the management and control in every practicable way, thus giving the school the advantage of their prestige, experience, and influence.

Meetings of the Cabinet should occur with sufficient frequency to afford opportunity for all who take part in suggestions relating to the management of the school and maintain an intimate acquaintance with every branch of the work.

These Cabinet meetings should be analogous to the Cabinet meetings of the governments of Great Britain and the United States. There should be consultations in which no vote is taken and no record kept. They are simply to enable the current officers to deal successfully and smoothly with all questions. No formality is needed.

Where this plan is adopted and practiced retiring superintendents are not left out entirely: they are still officers of the school, charged with a high degree of responsibility. The incoming superintendent has this Cabinet to rely on, and by its advice his course, to a great extent, will be shaped.

The benefits resulting from such a Cabinet are valuable to the school beyond description. This Cabinet should not interfere with the legitimate control that belongs to the Board of Teachers. It should merely assist superintendents and other officers in carrying out the general plan of the school.

By this method no superintendent leaves the school. If he has not the chief responsibility, he still has duties to perform that will keep him in the harness.

The influence of the Cabinet will prevent the superintendent from making radical changes; will tend to conservatism; and if changes are made, they will be brought about gradually upon mature deliberation.

The Cabinet will increase the influence of the superintendent. His management will have greater weight when it is understood by the teachers that he is backed up by all the wisdom of former superintendents. Every new superintendent, if he is wise, will take counsel of the Cabinet as far as possible. It will be unwise for him, however, to announce that the Cabinet has been consulted, or, indeed, to say anything about it.

Members of the Cabinet should not be quoted. Cabinet deliberations should be regarded for most purposes as confidential. This will stimulate freedom of expression and prevent misunderstandings.

The Cabinet ought not to assume or exercise controlling power over the superintendent. If questions arise of sufficient importance, they can be submitted to the teachers and be disposed of by them.

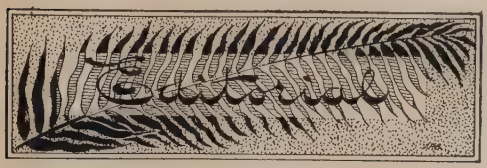
The constitution and by-laws of the school should provide for the Cabinet by fixing the eligibility of members and defining in a general way the object and duties, namely, to confer with and assist the officers.—A. T. Brewer, in "*How to Make the Sunday-school Go.*"

THE LITTLE DEACONESS.

Lesson Commentary.

THE LUTHERAN SUNDAY-SCHOOL SERIES.

JUNE, 1901. LEBANON AND PHILADELPHIA, PA. VOL. V. NO. 3.



THE earliest history of the Christian Church, —a record of "Acts" which should encourage to activity.

THE Book of "Acts" not of mere "Words," —a book full of the doings, not the theories, of those who had much to do with the founding of the Church.

How realistic the record as the historian causes to pass in review the actors in these Spirit-directed doings of the Apostolic Church!

WITH a light stronger than X-Rays, pictures have been taken and presented which give more than face and figure. They portray the very character and reveal the inner life of those who made the history.

DEFENDERS of the Truth, students of the Word in high places, devout praying men, and givers of alms, faithful disciples and teachers, false prophets and sorcerers, seeking to turn men from the faith, the godly sons of pious parents, pleasure-seekers and fatalists, Christian husbands and wives working together in love, righteous rulers, and brave officials, mercenary slanderers, and happy defenders of the faith, all pass in review before the mind's eye of the reader of a history more fascinating than strangest fiction.

THERE is inspiration in example. Studying the Acts of Christ's Apostles, should move His true children to greater activity. If lethargy and indifference continue, the Church can lay no just claim to the true apostolic succession.

GEN. GRANT TO THE YOUNG PEOPLE OF AMERICA.

In a message to the people of the United States, in the early days of our Centennial year, President Grant invited the churches of all denominations to make some special recognition of the occasion in their public services on the Sunday nearest to July 4, 1876, with a view to impressing its lessons on the community. At this I ventured to write to the President, suggesting that the lessons of our Centennial year would have practical value, in proportion as they were impressed on the minds and hearts of the children of the country. In view of this, I asked him if he would not send a message to that effect to the children of our country. Promptly he acceded to my request, and sent a message as follows:

Washington, June 6, 1876.

To the Editor of the "Sunday-School Times," Philadelphia:

Your favor of yesterday, asking a message from me to the children and youth of the United States, to accompany your Centennial number, is this moment received.

My advice to Sunday-schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practice them in your lives.

To the influence of this Book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future.

"Righteousness exalteth a nation; but sin is a reproach to any people."

Yours respectfully,

U. S. GRANT.

The influence of this unique message of a President of the United States was very great, copied as it was into well-nigh every paper, religious and secular, in the United States. The appropriateness of the Bible text quoted

by him at the close of his message, was recognized by all. Twenty years later, the same text was quoted by Gen. James Longstreet, in a public letter, written in reference to a great political issue then before the country. On the reading of that letter, Gen. O. O. Howard, being present, remarked:

"I know how that text suggested itself to Gen. Longstreet; it is written on the walls of our chapel at West Point over the desk. Every cadet remembers that."

So it seems that Gen. Grant recalled it out of his early memories when he commended it as a lesson to the young people of the United States.—Dr. Trumbull's War Memories.

THE IMAGE IN THE FERN BRANCH.

Of all plants that flourish in the wild garden of the woods and commons, you will surely not find one more curious and beautiful than the fern. But it is not its curiosity nor its beauty which is so noteworthy, as a characteristic it possesses in common with many, if not most other plants and trees. Break one branch from off the stem, and observe how precisely it will bear the leading features of the whole plant; you hold in your hand a complete fern, but of smaller dimensions. Strip off, then, one feathery spray from the branch, and there is still a complete bush, bearing all the marks of the parent tree. Pull off the spray, one little sprout of green and still you have a fern-bush in miniature.

Is it not written, Christian, that He whom thou servest, is the Head, and His people are the members? that He is the true Vine, and His people are the branches? Perhaps it may be found that the Church of Christ bears Christ's image, not as the body only, but as individuals; and that as a single leaf bears the likeness of the branch, and the branch the likeness of the tree, so a single member of the Church bears the image of the whole Church, and the whole Church the image of Christ. Thus then Christ is the tree, the Church is a branch, the Christian congregation or family is a spray, and the disciple of Jesus is a leaf.—Old Humphrey.

THE VOICES OF THE FLOWERS.

AUDIBLE ONLY TO SENSITIVE SOULS.

The red rose says "Be sweet,"
  And the lily bids "Be pure,"
The hardy, brave chrysanthemum,
  "Be patient and endure."

The violet whispers "Give."
  Nor grudge, nor count the cost:
The woodbine, "Keep on blooming
  In spite of chill and frost."

And so each glorious flower
  Has each a several word,
Which read together maketh up
  The message of the Lord.

Heaven is not reached by a single bound,
  But we build the ladder by which we rise
  From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

We rise by things that are under feet;
  By what we have mastered of good and gain;
  By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

TELL THE CHILDREN.

BY MRS. F. A. KAHLER.

The sweet peas were up. The wire trellis was stretched just above them for their tender hands to cling to. Papa had given them plenty of wood ashes to feed upon, and arranged the hose so that their little feet could be kept cool with fresh water. Ingeborg was rocking in the hammock and wondering how she could earn some money for her mission dues. The summer breeze fanned her face, as she drowsily watched a squirrel in the top of a pear tree, until she dropped into dreams and saw some wonderful things.

The rippling brook that edged the garden grew into a rushing river and then into a wide ocean, across which she could still see clearly. There were crowds of children there, with outstretched hands and eager faces, some white, some brown, some yellow, and others black as a coal, and all seemed to be pleading for something. On this side was the stretch of sweet peas, with forty different shades of color in their faces, and every one nodding and smiling toward the darlings across the water.

"I thought you hadn't blossomed yet," said

Ingeborg in surprise, "how very pretty you are!" "That's because we are missionary flowers," answered a sweet voice from under a violet hood, "we hurried, we couldn't help it, we were so well fed and we were never thirsty and the dear Sun made our hearts so warm! We're going over there to help, you know." "What can you mean?" asked the child. The tiny blossoms blushed, but bravely answered, "We must help those heathen children. They are not well fed, they 'thirst after righteousness,' the sunshine of love hardly touches them. They never hear Bible stories. They do not know how Jesus blessed little children. Heathen love is a very cruel thing; even mother love, over there, is ignorant. We must tell those children something better." "But how can you?" interrupted the little girl. "We do not quite know. Perhaps you'll have to help us, but we are growing as fast as we can, four or five of us on each strong, straight stem, and we mean to do our best all summer."

In astonishment Ingeborg turned in her hammock, and in another moment she dreamed she was in the cool pantry, where she spent part of every morning preparing something good for papa and the brothers. The cook book lay open before her, and with sleeves rolled up and spoon in hand, she read these strange recipes:

I.

LITTLE GENESEE GOLDILOCKS.

Take a cup of sweet heartedness, two cups overflowing with love, three of sunshine and four of unselfishness. Add a merry-bone or two. Moisten with milk of human kindness and flavor with missionary zeal. Sift over freely with intelligence. Keep in a warm place to rise a few years, and—the world will be the better for it.

II.

LITTLE GODAVERY WIDOW-LOCKS.

Take a measure of misery, two of cruel hardship, and three of injustice. Add a spoonful of ignorance and two of superstition, with a pinch of pain. Spice with a sense of utter loneliness. Toss in one cup overflowing with bitter sorrow. Dip in patience, moisten with tears. Beat thoroughly and keep in a cold place. Serve without sweetening.

Just then two little lambs rushed headlong against the hammock and rudely jarred Ingeborg into wakefulness. They were wise grandpapa's gift to brother Mac for his mission offering. Last year he had given the lad a little pig to raise, and that small "White Chester" had grown so fast, he exactly doubled his value in one summer, and sent, through his small owner, a beam to the Church of the Transfiguration at Bhimawaram, India. Now the lambs, motherless Southdown twins, were set apart for the Church Extension Fund, and were fed by hand. "Ah!" thought Ingeborg. "The Sweet Pea family want to be sold for Bible money. I'll do it. There isn't a blossom out yet, but as soon as they come, I'll take them to the Sanitorium and make them do double duty, cheer some suffering invalids and at the same time send a blessing to India." That part of the dream came true. Later in the summer our little girl took several thousand blossoming sweet peas to scatter among the sick people, and one day a lady asked, "Would you sell them? I want them regularly." Then the dimes began gathering in a certain mission box, and God's work will reach some hearts across the seas through the means of a stretch of sweet peas and a girl's dream.

The dream recipes took a slightly different form and were sent to a magazine. Back came a generous check, which went on at once to our "Home Mission Fund." Then the younger brothers and sisters caught the "missionary fever," and brought the garden products to a very willing purchaser — the mother—so that they might send some blessed pennies to India and to Utah. It is very pleasant to do good with one's own money. Are you starting any day dreams to blossom into loving messengers of love in foreign fields? God helps us make fairer tales than fairy tales. The beans you raise may be better than giant killers; they may cut off the heads of the wickedest giants—idolatry in worship and cruelty in homes. Do you remember the stars that made obeisance to the dreaming prince? Something better may come to you. If you turn many to righteousness, you "shall shine as the stars forever and ever."

Do you know that one day, we teachers shall see the little sheaves that we have gathered bowing down before the Lord and his Christ? That will be heaven.

AN IMMENSE RIVER.

The river system of the Plate, or of the Rio de la Plata, is one of the most wonderful in the world. The volume of the stream is greater than that of the Mississippi. It is surpassed only by the Amazon. It drains a basin more than half as big as the whole United States, and one which in fertility of soil and salubrity of climate is only surpassed by the basin of the Mississippi, and it is a question whether it has not more cultivated territory. Upon it tens of millions of cattle and sheep are pastured, and its wheat fields compete with ours in the markets of Europe. It has the most extensive plains of the globe, and it is a vast expanse of fairly good land.

It is a white man's country. The basin of the Amazon is tropical and malarious. That of the Plate is largely in the temperate zone. Its northern parts are like Louisiana or Florida, and in the south the summer climate is as temperate as that of our Middle States.

It is the Mississippi basin reversed, the source of its rivers being in the hot country, where there are coffee and sugar lands and rubber trees, and its mouth in the rather cool lands of Uruguay and the Argentine, noted for their fields of wheat and corn.

The vast basin is formed in the shape of a great horseshoe, with the opening toward the Atlantic. The Andes, and the strip of highlands which crosses Brazil form the back and upper rim of the shoe, while the slightly sloping plains of Patagonia bound it on the south. In it are included the best of the Argentine, all of Uruguay and Paraguay, and large portions of Brazil and Bolivia. The most of it has been built up by the Parana or Rio de la Plata system, and today these rivers are still at their great work of earth-building.

You see this plainly in the Rio de la Plata proper. It is more a great bay of liquid mud than a river. It is 120 miles wide at the Atlantic, and narrows down to 29 miles at Buenos Ayres, which is 180 miles inland. The width at Montevidio is about 65 miles. The Rio de la Plata is so full of silt or mud that it discolors the Atlantic for many miles out at sea. The channel is fast filling up with a sandy mud, and the Eads jetty system is proposed. As it is now, the rivers bring down a quarter of a million tons of mud a day, and the sediment is so great that all the water used by Buenos Ayres is filtered by the city.—F. G. Carpenter.

ONE BOY'S EXPERIENCE.

"Here, Charlie," the clerk kindly said.

The elevator boy approached the desk, a pleased, expectant look upon his face.

"Here are $3 for you to take home to your mother," the clerk said, as he laid three bright coins on the counter.

"I was to get but $2.50 a week," reminded Charlie.

"O, that's all right," rejoined the clerk. "The other half is a donation. You are really the best elevator boy we've ever had."

"O, thank you," cried Charlie, his eyes shining.

"Now, be on hand bright and early tomorrow morning, so—"

"Tomorrow!" repeated Charlie, a disappointed look on his face.

"Why not tomorrow?" asked the clerk.

"It is the Sabbath," stammered Charlie.

"I believe it is," said the clerk, with a grin. "But the elevator isn't suspended for that reason. We'd soon hear from our guests."

"But, sir, I wouldn't like to work on Sunday," Charlie said, in sincere distress.

"O, nonsense, boy! You're a little Puritan. You think it wrong, do you?"

"Yes, sir. And—please, sir—I'd rather not come."

"O, well, suit yourself," growled the clerk. "If you don't come on Sunday morning, you need not come on Monday."

Charlie sighed, picked up the money, and walked dejectedly away. A gentleman stepped into the office from the corridor.

"That elevator boy is a bright, polite little fellow," he said. "What is his name?"

"Charlie Benson," replied the clerk.

"What is his address?"

The clerk gave it to him, and the gentleman wrote it down in his pass-book.

"I think you made a mistake in discharging that boy," he said.

"I didn't discharge him," replied the clerk.

"Then he'll discharge himself. He has convictions, and he is not afraid to voice them. Isn't there a boy about the hotel who hasn't scruples against working on Sunday?"

"Yes."

"Then let him run the elevator tomorrow."

"I ain't bothering myself about it," retorted the clerk. "I told Charlie what he might expect. He is the one to feel worried, not me. All days are alike here."

Charlie Benson's mother was a poor widow who lived in a topmost flat. The room was cleanly kept, but that did not hide its meagreness. A look of surprise mingled with the pallor of her face when Charlie handed her his week's wages.

"You think you pleased them, dear?" she asked.

"The clerk said that I'm the best elevator boy that they ever had," reported Charlie.

"Why, that's encouraging."

"But—"

"But what?" anxiously asked his mother, for he had paused, and a troubled expression rested on his face.

"I'm expected to work on Sunday," he said. "I'll not agree to that."

"Then you'll be dismissed, my boy."

"Yes, it resolves itself into that. If I do not go back tomorrow, I'm not to go back at all.'

The widow rocked herself to and fro, a vacant look on her face.

"And you are not going back?" she asked.

"No, mother," he resolutely said.

"All right," she replied, with a sign. "I trained you up in that way, and though our distress is great, I'll not advise you to the contrary."

"I'm doing right, mother, and the Lord will take care of us," Charlie solemnly said. "I am greatly disappointed, but something better will turn up—now, see if there doesn't."

And there did, early on Monday morning. A portly, genial gentleman entered the room —the gentleman who had censured the clerk at the hotel.

"I wish to hire a boy," he said.

Mrs. Benson's face brightened.

"What did I tell you, mother?" whispered Charlie. Then he said aloud:

"I'll engage with you, sir. What am I expected to do?"

"I am a lawyer, and want an office boy. You can write, I suppose?"

"O, yes, sir. A good hand others say."

"Then I'll put you to engrossing."

"What am I to get a week?" asked Charlie.

"Well, that's business! Five dollars a week."

"O, my!" exclaimed Charlie, unconsciously bringing his hands together. "When am I to begin?"

"That's business, too," said the visitor. "I expect to take you with me."

"You haven't asked for reference."

"Nor don't intend to."

"Nor given me your name."

"My name is Gilbert Farnsworth. Here is my card." He did not give it to Charlie, but to his mother.

"One thing more," Charlie hesitatingly said, "am I expected to work on Sunday?"

"No!" replied the visitor, explosively. "If I thought you'd work on Sunday, I wouldn't want you."

At the close of the week, Charlie could not cease sounding his employer's praises.

"Mother, I told you that God would take care of us, and that something better would turn up. Well, didn't He, and hasn't there? What do you think? He heard my talk with the hotel clerk, and got our address from him. He's a kind, considerate, Christian gentleman. A handsome office, short hours, light work, good pay, and promotion just ahead. I copied one document, and he declared that my work pleased him. 'A good engrossing hand that,' he said; 'no mistakes, no blots, no erasures, no pig-ears.' I am glad I concluded not to go back to the hotel."

"I can see the Lord's hand in it all," his mother reverently said.—Christian at Work.

"Bible Geography," popular from the start, continues to increase in favor. Its use as a normal text book is becoming quite common. Many teachers find it valuable as a reference book to be used in connection with the lessons in the Quarterly and other grade text books.

A teacher of a large Bible class finds it difficult to get the active co-operation of a majority of the members of his class. Here is what he says:

"My class is quite large, and for the most part the members attend regularly; I prepare well and try to cover every point in the lesson; but I find it very difficult to draw anything out of the members of the class. I often feel as if perhaps they do not learn anything. Can you suggest any method by which it will be possible for me to make my class more responsive?"

You are not alone in the difficulty which you experience. However, it is not evidence that your lesson is uninteresting and unprofitable, because those who listen to it are unresponsive. Sometimes they learn more who talk less. Nevertheless, a Bible class should be more than listeners. When our Bible classes are composed of those who come up through the course of our graded instruction, we believe that this difficulty, which is largely the result of diffidence, will disappear.

We offer a few suggestions, which may prove helpful:

1. *Study your class as well as the lesson.* When you know the qualifications and disposition of each individual, you will have the key to the situation.

2. *Use Bible references.* The Bible class should use the Bible. Have the references written on slips and distributed before the instruction begins. Few will be unwilling to read a Scripture passage. In this manner you clinch the truth you would teach, and your class is beginning to secure "participation."

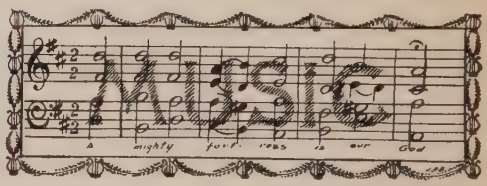
3. *Enlist individuals.* Talk privately with those who are likely to show particular interest, and by hint and suggestion you will draw them gradually into being faithful lieutenants in enlisting the active participation of all in the preparation and discussion of the lesson.

4. *Use the "Questions for Special Study."* Assign these questions one week in advance to those who are willing to look them up. Assist in this work. If necessary, prepare the answer yourself and give it to a member of the class. See that the answers are always brief, instructive, and to the point.

5. *Never fail to direct and control the thought.* Discussion, however interesting, is not profitable if it be allowed to wander away from that which is germane to the text of the lesson.

6. *Use the conversational method and a confidential manner.* It will make each member feel that the lesson is *personal*, and secure undivided attention and the most general participation which is possible. Make your questions clear, specific and direct. Never let the one addressed be embarrassed by a wrong answer or a failure to answer.

7. *Be in love with your work.* Love will make your task delightful, and even though slow, it will always be hopeful, and your own loving interest and faithfulness will be reflected in loving co-operation and interested effort on the part of your class,—and that means progress.



A PLEA FOR GOOD MUSIC.

BY MRS. KATHERINE TIMBERMAN RANDOLPH.

How to instruct children in good music is a question which should arise in the mind of every thoughtful Sunday-school worker.

Much stress is laid upon selecting good literature and the proper person to explain and impart God's Word to the young minds. Is the same importance attached to the choice of good music and to the one who shall present it in an interesting manner? If not, then your Sunday-school is very weak at a vital point, and is failing in one of its most important duties.

The master musicians of the centuries have set their loftiest music to religious text, and could there be any more beautiful method of understanding God's Word than through the medium of song?

In the Sunday-schools of today, we are glad to note that some classical music is used, but for the most part it is utterly lacking in true musical form. To be sure, it has a "jingle," and the average child very soon learns "the tune"; but that is probably the very proof of its being second rate, when critically analyzed by the musician. What if the parent should follow this principle of making things pleasant and easy for the child in all departments of training and discipline! What a weakling such training would produce!

The simplest melodies are found in Bach and Beethoven, Mendelssohn, Mozart, Weber, etc., as well as in the music of the best composers of the later schools.

Classical music can be learned by children. This is proven by the many choir boys, who render much which is rated as most difficult. It may require close application and effort, but the child acquires a taste and love for the best music, which it would be impossible to develop in later years.

Better read one good standard book than volumes of light and trashy literature. Just so one good song is more elevating than a score of characterless tunes.

If the pastor and superintendent are musicians, let them co-operate in selecting proper music. But if, as frequently, this is not the case, then secure a competent musician who knows churchly music and the best methods of teaching it. He should classify the voices as to sopranos and altos, and not select music beyond the compass of a child's voice. How excruciating it sounds to hear children shrieking on high notes, to say nothing of the disastrous results in young manhood and womanhood!

Then, if you have an orchestra, see that they play *sacred* music. Recently a young boy said, "Why, they played the same music in Sunday-school today that I heard at the theatre." Is it not therefore the duty of religious teachers to think seriously of this matter and spare no pains to instil into children of the present and succeeding generations a knowledge of and love for the master works of master musicians? It would make men and women revere their Sunday-school teaching, as many of them do not. The Church would in this way develop the higher nature of her members, and make of them men and women who have been "polished after the similitude of a palace."

SCHEDULE OF PSALMS, HYMNS, AND LESSONS.

XXVII. June 2. Trinity. Gamaliel.

Psalm 146 (Sel. 16).
Hymns, 173, 174, 151, 198, 14.
Grade Lessons:
Bible Story—God makes the Heavens and Earth.
Bible History—From Adam to Noah.
Bible Geography—Mountains S. and E. Palestine.

XXVIII. June 9. 1 S. Trin. The Man of Ethiopia.

Psalm 121 (Sel. 27), or Psalm 119 (Sel. 32, III).
Hymns, 154, 203, 205, 207.
Grade Lessons:
Bible Story—The Forbidden Fruit.
Bible History—Abraham.
Bible Geography—Countries N. of Palestine.

XXIX. June 16. 2 S. Trin. Cornelius.

Psalm 121 (Sel. 27).
Hymns, 217, 147, 212, 158.
Grade Lessons:
Bible Story—Cain and Abel.
Bible History—Jacob and Joseph.
Bible Geography—First Missionary Journey.

XXX. June 23. 3 S. Trin. Barnabas.

Psalm 98 (Sel. 23).
Hymns, 153, 253, 247, 199, 189.
Grade Lessons:
Bible Story—The Flood.
Bible History—The Children of Israel go out of Egypt.
Bible Geography—Second Missionary Journey.

XXXI. June 30. 4 S. Trin. Elymas.

Psalm 46 (Sel 17), or Psalm 91 (Sel. 25).
Hymns, 167, 203, 245, 185.
Grade Lessons:

Bible Story—Building the Tower of Babel.
Bible History—Israel at Sinai, etc.
Bible Geography—Third Missionary Journey.

XXXII. July 7. 5 S. Trin. Timothy.

Psalm 119 (Sel. 32, I or II).
Hymns, 2, 204, 250, 247, 256.
Grade Lessons:
Bible Story—God Calls Abraham.
Bible History—The Forty Years in the Wilderness.
Bible Geography—Geography, etc., before Flood.

XXXIII. July 14. 6 S. Trin. The Epicureans and Stoics.

Psalm 119 (Sel. 32, V or III).
Hymns, 15, 240, 204, 203.
Grade Lessons:
Bible Story—Sodom.
Bible History—Israel East of Jordan.
Bible Geography—Genealogy, etc., Time of Patriarchs.

XXXIV. July 21. 7 S. Trin. Aquila, Priscilla, Apollos.

Psalm 145 (Sel. 13).
Hymns, 175, 152, 247, 193.
Grade Lessons:
Bible Story—Abraham Offers Isaac.
Bible History—Israel Enters the Promised Land.
Bible Geography—Journeys of Patriarchs.

XXXV. July 28. 8 S. Trin. Gallio.

Psalm 146 (Sel. 16).
Hymns, 28, 212, 245, 295.
Grade Lessons:
Bible Story—Isaac Blesses Jacob and Esau.
Bible History—Isaac under Judges.
Bible Geography—Land of Egypt.

XXXVI. Aug. 4. 9 S. Trin. The Vagabond Jews.

Psalm 148 (Sel. 34).
Hymns, 94, 96, 184, 204.
Grade Lessons:
Bible Story—Jacob's Ladder.
Bible History—Ruth, Jephthah, Eli and Samson.
Bible Geography—Kings and History of Egypt.

XXXVII. Aug. 11. 10 S. Trin. Lysias.

Psalm 46 (Sel. 17).
Hymns, 114, 297, 223, 293.
Grade Lessons:
Bible Story—Joseph Dreams of his Brethren.
Bible History—Israel under Samuel.
Bible Geography—Wilderness and Journeys of Israel.

XXXVIII. Aug. 18. 11 S. Trin. Tertullus.

Psalm 27 (Sel. 20).
Hymns, 29, 226, 223, 184.
Grade Lessons:
Bible Story—Joseph Sold, in Prison and before Pharaoh.
Bible History—Israel under Saul.
Bible Geography—Tabernacle Offerings and Worship.

XXXIX. Aug. 25. 12 S. Trin. The Speech Before King Agrippa.

Psalm 27 (Sel. 20).
Hymns, 22, 275, 279, 295.
Grade Lessons:
Bible Story—Joseph Makes Himself Known.
Bible History—The Troubles of Saul and David.
Bible Geography—Laws of Moses.

REQUISITES OF A REVIEW.

What are some of the requisites of a review?

1. *Completeness.* The review should not be partial, taking up only a portion of the lessons. It should be planned so as to cover the whole ground traversed during the quarter.

2. *Conciseness* is another desirable quality. Completeness does not mean the introduction of every minute detail. There is no time for this, and, if there were, to attempt it would be an unreasonable strain on the memory. It is necessary that the facts brought out in a review be well chosen and be briefly stated.

3. *Easily remembered.* A review must be easy to be remembered. The points brought out in a review should be so clearly stated and so aptly illustrated that they will cling to the memory. Appeals should be made, if possible, to the eye, the ear, and every other mnemonic aid available. The blackboard should be often used, and maps are of great value at such times.

4. *Interesting.* Reviews must be interesting. They must hold the attention. Too often they are considered by the pupils as tiresome occasions to be escaped if possible. They are criticised as dull and profitless. This objection must be removed, or else reviews are simply an injury both to the individual pupil and to the school itself.

5. *Marked by variety.* Reviews to be interesting, should cultivate variety. The method of conducting them should change constantly. It is better for no two consecutive reviews to be alike. It is possible to bring this about by great study only, and one great reason why reviews are dull, is that no pains are taken to give them freshness and vivacity.

6. *Shared by all.* So far as possible every class and every member of every class should have something special to do in a review. It

is wonderful how interested people become in that for the success of which they are personally responsible or to which they have to contribute personal effort. One who reads a paper at a review or who conducts a part of it always enjoys it. To make the review interesting, awaken the emulation of the classes and place responsibilities on each.—Foster.

Do not give office in your school to those who seek it. "Dregs rise to the top."

Never lose your temper, no matter what happens. Anger is as dangerous to dignity as arsenic is to life.

Young America, if he is noisy and troublesome, may need careful handling. It is dangerous to play with a cannon cracker.

Do not stop to listen to the teacher who speaks so loudly that he can be heard all over the school. An empty wagon rattles loudest.

The new teacher who is all enthusiasm at the outset and quickly tires and grows careless is like the sky-rocket which goes up throwing balls of beauty and brightness; but speedily comes to earth a burnt stick.

Do not despair of that boy who, much to your annoyance, cuts capers and performs antics through the lesson hour. "Truth, like roses, often blossoms on a thorny stem."

Do not be discouraged if you cannot answer every question or solve every problem which may be presented to you. We can enjoy the flower and feast on the fruits without pulling up the tree to examine its roots.

THE TEACHER TAUGHT.

BY MRS. W. L. HUNTON.

Is it necessary for a teacher in the Sunday-school to have any particular training? Why not? Who would care to send a child to a secular school to be taught by one who had not learned the first rudiments of successful teaching?

Too much stress cannot be laid on fitting our young people to be teachers of God's Word. We venture a few hints which may prove helpful.

We know that the object of education is to fit us in the best manner for our work in life.

The instruction given in a Sunday-school is also of a moral nature, the object being to instil habits of order, self-control, civility, obedience, love of truth, and reverence for what is good and great, and, above all, to fit our souls for the eternal sphere which our Heavenly Father would have us to enjoy. If then you desire to teach God's children, should you not be willing to educate yourself with that object in view?

In the hope of helping some who may desire to teach, we append a few questions:

What personal qualifications should a teacher possess in order to govern her class well?

She must be lovable, sympathetic, patient, just, firm, cultured, self-controlled, and have a sharp eye.

Which is more potent, the eye or the voice?

The eye.

Is it better to request, or command?

Request first; you will rarely find it wise to command.

Should all children be governed in the same way?

Different children have different dispositions. It is as important to success in teaching, to study the child as it is the lesson.

Is it better to dwell upon virtues to be imitated, or wrongs to be avoided?

Virtues to be imitated.

How can a teacher secure attention?

By awakening interest. Excite curiosity. Know beforehand what you are going to ask or tell.

What effect has attention on the memory?

Attention is one of the chief factors of a good memory. The more attention is given to a thing, the better it is remembered.

What effect has repetition on the memory?

Repetition helps to fix the impression on the mind.

What effect has interest on the memory?

It is necessary to be interested in a thing in order to remember it. One thing a teacher must bear in mind, if she wishes to be successful, is that she herself must be an example in all things.

SOME INTERESTING CHARACTERISTICS OF THE ACTS.

Luke, who in the Gospel, tells us what Jesus "began," in the Acts tells us what He "continued, both to do and teach" by the Spirit, through the disciples, as to the kingdom of God. Here as in the very order of the Gospels, the door of faith is successively opened to Hebrew, Roman, and Greek believers. Pentecost links Old Testament prophecy with New Testament history. This is the book of witness: both man's witness to God, and God's witness to man; the sequel of the Gospels, the basis of the Epistles; not so much the acts of the Apostles, as the acts of the Holy Spirit and of the risen Redeemer in the person of the Paraclete.

Here the Spirit is seen, first applying the truth and the blood to penitent believers, then anointing believers for service, then sending them forth as heralds and witnesses to preach the kingdom, to make disciples and to organize disciples into churches. What meaning is wrapped up in the fact that the period of time covered by this book is only about thirty-three years—the length of our Lord's human life, the average of one generation—as though plainly meant to teach us what may be and should be done in every successive generation; until the end of the world—age itself!

The initial chapters of the Acts bear marks of design as the sequel not of Luke's former treatise only, but of all the four accounts which this book follows. It braids together into one their four strands of testimony. In the structure of the New Testament, this is the entablature resting upon and uniting the four columns which support it and which it surmounts. Hence, to read this book aright, we must perceive its fourfold character or aspect. It is the book of the advent of the Holy Spirit, and of the generation of the Church of Christ, begotten of the Spirit in the womb of our humanity. It is the beginning of the Gospel of the Holy Spirit, the third person of the Godhead. It is the orderly setting forth of the great fact and truth of the Spirit's outpouring, as most surely believed among those who were eye-witnesses of His majestic advent. And it is the first clear revelation of the person of Him who as the Spirit of God was in the beginning with God and was God.

Just what the fourfold Gospel is to Christ, the Acts of the Apostles is to the Spirit—the inspired account of His advent, and of the birth of the Bride of Christ; the beginning of the Gospel of the Spirit's presence and power; the declaration in order of that supreme secret of all holy living and faithful service, His inward working; and finally, the unveiling of His eternal identity with and procession from the Godhead. Truly, this book is the Acts of the Holy Spirit.

The advent of the Spirit, and His activity in and through the Church, are the keys which open the doors to all the chambers in this House of the Interpreter. From the first chapter to the last, the theme is the same: the coming of the Spirit to apply the truth, arouse the conscience, soften the heart, subdue the will, anoint the tongue, and hallow the lip—to take the place of the absent Lord

—nay to make real to believers the promise of His perpetual presence, by becoming to every renewed soul all that Christ would have been had He remained on earth.—Arthur T. Pierson.

PEN PORTRAITS.

Gamaliel, a Pharisee, and doctor of the law. He was Paul's teacher (Acts 22:3), the son of Rabbi Simeon, and grandson of Hillel, president of the Sanhedrim under Tiberius, Caligula and Claudius.

The Man of Ethiopia—a witness to the extent to which the Gospel had been spread. Eunuchs were usually employed for confidential offices, and often men of high rank though not literally eunuchs were so styled.

Cornelius, the Centurion, is one who made the most of his spiritual opportunities. Coming to the Holy Land a heathen, learning of the true God, he became a true proselyte. He was not content with regulating his whole life by religious principle, he had brought his whole household under the influence of the Gospel.

Barnabas, the surname of Joses, or Joseph, a Levite, settled in Cyprus. As a Christian he brought the price of his field and laid it at the apostles' feet. It is possible that Paul and Barnabas were educated together at Tarsus. He was a man of strong attachments to kindred and country, so that in both of his missionary tours his native island and the Jewish synagogue took the first place. Chrysostom infers that he was of a commanding and dignified appearance, as the people of Lystra on the cure of the impotent man, supposed that he was their national god, Jupiter, king of the gods, come down from heaven.

Elymas, the Sorcerer, one of a numerous class of impostors who at this time of general unbelief were patronized even by cultivated Romans. A Jew, he was an apostate from the faith, having assumed an Arabic name in an attempt to sink his Jewish nationality under a disguise which would give him weight with his dupes.

Timothy, styled by Paul as his "own son in the faith," by whom he was circumcised, because of his half Israelitish parentage. He is everywhere spoken of in high praise, and is a noble instance of eminent gifts and grace in one young in years and feeble in health. To him Paul addressed two of his epistles.

Epicureans, disciples of Epicurus the Athenian philosopher. They maintained that the universe is the product of chance, and that pleasure was the chief end of human existence.

Stoics, the followers of Zeno, a school of philosophy, essentially pantheistic, the principle of which was that the universe was under the law of an iron necessity, and that passionless conformity to this law, is the perfection of virtue. The latter may be superior to the former, but both are alike hostile to the Gospel.

Aquila and Priscilla. Always spoken of together. Husband and wife one in Christ. The use of opportunities is one great lesson from their history. Paul probably profited by their intercourse in their common trade to bring the Gospel home to Aquila, he to his wife; he and she together to Apollos, who became a mighty champion of Christianity, convincing the Jews from the Scriptures at Corinth; setting up "a church in their house," wherever they were, risking their lives of Paul, and earning the thanks of "all the churches of the Gentiles."

Gallio, Roman proconsul under the Emperor Claudius, was the brother of L. Annaeus Seneca, the philosopher, who says of him, "No mortal was ever so sweet to one as Gallio was to all; there is none who does not love Gallio, a little, even if he cannot love him more; there is such an amount of innate good in him without any savor of art or dissimulation; a person proof against plottings." How exactly and undesignedly this independent testimony coincides with the Scripture record concerning him.

Vagabond Jews, wandering or traveling Jews who went from place to place practicing exorcism, or the art of conjuring evil spirits to depart out of the possessed.

Lysias Claudius, a Roman chiliarch or captain in charge of the troops of the citadel Antonia at Paul's last visit to Jerusalem. Of Lysias, nothing beyond the Scripture references is known.

Tertullus. The name is Roman. He was probably an Italian, and delivered his arraignment of Paul in Latin,—a shrewd and eloquent lawyer who, however, was more than matched by Paul, who must be his own counsel and defender.

King Agrippa was the son of Herod Agripp I, and Cypros, grandniece of Herod the Great. His life ranges over the last period of national Jewish history, and the first age of the Christian Church. Agrippa saw the destruction of Jerusalem. He was the last of a dynasty eminent for magnificence and intrigue.

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DR. MANN ON WORLDLY OR RELIGIOUS EDUCATION.

"He who learns and strives for the sake of worldly advancement alone, will always carry under the varnish of his culture a coarse grain. But just that nobility of sentiment, that love of the good for its own sake, that high-mindedness, that delight in learning, not because it brings gain, but because it really makes man truly human, these are rare pearls in this century of materialism. But it is no wonder! Despise to whet the diamond of the soul upon the diamond of religion, and clearly enough we can see its rough formlessness reflects no light, refracts no rays, and casts no radiance upon the fog and darkness of the changeful, toilsome life, and strife of earth. And when should a more appropriate time present itself than in the promising days of youth, when the mind is above all things, receptive, and the world has not yet trodden a hard pathway across the heart."

MAP AND NAMES OF PLACES.

BY H. L. HUNGERFORD.

June 2. **Gamaliel, the Doctor of the Law.**
Galilee, The Temple.

June 9. **The Man of Ethiopia.**
The South, Jerusalem, Gaza, Ethiopia, Azotus, Cesarea.

June 16. **Cornelius the Centurion.**
Cesarea, Joppa.

June 23. **Barnabas the Apostle.**
Damascus, Jerusalem, Antioch, Tarsus, Judea, Cyrene.

June 30. **Elymas, the Sorcerer.**
Selucia, Cyprus, Salamis, Paphos.

July 7. **Timothy, the Disciple.**
Derbe. Lystra, Iconium, Jerusalem, Macedonia, Achaia, Rome, Asia, Athens, Ephesus.

July 14. **The Epicureans and Stoics in Athens.**
The Areopagus or Mars Hill.

July 21. **Aquila, Priscilla, Apollos.**
Athens, Corinth, Pontus, Italy, Rome, Syria, Cenchrea, Alexandria, Ephesus, Achaia, Asia.

July 28. **Gallio, the Deputy.**
Achaia, Syria, Cenchrea, Ephesus.

Aug. 4. **The Vagabond Jews and the Burning of the Books.**
Ephesus.

Aug. 11. **Lysias, the Chief Captain.**
Jerusalem.

Aug. 18. **Tertullus the Orator.**
The Temple.

Aug. 25. **The Speech before King Agrippa.**
Jerusalem.

Blackboard Instruction.

BY REV. C. K. HUNTON.

GAMALIEL, THE DOCTOR OF THE LAW.

Acts 5:33-42.

Tell something of Gamaliel, his ability, position, character, etc. Explain why the advice he gave was good. Theudas and Judas of Galilee, leaders of insurrections, perished with their followers. A similar fate would have overtaken the apostles had they been men of like character. The courage and fidelity of the apostles in seen by their going right on with their work, though they had been beaten and threatened by their enemies.

Gamaliel
Gives
Good advice

If this counsel or this work be of men

IT WILL COME TO NOUGHT

But if it be of God

YE CANNOT OVERTHROW IT

Theudas with 400
Judas of Galilee with many followers } Perished

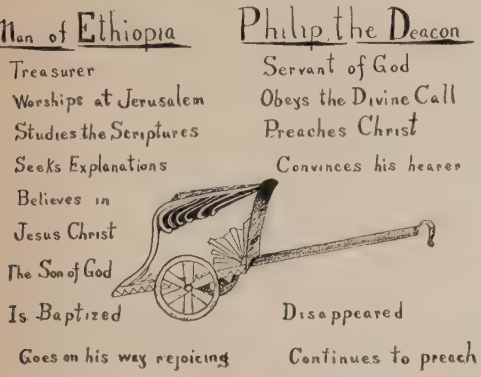
Apostles { Beaten / Threatened } Ceased not to teach and preach Jesus Christ

THE MAN OF ETHIOPIA.

Acts 8:26-40.

Contrast the man of Ethiopia with Philip the

Deacon, and describe their meeting. What took place in the chariot as they drove along? The halt and the baptism show the desire of the foreigner to comply with the will of God as soon as it was made known unto him. He goes on his way rejoicing. Philip has done a good work but loses no time in seeking other fields of usefulness.



CORNELIUS, THE CENTURION.

Acts 10:1-5, 21, 25-26, 30-33.

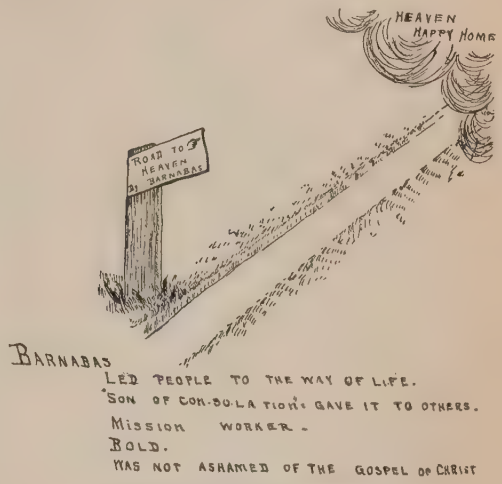
Describe the character of Cornelius, his station in life, etc. Give an account of his vision and his promptness in carrying out the instructions of the Lord; and also of the visit of Peter and its results. Peter came to speak things that were commanded him of God, and Cornelius and his household show an excellent spirit in their readiness to hear and accept the truth.

BARNABAS, THE APOSTLE.

Acts 9:27; 11:22-30; 13:1-3.

By G. B. Overmyer.

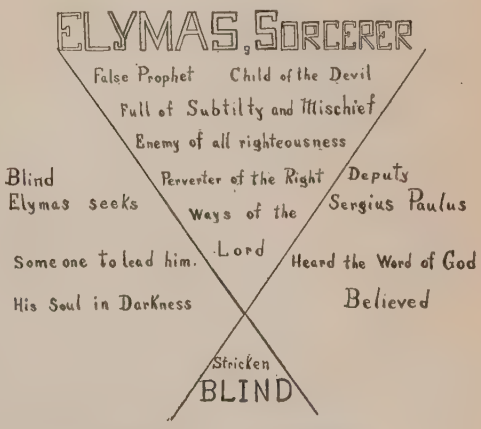
Barnabas was a man chosen of God for a great work in the early Church. He led and directed many men into the way of life (Acts 11:24). He was associated with St. Paul and traveled to distant places, yet he always pointed one way. He was away from his home nearly all the time, but each day he himself, and many with whom he came in contact, were brought nearer to the home eternal in the heavens.



ELYMAS, THE SORCERER.

Acts 13:4-12.

Explain what is meant by a sorcerer, and bring out the points in St. Paul's description of this man. Show the difference between Elymas and Sergius Paulus, and describe the affliction which came upon the one and the blessing upon the other, through St. Paul, the servant of the Lord. "Take heed how ye hear."

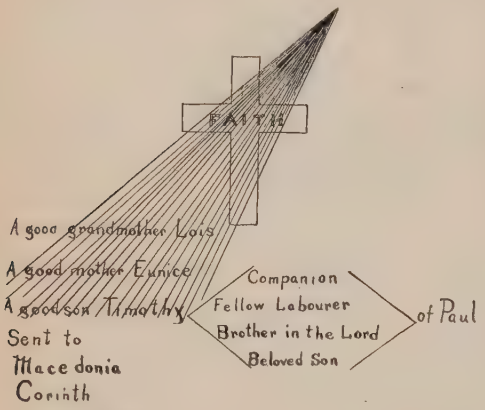


TIMOTHY, THE DISCIPLE.

Acts 16:1-4, etc.

Godly ancestors are a great blessing. The faith of his grandmother or his mother will not do for Timothy; he must have his own. It comes down from above. The terms of endearment which St.

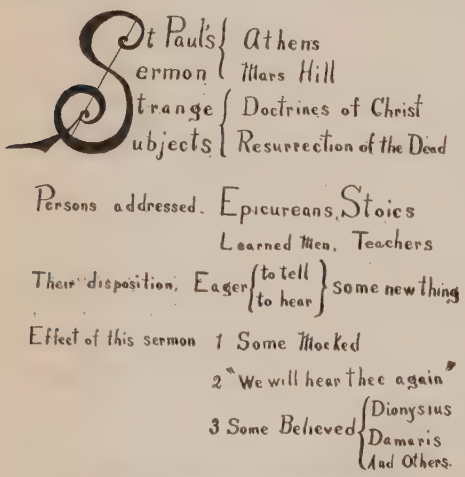
had toward his young co-worker. He was called to work in various fields, to endure many privations, to do much hard labor for the Lord. He has to establish the weak, comfort the distressed, and fight against the teachers of false doctrines.



THE EPICUREANS AND STOICS IN ATHENS.

Acts 17:18-21, 32-34.

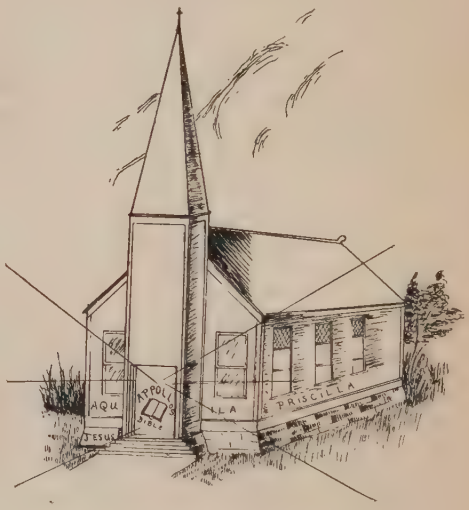
Give some account of the place and occasion of this sermon of St. Paul's and tell why the things of which he spoke were strange to his hearers. Who were the Epicureans and Stoics and what about their disposition? Describe the varied effects of this sermon.



AQUILA, PRISCILLA, APOLLOS.

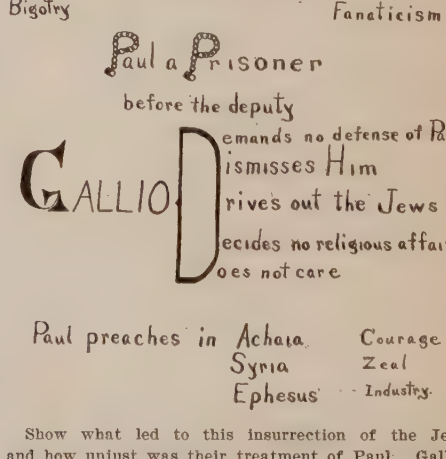
Acts 18:1-3, etc.

Aquila and Priscilla were devout Jews who became true followers of the Lord and zealous advocates of His cause though they still worked at their trade, that of tent-making, which was the same as that of Paul. Apollos, an eloquent man, was received and taught in the way of God by them, and became a mighty preacher of Jesus Christ. In the illustration the Church is to represent the kingdom of God, which rests upon Jesus Christ, the chief corner-stone, in the building of which Aquila, Priscilla and Apollos were very active (G. B. Overmyer).



GALLIO, THE DEPUTY.

Acts 18:11-19.



Show what led to this insurrection of the Jews and how unjust was their treatment of Paul. Gallio, the Deputy, understands the people over whom he is placed, and dismisses Paul without any appeal from him (v. 14). He drove the Jews from the judgment seat, thus indicating his intention to have nothing to do with their religious disputes. Gallio seems to be quite indifferent as to what is done, for

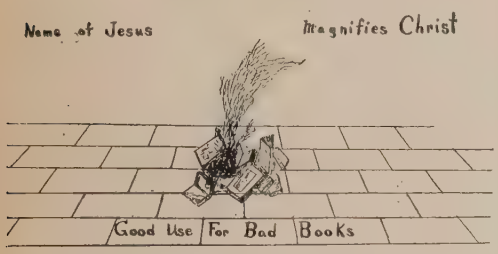
he permits the Greeks to beat the ruler of the synagogue without interference.

Paul's courage is seen in that he remained in Achaia a good while after this assault upon him; his zeal and industry are seen in his long journeys undertaken for the upbuilding of the kingdom.

THE VAGABOND JEWS AND THE BURNING OF THE BOOKS.

Acts 19:13-20.

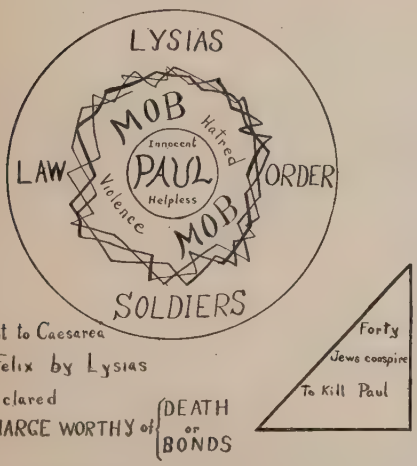
Evil men make use of the name of Jesus in the pursuit of their wicked works. The evil spirit recognizes the power of Christ's name, and inflicts punishment upon these deceivers. Many of the Jews and Greeks who witnessed this, believed (v. 18) and burned their books (v. 19). This suggests a good use for all bad books.



So mightily grew the Word of God and Prevailed

LYSIAS, THE CHIEF CAPTAIN.

Acts 21:31-33; 22:24-28; 23:25-27.

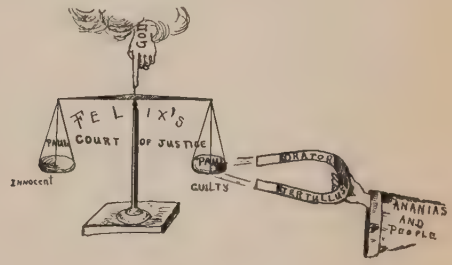


Paul, an innocent man, leading a quiet, Christian life, becomes helpless in the hands of a violent, frenzied mob of Jews, who would have killed him had it not been for the timely arrival of the soldiers of Lysias, who promptly restored law and order. The irregular and broken lines are intended to indicate the disorder and confusion of the mob. Forty Jews conspired together in secret, as it were, "in a corner," to kill Paul; on this account he was sent to Felix at Cesarea. Lysias has found no charge against him.

TERTULLUS, THE ORATOR.

Acts 24:1-9.

Ananias, the high priest, and the people come from Jerusalem to accuse Paul with Tertullus as their orator. Their avowed purpose is to draw the scales of justice in the court of Felix, to convict Paul even though he be perfectly innocent. The apostle did not become excited but presented a calm and dignified defense. He trusted in the Lord and verified in his own experience many of the promises of the Word (G. B. Overmyer).



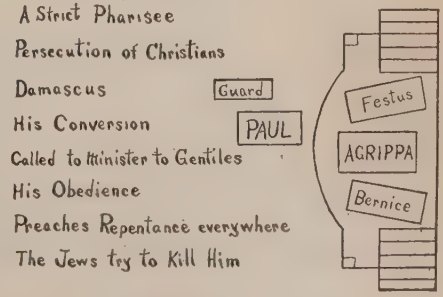
"LO I AM WITH YOU ALWAY"

"BLESSED ARE YE WHEN MEN SHALL ... PERSECUTE YOU, FOR MY SAKE"

THE SPEECH BEFORE KING AGRIPPA.

Acts 26:2-4, 13, 15, 19, 22-23, 27, 28.

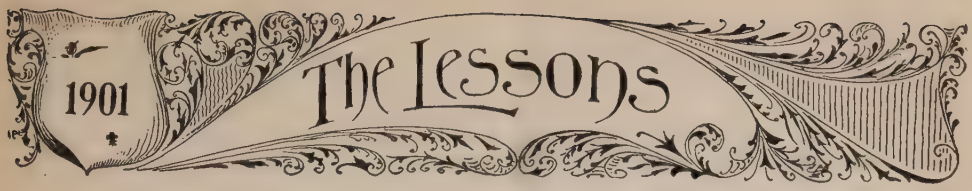
After a long imprisonment Paul is brought before Agrippa, Bernice, Festus and their attendants. Give the chief points in this address of Paul's and tell how those who heard it were affected.



Masterly Address
Effect upon Agrippa

The Lessons, from 1897 to 1901.

1.	2.	3.	4.
Matt. 3-14.	**Mark 14-Acts 2.**	**God's Great Men.**	**Genesis 1-11.**
Repent Ye. 3.	Last Supper. 14.	Abraham. Gen. 12.	Creation. 1.
John the Baptist. 11.	Gethsemane. 14.	Isaac. Gen. 23.	In Eden. 2.
The Disciples. 10.	The Betrayal. 14.	Jacob. Gen. 28.	The Fall. 3.
The Charter. 5.	Bef. Caiaphas. 14.	Joseph. Gen. 37.	Expulsion. 4.
The Coronation. 2.	Bef. Pilate. 15.	Moses. Ex. 2, 3, 12.	Cain and Abel. 4.
The Temptation. 4.	Crucifixion. 15.	Joshua. Josh. 1.	Earth's Peopling. 4.
Prayer. 6.	Death. 15.	Gideon. Judg. 6.	Wickedness. 6.
No Thought. 6.	Resurrection. 16.	Samson. Judg. 13.	Noah's Call. 6.
Good Physician. 9.	Risen Christ. 16.	Samuel. 1 Sam. 3.	The Flood. 7.
The Pharisee. 12.	Ascension. 1.	David. 1 Sam. 17, 18.	Waters Assuage. 8.
With or Against. 12.	Pentecost. 2.	Solomon. 1 K. 3, 4, 8.	Covenant of Bow. 9.
Hear the Word. 13.	First Sermon. 2.	Elijah. 1 K. 18.	Noah's Sons. 10.
The Mighty One. 14.	First Congregation. 2.	Elisha. 2 K. 2.	Babel. 11.
Luke 1-5.	**Luke 10-24.**	**Kings and Leaders.**	**Genesis 13-31.**
Vision of Zacharias. 1.	Parable of Vineyard. 20.	Asa. 2 Chron. 14, 15.	Call of Abram.
The Benedictus. 1.	Eating the Passover. 22.	Jehu. 2 Kings 9.	Abram back from Egypt. 13.
The Annunciation. 1.	Peter's Denial. 22.	Jehoiada. 2 Kings 11.	Rescue of Lot. 14.
The Magnificat. 1.	Christ's Rejection. 23.	Jeheash. 2 Kings 12.	Covenant with Abram. 15.
The Nativity. 2.	Calvary. 23.	Hezekiah. 2 K. 18, 19, 20.	Abraham Intercedes. 18.
The Nunc Dimittis. 2.	It is Finished. 23.	Manasseh. 2 Chron. 33.	Sodom Destroyed. 19.
The Father's Business. 2.	He is Risen. 24.	Josiah. 2 Kings 22, 23.	Ishmael. 21.
God's Beloved Son. 3.	Walk to Emmaus. 24.	Zedekiah. 2 Kings 25.	Burial of Sarah. 23.
The Spirit of the Lord. 4.	In Their Midst. 24.	Cyrus. Ezra 1, 2, 3.	Rebekah. 24.
The Holy One of God. 4.	Rich Man and Lazarus. 16.	Daniel. Dan. 6.	Isaac's Prosperity. 26.
A Miraculous Draught. 5.	The Marriage Supper. 14.	Esther. Esther 7, 8.	Jacob's Flight. 27.
Power to Forgive Sins. 5.	Waiting for the Lord. 12.	Ezra. Ezra 7.	Rachel. 29.
Calling a Sinner. 5.	Through Thy Name. 10.	Nehemiah. Neh. 2.	Jacob's Wages. 30.
			Jacob back to Canaan. 31.
John 1-8.	**John 5-16.**	**Scenes From Acts.**	**Genesis 31-40.**
The Word. 14.	Pool of Bethesda. 5.	Lame Man. 3.	Laban Overtakes Jacob. 31.
Witness of John. 1.	Meat that Endureth. 6.	Peter and John Arrested. 4.	Laban and Jacob part. 31.
Dove and Voice. 1.	The Blind Man. 9.	Ananias. 5.	Jacob Prepares for Esau. 32.
First Followers. 1.	Death of Lazarus. 11.	Stephen. 6.	Jacob Wrestles. 32.
Marriage at Cana. 2.	Festal Hosannas. 12.	Simon. 8.	Jacob Meets Esau. 33.
God's Love. 3.	Resurrection of Lazarus. 11.	Dorcas. 9.	Jacob at Bethel. 35.
Nicodemus. 3.	Peace Unto You. 20.	Jailor at Philippi. 16.	Jacob's Family. 35.
Samaritan Woman. 4.	The Good Shepherd. 10.	Demetrius. 19.	Esau's Family. 36.
"Master, Eat." 4.	Comforting Disciples. 14.	Eutychus. 20.	Joseph's Dream. 37.
Nobleman's Son. 4.	The True Vine. 15.	Jerusalem Mob. 21.	Joseph Cast into the Pit. 37.
Jesus in the Temple. 7.	Asking in that Day. 16.	Forty Conspirators. 23.	Joseph Sold into Egypt. 37.
Jesus and the Father. 8.	Our Intercessor. 17.	Shipwrecked. 27.	Joseph in Prison. 39.
"Before Abraham." 8.	Mission of the Spirit. 16.	Reaching Rome. 28.	Chief Butler's Dream. 40.
Isaiah 1-52.	**John 7-21.**	**The Parables.**	**Genesis 40-44.**
The Lord's Call to Zion. 1.	Christ Against Devil. 7, 8.	The Lord's Promise. Is. 44.	Chief Baker's Dream. 40-41.
Zion in the Great Day. 2.	High Priest vs. Christ. 11.	Good Samaritan. Luke 10.	Butler Remembers. 41.
The Lord's Messenger. 4.	Judas vs. Christ. 13.	The Ten Virgins. Matt. 25.	Pharaoh's Dream. 41.
The Good Tidings. 40.	Peter vs. Christ. 18.	The Rich Fool. Luke 12.	Joseph Set Over Egypt. 41.
The Child Immanuel. 7.	Pilate vs. Christ. 18.	The Lost Sheep. Luke 15.	Plenty and Famine. 41.
An Ensign for Nations. 11.	Thorn-Crowned King. 19.	The Prodigal Son. Luke 15.	Sends Sons for Corn. 42.
A Light for the World. 60.	The Empty Sepulchre. 20.	The Ten Pounds. Luke 19.	Joseph Calls Them Spies. 42.
A Victory for the Lord. 13.	The Lord in the Garden. 20.	The Talents. Matt. 25.	Return to Jacob. 42.
A Fading Flower. 28.	Sheep Shall Never Perish. 10.	The Tares. Matt. 13.	Refuses Benjamin. 42, 43.
A Glorious Refuge. 25.	Mary Anoints the Lord. 12.	The Draw Net. Matt. 13, 21.	Brethren Take Benjamin. 43.
The Lord's Vineyard. 5.	Washes Disciples' Feet. 13.	Unjust Steward. Luke 16.	Joseph Sees Benjamin. 43.
Ploughman & Harvester. 28.	Lord Appears by Sea. 21.	Unmerciful Servant. Matt. 18.	Benjamin Returns. 44.
The Lord's Suffering Son. 52.	The Lord's Last Request. 21.	The Unjust Judge. Luke 18.	Judah Pleads for Him. 44.
Matthew.	**Isaiah.**		
The Coming of Christ. 1.	No Longer Forsaken, 62.		
Christ Come to Fulfil. 5.	No Compromise, 59.		
Jesus and John. 3-4.	No Hunger nor Thirst, 49.		
Wise Men and Herod. 2.	No Redemption for the Proud, 47.		
Herod and Innocents. 2.	No Acclaims, 53.		
Gathering Multitudes. 4.	No Fear. 43.		
Perfect Children. 5.	No Exaltation, 42.		
Purity in Heart. 5.	No Strength, 40.		
Alms and Treasures. 6.	No Trust but in the Lord, 26		
The Golden Rule. 7.	No Sin in Heaven, 65.		
Gate, Fruit, House, Flood. 7.	No Prayer Unheard, 37.		
Capernaum and Sea. 8.	The Spirit's Peace, 57.		
Who in Red Apparel? Is. 63.	Pouring Out of the Spirit, 32		



THIRD QUARTER.

June 2. Trinity S.	**Gamaliel, the Doctor of the Law.**	Acts 5:33-42.
June 9. 1 S..Trin.	**The Man of Ethiopia.**	Acts 8:26-40.
June 16. 2 S..Trin.	**Cornelius the Centurion.**	Acts 10:1-5, 21, 25-26, 30-33.
June 23. 3 S..Trin.	**Barnabas the Apostle.**	Acts 9:27; 11:22-30; 13:1-3.
June 30. 4 S..Trin.	**Elymas the Sorcerer.**	Acts 13:4-12.
July 7. 5 S..Trin.	**Timothy the Disciple.**	Acts 16:1-4; II Tim. 1:5; Acts 19:21-22; I Cor. 4:17; I Thess. 3:1-2; I Tim. 1:3.
July 14. 6 S..Trin.	**The Epicureans and Stoics in Athens.**	Acts 17: 18-21, 32-34.
July 21. 7 S..Trin.	**Aquila, Priscilla, Apollos.**	Acts 18:1-3, 18, 24-28; I Cor. 1:12; 3:4-5; 16:12, 19; Rom. 16:3-4.
July 28. 8 S..Trin.	**Gallio the Deputy.**	Acts 18:11-19.
Aug. 4. 9 S..Trin.	**The Vagabond Jews and the Burning of the Books.**	Acts 19:13-20.
Aug. 11. 10 S..Trin.	**Lysias the Chief Captain.**	Acts 21:31-33; 22:24-28; 23: 25-27.
Aug. 18. 11 S..Trin.	**Tertullus the Orator.**	Acts 24:1-9.
Aug. 25. 12 S..Trin.	**The Speech Before King Agrippa.**	Acts 26:2-4, 13, 15, 19, 22-23, 27-28.

FOURTH QUARTER.

Sept. 1. 13 S..Trin.	**Judah Offers to Suffer for Benjamin.**	Gen. 44:25-34.
Sept. 8. 14 S..Trin.	**Joseph Makes Himself Known.**	Gen. 45:1-10, 13-15.
Sept. 15. 15 S..Trin.	**Pharaoh Invites Jacob Down to Egypt.**	Gen. 45:16-28.
Sept. 22. 16 S..Trin.	**Jacob Journeys to Egypt.**	Gen. 46:1-24.
Sept. 29. 17 S..Trin.	**Jacob Meets His Son Joseph.**	Gen. 46:26-34.
Oct. 6. 18 S..Trin.	**Jacob is Presented to Pharaoh.**	Gen. 47:1-12.
Oct. 13. 19 S..Trin.	**Joseph Buys the Whole Land.**	Gen. 47:13-20.
Oct. 20. 20 S..Trin.	**Egypt Under Joseph: Israel in Goshen.**	Gen. 47:21-31.
Oct. 27. 21 S..Trin.	**Jacob is Ill.**	Gen. 48:1-11.
Nov. 3. 22 S..Trin.	**Jacob Blesses Joseph's Sons.**	Gen. 48:12-22.
Nov. 10. 23 S..Trin.	**Jacob Blesses His Twelve Sons.**	Gen. 49:1-28.
Nov. 17. 24 S..Trin.	**The Death of Jacob.**	Gen. 49:29-33; 50:1-6.
Nov. 24. 25 S..Trin.	**The Burial of Jacob.**	Gen. 50:7-17.

THE CHURCH YEAR.—Which Sunday is this? **School:** Trinity Sunday. What is the Gospel for today? **School:** Christ's Discourse with Nicodemus. Where is it written? **School:** John 3:1-15. What is the Epistle for today? **School:** The Wisdom, Knowledge and Judgment of God past finding out. Where is it written? **School:** Rom. 11:32-36.

THE CATECHISM.—1. WHAT IS THE FOURTH PETITION OF THE LORD'S PRAYER? **School:** GIVE US THIS DAY OUR DAILY BREAD. 2. WHAT IS MEANT BY THIS PETITION? **School:** GOD GIVES INDEED WITHOUT OUR PRAYERS EVEN TO THE WICKED ALSO THEIR DAILY BREAD; BUT WE PRAY IN THIS PETITION THAT HE WOULD MAKE US SENSIBLE OF HIS BENEFITS, AND ENABLE US TO RECEIVE OUR DAILY BREAD WITH THANKSGIVING.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. In what way will the Spirit from on high be upon man? 2. What will become of the palaces and cities? 3. How will God's people dwell?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the lesson responsively. Recite the Golden Text.

GAMALIEL, THE DOCTOR OF THE LAW.

At Jerusalem, A. D. 33.

WHEN they heard that, they were cut to the heart and took counsel to slay them.

The apostles had great success in preaching, and performing miracles. The Jewish Council, embittered thereby, threw them into prison. From this the angel of the Lord delivered them during the night. Next morning the Council was informed that the apostles had escaped, though the prison was strictly guarded, and that they were now publicly teaching in the temple. **When they—heart.** Lit., "cut through as by a saw," enraged. **And—them.** Expressed a purpose to do so.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

Then stood there up. For the purpose of speaking. **Council.** Sanhedrim, composed of about 70 members, these being chief priests, elders and scribes; a supreme court of the Jews. **Gamaliel.** St. Paul's teacher (22:3), and regarded by the Jews as one of the seven greatest teachers of the Law. **Doctor.** Teacher and interpreter of the Law. **Commanded—space** (4:15).

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

Ye men of Israel. Men of such honorable ancestry should know and do their duty, whatever that might be.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

A PRAYER.—O Almighty and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify and govern both our hearts and bodies in the way of Thy laws, and in the work of Thy commandments; that both here and ever, we may be preserved in body and soul; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. What is meant by "cut to the heart"? 2. "Took counsel"? 3. "Doctor of the law"? 4. "Himself to be somebody"? 5. "This counsel or this work"? 6. How is the expression "lest haply" to be rendered in full? 7. In what manner were the apostles "beaten"? 8. What is meant by "in the name of Jesus"? 9. What is meant by "to teach and preach Jesus Christ"?

II. Historical.—1. In what year did the events of our lesson occur? 2. By what events were these immediately preceded? 3. Before what Jewish body were the apostles summoned? 4. Of whom was the council composed? 5. Who was Gamaliel? 6. How was he regarded by the people? 7. From what two men did he draw lessons for the guidance of the council? 8. What was the fate of Theudas and his followers? 9. Of Judas of Galilee? 10. About what time did Judas rebel? 11. And against whom? 12. Why did he rebel? 13. What became of his followers? 14. In the light of these examples what advice did Gamaliel give? 15. What did he show from these examples? 16. What, then, did the Council do to the apostles? 17. What did it forbid them to do? 18. How were they affected by their scourging? 19. Did they cease to teach and preach Jesus Christ? 20. Why not? 21. To what extent did they continue their work?

III. Doctrinal.—1. Does God still provide for the deliverance of His servants? 2. Wherein has God shown His "counsel"? 3. What assurance as to the Word and Church of Christ does Gamaliel's advice present? [N. B.—In this Quarter, many of the "Doctrinal Questions" are answered in "Story Applied."]

IV. Practical.—1. What is the Main Lesson? 2. What, according to this lesson, are we to learn from the experience of others? 3. What must we guard against in our treatment of Christ's ministers? 4. What must we expect on forsaking a sinful world? 5. Whom above all others, are we to obey?

This lesson first presents to our notice an irate Jewish council. The cause of their anger is an address by Peter. His words arouse the ire of the members who seek to lay violent hands upon the apostles. But Gamaliel, old and respected, well versed in Jewish law and having an excellent reputation, restores order and commands the apostles to be removed for a moment. This done, he begins in a most dignified manner, "Ye men of Israel," you must be careful of your actions. History informs us of a certain Theudas who pretended to be a great man; but his work came to naught by his being slain and the dispersion of his followers. After him came Judas, whose fate was similar. The best thing under the circumstances is simply to let these men alone. God will overrule their work if it be not His work; but if His, then we are helpless against Him. His counsel prevails.

Acts 5: 33-42.

Theudas. Nothing further known of him than stated in this verse. **Himself** (comp. 8:9). **Somebody.** A very distinguished personage! **Who was slain.** Probably by the Romans, against whose government he rebelled. **Brought to naught.** Utterly destroyed: they, their counsel, and their work.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

Judas of Galilee. So called because he lived in Galilee, though born in Gaulonitis, east of the Jordan. **In—taxing.** About A. D. 10, conducted by Quirinius, the Roman governor of Syria. **And drew—after him.** From the Roman government to himself, as he held it a sin for the Jews to be taxed by a heathen government. **Dispersed.** Did not perish as Theudas and Judas did, and were not "brought to naught" as were the followers of Theudas, but afterwards became active in wars with the Romans.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

Refrain—men. Do not interfere with them. **This counsel.** The purpose of the apostles to preach Christ. **This work.** That purpose executed. **Of men.** Of human origin. **It will—naught.** Without your interference.

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

But—of God. Of divine origin. **Lest haply.** Take heed lest perchance. **To—God.** To be fighters against God, against His counsel and work. Gamaliel, from the instances of Theudas and Judas, has shown that opposition to existing powers cannot succeed unless God approves it. But God may approve the counsel and work of the apostles; hence the Sanhedrim must take heed "lest haply," etc.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

Agreed. To refrain from putting the apostles to death. And yet they **called—them** for disobeying the command in 4:18. **Should not—Jesus.** Should not teach those things which the Gospel reveals concerning Jesus.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Rejoicing—name. Like Christ, the apostles despised the present shame and rejoiced in the glory that should be revealed (I Pet. 4:13-16).

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

And—house. Always and everywhere (II Tim. 4: 2). **They ceased not.** In spite of the prohibition in verse 40, on the principle in verse 29. **To teach—Christ.** That Jesus is the Christ, the promised Messiah.

DAILY BIBLE READINGS.

Monday.—Josh. 1:1-18, The Commission.
Tuesday.—Josh. 3:1-17, Crossing Jordan.
Wednesday.—Josh. 4:1-24, The Memorial.
Thursday.—Josh. 6:1-16, Fall of Jericho.
Friday.—Josh. 8:1-24, Conquest of Ai.
Saturday.—Josh. 9:1-27, Slaves through Sin.

THE STORY APPLIED.

MAIN LESSON.—1. To those who obey God, in spite of persecution, deliverance will often come from very unexpected quarters. Though their obedience may be attended by suffering, they shall rejoice at being counted worthy to suffer even shame for Christ's sake.

v. 34. **Then stood there up.** Thus God causes His deliverance to arise even where it is least looked for.

v. 35. **Take heed.** Do not hinder or harm the servants of Christ in their appointed work. It is a serious and dangerous thing to do, and may well call to mind the Lord's injunction: "Touch not mine anointed, and do my prophets no harm."

v. 36. **Before these days.** History and experience have furnished sufficient instances to prove that no one can truly succeed without following God's counsel and doing His work.

v. 39. **Ye cannot overthrow it.** That which is of God is as immovable as God Himself. His Word and His Church can no more be overthrown than He can. To fight against these is to fight against Him.

v. 40. **And let them go.** But not without scourging. The powers of evil will not let any one go without first doing him all the injury they can.

v. 42. **Ceased not.** Nor can the wicked destroy the active and lasting influence of a good man, even by slaying him; for "he being dead yet speaketh."

For the Teacher.

By Rev. E. A. Wingard, D.D., Prof. W. Wackernagel, D.D., Rev. T. W. Kretschmann, Ph.D., Rev. J. W. Klingler, Rev. G. S. Seaman, Rev. S. E. Ochsenford, D.D.

Acts 5:33-42.

GAMALIEL, THE DOCTOR OF THE LAW.—This celebrated teacher was the grandson of Hillel. Although a Pharisee he was distinguished for his candor and conservatism. His learning was so great that he was one of the seven Jewish doctors honored with the title of "Rabban" (Rabboni). He was called the "Beauty of the Law." There is a saying of the Talmud "Since Rabban Gamaliel died the glory of the law has ceased." He was president of the Sanhedrin under Tiberius, Caligula and Claudius. He died about the time of Paul's shipwreck at Malta. We have no real evidence either of secret discipleship or even of inclination to Christ's doctrines on the part of Gamaliel. His position was that of neutrality. "Let it alone," was his judgment. If it is a movement with no divine truth or vitality, it will die. Witness the insurrection of Theudas. Gamaliel feared God. He was not far from the kingdom. Far ahead of his time he grasped the principle, the basis of religious liberty. His worldly wisdom counseled "Let these men alone," and as the result of his advice, the church had rest from persecution, and gathered in quiet, the strength soon to be matched against the sensuality of Rome, the despotism of Caesar and the heathenism of the Gentile world.

Learn here the lesson of neutrality as compared with public confession and open allegiance. "Little, less, nothing," is the history of Gamaliel's influence in the after course of human history.

33 But they, when they heard this, were cut to the heart, and were minded to slay them.

They—the council. The council called together on this occasion did not only consist of the high priest and the "standing committee" of priests charged with keeping peace and order within the sacred inclosure, all of which belonged to the Sadducean faction, but of all the members, including the "senate of the children of Israel" (vs. 20, 21), the elders of the nominal twelve tribes, mostly Pharisees.

When they heard. Members of the council listening to the words of Peter and the other apostles, were moved to uncontrollable anger by the words (vs. 29-32) which charged them with being disobedient to the will of God in the slaying of Jesus.

They were cut to the heart. They were sawn through, cut through as by a saw—a figurative expression of deeply penetrating, painful indignation (Meyer). They were in a rage because their plans were thwarted by one so bold and truthful. *And took counsel,* not how they might be saved from sin, but *to slay them.* As if muffling the fire-bell would put out the fire.

Counsel to slay them. They could not answer the truth with truth, and so they purpose to put the truth-tellers out of the way.

The very word which should have been the medicine of their souls was as poison to them now. The heart may become so steeped in sin that the Word which should save them is of no avail. Those who reject the love of God and refuse to hear his Word are at last driven to hate those that believe and especially those that preach it.

34 But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while.

In the council. The Sanhedrin, the highest religious court among the Jews, of which, it is said, Gamaliel was president for 32 years.

Gamaliel, "reward of God," was a son of rabbi Simeon. He fixed the calendar of the Jewish church year, and for long years was the permanent president of the great church court of the nation. He died A. D. 52.

Christian tradition says he was baptized by St. Peter or St. John, but in this case his name would have been stricken from the Jewish roll of honor. His son, whose name was also Gamaliel, became the leader of the rabbinical party after the destruction of Jerusalem and exercised the highest spiritual authority over the Jews in the dispersion.

Gamaliel was more of a doctor of theology than of law. It was a high honor to be one of his students. Saul of Tarsus and Barnabas of Cyprus were his disciples, and it is surmised that Stephen was one also.

Put the apostles forth. Wishing to remind his fellow-counsellors of certain facts which might have a bearing on the conduct of these apostles, and to advise as to their treatment, he ordered their retirement for a little while.

35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.

Said unto them. Gamaliel addressed the court courteously; he had better manners than the high priests (John 11:49). "In private conference with his colleagues shrewd Gamaliel called upon them to be careful with regard to their procedure against these men."

Take heed to yourselves. A significant warning. These Jews, chiefly Sadducees, were being carried away with mad frenzy. They were not acting according to reason. How did they know the apostles were not right? It was *possible* they were right.

Wise men will consider the steps they are about to take. Weigh your actions well. Think of the consequences and do only what you know God and your conscience will approve. One ill-considered act may have consequences that reach into eternity.

36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought.

Before these days. Memorable days! The episode in the life of Theudas, of which they had a clear recollection.

Theudas. Of this Theudas, who pretended that he was somebody, history knows very little. He was a religious pretender, living before the birth of Christ. He made great boasts of what he was and great promises of what he would do, and thus gathered adherents. We should beware of smooth-tongued deceivers, whose teachings are against the truth of Jesus.

37 After this man rose up Judas of Galilee in the days of enrollment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad.

Judas of Galilee. During the early years of our Lord, when Quirinis ordered a census of taxation, Judas of Galilee (Gamala), with Zadock, the Pharisee, revolted and gave as the watchword, "It is not lawful to pay tribute to Caesar." To impose a land tax was to them a denial of the rule of Jehovah. Every Jew held his field or farm by Divine gift. The land tax went to the temple. The Roman tax was a direct insult to Jehovah, and Pharisee and Sadducees united to oppose. In the revolt Judas perished. *Enrolment.* The second enrolment (assessment registration) by Quirinis, governor of Syria, A. D. 6. The first had taken place in the year before, A. D. 1.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:

Refrain from these men. Do not punish them. *For if this counsel or this work.* Counsel signifies general plan or purpose; work, the particular operations. Counsel of God—the work; the preaching of Gospel. *It will come to naught.* Be overthrown. Such work could not succeed unless God was in it. In both the examples alluded to by Gamaliel, the ringleaders were slain; a reminder to the council that they need not take counsel to slay the apostles, but if disturbers they would come to that end. Moreover, God rules and He will frustrate evil counsels and sustain the good.

39 But if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.

If it be of God. Gamaliel displays profound wisdom, and an absolute confidence in God. God may manifest Himself in the workings of men; and He rules over all to the accomplishment of His great plan with the world. *To fight against God.* The antagonists of Divinity in a world governed by God have no show of eventual success. If in dealing summarily with the apostles, they were acting madly, in opposing God their course would be the height of folly.

God's work cannot be overthrown. The Church was small and weak at first, but the Roman empire, which subdued the world, was not able to destroy the Church, for God was in the midst of her (Ps. 46:5).

40 And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.

And to him they agreed. Accepted his advice. *Called the apostles, and beat them.* Afraid that the people would regard them lax in authority if they permitted them to go altogether unpunished, after ignoring the injunction laid upon them. To satisfy the disobeyed authority of the council (ch. 4:18) the apostles received 40 stripes less one (Deut. 25:3), on their bare backs and breasts with a thong of ox-hide, in open court, before the face of the judges. The rabbis reckon 168 faults to be punished by scourging.

And commanded them. As if they believed it would do any good with men of such principles, who obeyed God rather than men.

In the name of Jesus. The old-time hostility to Jesus. The enmity shown the apostles was simply the continuance of enmity to Jesus. If we would cease to preach Christ we could soon secure the friendship of the world, but we must obey God rather than men.

41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name.

Rejoicing. In this they obeyed Christ, who bade them rejoice when men persecuted them. *Suffer shame for his name.* The name of all names. Consecration of their reputation and honor to the true service of Jesus. They were willing to be dishonored for His sake, for they deemed themselves unworthy of such honor.

42 And every day in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

Teach and preach. The one presentation of Jesus as the Christ. They preached Christ in the public proclamations of the Gospel. They taught Christ in revealed truth, and in its application to the needs and conditions of their day.

CONCLUSION.—"The impression which the apostles' defence of themselves made upon the court was contrary to what one would have expected from men that pretended to reason, learning and sanctity; no, instead of yielding to it, they raged against it; angry to see their own sin set in order before them; mad to find that the Gospel of Christ had so much to say for itself, and consequently, was likely to get ground. When a sermon was preached to the people to this purport, they were *pricked to the heart*, in remorse and godly sorrow (ch. 2:37). These were *cut to the heart* with rage and indignation. Thus the same Gospel is to some a savor *of life unto life*, to others *of death unto death.* The enemies of the Gospel not only deprive themselves of its comforts, but fill themselves with terrors, and are their own tormentors."

For the Teacher of the Little Ones.

BY MISS KATE E. GRIM.

The apostles had performed many miracles, healed the sick, preached the crucified and risen Saviour, and taught many people to love Jesus. Among the Jews there was a sect called Sadducees. These belonged to the Sanhedrim and were rulers over the people. They did not believe in a resurrection, and did not want the apostles to teach the people that they would rise from their graves, or that the Christ, whom they crucified, was really the Son of God.

They were thrown into a common prison, but an angel of the Lord came down and opened the prison doors and said: Go up to the temple and preach the Gospel to the people. Early next morning the high priest and the Sadducees called the council together and sent to the prison for the apostles. They found them not in the prison, but in the temple, where they were preaching. When they were set before the council the high priest said: "Did we not command you to speak no more about Jesus?" Peter and the other apostles answered, "We ought to obey God rather than men." That Jesus whom you slew on the cross, God has raised up again as a Saviour to give the Jews new hearts and forgive them their sins. And we His apostles are sent to tell you of these things.

This made them very angry. They wanted to kill them. Then a very learned man named Gamaliel, a Pharisee, stood up and talked to the people. He said: Ye men of Israel, be careful what you do with these men. Not a long time ago a man named Theudas persuaded about four hundred men to join him in rebellion, but he was slain and his followers scattered.

Then rose up Judas of Galilee, the leader of an insurrection against the Roman enrolment under Augustus. He also perished and his followers were scattered. Now I say unto you, let these men alone. If what they teach be of men, it will come to naught; but if God has sent them to speak to the people, you cannot stop them; and if you try to do so, you will be fighting against God. The men in the council agreed to what Gamaliel said.

They called the apostles, had them beaten, and commanded them not to speak in the name of Jesus; then they let them go. They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple and in every house they ceased not to teach and preach Jesus Christ.

Gamaliel was a very celebrated rabbi among the Jews, and became famous for his wise advice concerning the apostles. God's work will go on, no matter how much the world opposes it. God will take care of His own, even though they suffer in His service.

Bible Class Department.

BY REV. W. L. HUNTON.

I.—*THE PERSON OF GAMALIEL.

Wisdom gained from a study of the Scriptures is wonderfully shown in the words of Gamaliel, who was "the son of Rabbi Simeon, and the grandson of the famous Rabbi Hillel, and a man so *bad* in reputation that it was a common saying, When Gamaliel died, the glory of the law ceased" (Prof. Lindsay).

II.—THE ADVICE OF GAMALIEL TO THE SANHEDRIM.

(1) *To exercise caution.* Good advice at all times, especially appropriate when the justice of the position assumed is doubtful and the motive for action is prejudiced (T. H. Serfass).

(2) *To be tolerant.* Error may be exalted, and men may become interested in it by senseless zeal and violent opposition to it (T. H. S.).

(3) *To await the decision of providence.* God's work cannot be overthrown; opposition "will come to naught," as the persecution of the saints clearly proves. "He that is not with me, is against me."

III.—THE FINAL JUDGMENT OF THE SANHEDRIM.

(1) *To refrain from their murderous intentions.* Providence is already manifested. The hand bent on violence is stayed, and the apostles are spared (T. H. S.).

(2) *To make a show of authority.* They had not the faith of Gamaliel, and could not send them away without the infliction of some punishment, to "satisfy their honor," at least (T. W. Kretschmann, Ph.D.).

IV.—THE EFFECT UPON THE APOSTLES.

(1) *They rejoiced.* It is an honor to suffer for Christ's sake (Matt. 5:11; I Peter 4:14). So did Paul and Silas (Acts 16:25). How much more blessed is it to labor for Christ! This we can do in the Church (G. S. Seaman).

(2) *They ceased not to preach Christ.* How slow we are to think suffering a blessing, but the dishonor and shame cast upon the disciples made them rejoice, and led them to teach and preach daily and everywhere Jesus Christ, and "to obey God rather than men."

FOR SPECIAL STUDY AND COMMENT:

1. The Second Psalm in connection with verses 33 and 42.
2. Sketch the lives of Theudas and Judas of Galilee.
3. The advantages accruing from lawyers being Christian men.
4. What incidents in Church history could you compare to this scene?
5. What distinguished New Testament character was instructed by Gamaliel?

*Outlines for the Lessons in June are by Prof. T. H. Serfass.

The Lesson in Line and Picture.

REV. CHARLES L. FRY.

The commanding figure of Gamaliel stands out prominently in the centre of the group. Just because he is not blinded by malice and prejudice, he alone perceives the peril of murdering the apostles, and unquestionably, though unconsciously, he is actuated by a divine impulse in interposing in their behalf. Observe what masterly skill and judgment he shows in reaching his object. He removes these hated apostles out of sight, and so gets rid of one excitement of their feelings. Then he shows his colleagues what a dangerous business is their murderous scheme. He recalls two well-known instances, among many others in the history of those times, where insurgent leaders, taking advantage of strong Jewish passions, had attempted the overthrow of the Roman dominion, but had been themselves slain and their bands dispersed. With the designed intimation that such would be the issue with the movement begun by the apostles, and such the fate of the apostles themselves, he counsels that these men be let alone. And then he enforces all by stating a fact, and using it as a basis for a principle, the fact that no plan of man's can stand against God's, and the principle that we must judge by the immediate issue in determining whether a work is God's or man's.

What could be more utterly false than to judge every movement in the world by whether or not it presently "succeeds," and if not, this is a sure sign that it was not of God? Was the life of John the Baptist a failure, or the life of Stephen, or of Jesus our Lord? Only as applied to ultimate and eternal issues is it true that failure is God's condemnation.

"Take heed to yourselves."

How to Teach This Lesson.

BY REV. F. F. FRY.

A series of character sketches, including men of all grades and professions. Here a distinguished teacher of the Law,—the instructor of St. Paul. The apostles are arraigned before the Jewish council; Christianity is on trial before the Sanhedrim. It is still in its incipient stages, only a few weeks having elapsed since the Pentecostal Gift of Tongues. The argument and appeal of this learned rabbi are full of sound wisdom.

"Take heed to yourselves;" be careful what course you pursue,—a sage maxim of wide reaching application. False prophets have ever arisen to deceive and destroy.

Only the best religions, systems and leaders are counterfeited. The best of all tests is time. Let Christianity alone for a time and see. If it be of men, no blow is needed; it will crumble of itself. If it be of God, no blow will do it any harm. Time will tell. Leave it to history.

What is the verdict after 1800 years of trial? If Gamaliel himself were still here, we could safely leave it to his own candid judgment.

Each succeeding age furnishes additional proof of its divine origin.

Strange that a religion whose chief symbol is a cross should have made such marvelous strides of progress! How will you explain it?

The apostles and early followers of the Master counted it all joy to endure suffering and shame for His sake. To them it was as great an honor to bear the cross as to preach the cross. They were willing and eager to take up their cross and follow Christ. "Daily in the temple, teaching and preaching Jesus Christ," was their model record.

THE CHURCH YEAR.—Which Sunday is this? **School:** First Sunday after Trinity. What is the Gospel for today? **School:** The Rich Man and Lazarus. Where is it written? **School:** Luke 16:19-31. What is the Epistle for today? **School:** "God is Love." Where is it written? **School:** I John 4:16-21.

THE CATECHISM.—WHAT IS IMPLIED IN THE WORDS: "OUR DAILY BREAD"? **School:** ALL THINGS THAT PERTAIN TO THE WANT AND SUPPORT OF THIS PRESENT LIFE; SUCH AS FOOD, RAIMENT, MONEY, GOODS, HOUSE AND LAND, AND OTHER PROPERTY; A BELIEVING SPOUSE AND GOOD CHILDREN; TRUSTWORTHY SERVANTS AND FAITHFUL MAGISTRATES; FAVORABLE SEASONS, PEACE AND HEALTH, EDUCATION AND HONOR, TRUE FRIENDS, GOOD NEIGHBORS AND THE LIKE.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What effect had the preaching of the apostles upon the people? 2. What counsel did Gamaliel give them? 3. What treatment did the apostles receive and how did they receive it?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the lesson responsively. Recite the Golden Text.

THE MAN OF ETHIOPIA.

On the Deserted Road to Gaza. A. D. 37.

AND the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Peter and John (v. 14) and Philip (v. 5) had been preaching in Samaria. Philip probably remained there when Peter and John (v. 25) returned to Jerusalem. It was at Samaria, no doubt, that the angel—**Philip.** Samaria lay north of the way—**Gaza.** Hence, **go toward the south. Gaza.** On sea coast, about 70 miles southwest of Jerusalem. **Philip** (6:5). **Which is desert.** Thus definitely pointed out as the road deserted, because little traveled.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

Ethiopia. South of Egypt. **Candace.** Not a proper name, but a title borne by certain queens who long ruled Ethiopia. **Charge—treasure.** Was chief treasurer. **Had come—worship.** As a proselyte of the gate.

28 Was returning, and sitting in his chariot read Esaias the prophet.

Read—prophet (Isa. 53:7-8).

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Then—Philip. Spoken inwardly. That the Spirit speaks, shows Him to be a distinct Person (10:19-20). **Join—chariot.** Keep close to it.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

Read. Aloud, or had some one read to him. **Understandeth—readest?** An all-important question for every Bible reader.

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

How can I? Indicates an humble teachableness. **Guide me.** Into an understanding of this passage. Our Guide to the Scriptures is the Holy Spirit (John 16:13).

A PRAYER.—O Lord God, grant that all who receive Thy baptism may be Thine indeed, and follow the precepts of our crucified Master; through the same Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Why did Philip go "toward the south"? 2. Why was the way called desert? 3. Where was Ethiopia? 4. Was "Candace" a proper name? 5. What office did the eunuch hold? 6. What was he reading? 7. Who was spoken of in vs. 32 and 33? 8. What is indicated by "began at the Scripture"? 9. How was Philip caught away?

II. Historical.—1. Where and when did this event occur? 2. Where had Philip been? 3. Who told him to "arise and go toward the south"? 4. Whom did he meet? 5. From what city was he returning? 6. What did he do in the chariot? 7. Who commanded Philip to approach? 8. What did Philip ask the eunuch? 9. What answer was given? 10. What did the eunuch ask Philip? 11. How did Philip answer? 12. What occurred after the chariot stopped? 13. After they came up out of the water? 14. Where was Philip found? 15. What did he do going to Caesarea?

III. Doctrinal.—1. What state of Christ is set forth in v. 32? 2. Can we of ourselves understand the Scriptures? 3. Who enables us to understand? 4. What means of grace does he use? 5. Does He use men? 6. Is immersion necessary to baptism? 7. What benefit does baptism confer? 8. What must we do in order to secure these benefits? 9. Can a good Christian regard baptism as of little consequence?

IV. Practical.—1. What is the Main Lesson? 2. May the Christian ever cease to work for his Master? 3. Where should he work? 4. How often should we read the Scriptures? 5. What must there be besides reading? 6. What must be done with all our worldly interests?

This lesson centres around a most interesting character. Yet he stands nameless before us. A Gentile by birth, he had evidently adopted the Jewish faith. His home was in Upper Egypt. He stood high in the confidence of the queen. He had come to Jerusalem to attend the feast of Pentecost. Now he is on his way home. The long journey is relieved from monotony by his perusing the Holy Word. He is reading a part of the prophecies of Isaiah. But he does not understand what he is reading. The Spirit of God prompts Philip, a missionary, to draw near the man's chariot. The chief point of difficulty in the eunuch's mind is the uncertainty whether the prophet is speaking of himself or some one else. Taking the words as a text Philip "preached unto him Jesus," showing Him to be the fulfillment of the wonderful prediction. The message taught sinks into the man's soul. He desires baptism, the visible work of discipleship. Philip complies with his request. The missionary mysteriously disappears, and the eunuch goes "on his way rejoicing" in a Saviour found.

Acts 8: 26-40.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

Place. Passage. **He was led—mouth.** The One here spoken of is the Servant of the Lord, the Christ, humbly and silently unresisting when brought to the terrible death of the cross (Isa. 53:7). The passage describes Christ in His state of humiliation.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this?

Of whom—other man? What person is here referred to? That is the chief question. All depends upon the Person of Christ.

35 Then Philip began at the same scripture, and preached unto him Jesus.

Opened his mouth. To utter something of solemn import (Matt. 5:2). **Began—scripture.** Used Isa. 53:7-8 as a text (Luke 4:21). **Preached—Jesus.** The Gospel concerning Jesus, every true preacher's great and only subject (I Cor. 2:2).

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

Baptized? Philip must also have instructed the eunuch concerning baptism.

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

If—mayest. Answering the eunuch's question in verse 36. Unbelief would have been the only hindrance. **I believe—God.** I receive Him as my divine Saviour.

38 **And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.**

And they—water. Does not prove that this was a baptism by immersion, as both went down into the water; and Philip was not baptized then. He was the baptizer. It sufficed that some water was used.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

The Spirit—Philip. Instantly and bodily carried him far away (I Kings 18:12; II Cor. 12:2-4). **And he.** The eunuch. **Rejoicing.** At the great salvation he had obtained.

DAILY BIBLE READINGS.

Monday.—Josh. 10:1-15, Beth-horon.
Tuesday.—Josh. 11:1-23, Conquerors by Faith.
Wednesday.—Josh. 23:1-16, The Farewell Address.
Thursday.—Josh. 24:1-31, A Faithful Life.
Friday.—Judg. 2:1-23, Back-sliding Israel.
Saturday.—Judg. 6:11-24, Gideon's Call.

THE STORY APPLIED.

MAIN LESSON.—No man is too busy to read, to understand, and to be influenced by his Bible. The busiest finds time for his newspaper as he rides from business in the cars.

v. 26. **Arise and go.** The Christian must never cease to work and make progress. **Which is desert.** God will point out our field of work; and, however obscure it may be, we should do our best in it.

v. 28. **Sitting—prophet.** Make opportunity to read the Bible always and anywhere (Josh. 1:8).

v. 30. **Ran.** "The King's business requires haste." **Understandest thou?** To read and not to understand, is sowing seed in sterile land.

v. 31. **How—guide me?** Through the portal of such humble teachableness the Spirit guides us into the Scriptures. Who can understand its depths without the aid of that Spirit who guides us by the means of grace, through those whom He has enlightened? He guided the eunuch by Word (Is. 53:7-8), Sacrament (baptism), and Ministry (Philip).

v. 35. **Began.** In matters of salvation the only starting point is, not reason or experience, but God's Word.

v. 36. **What doth—baptized?** The earnest seeker after Christ seeks Him through His ordinances, of which baptism is one.

v. 37. **With—heart.** We must trust in God wholly if we would secure the benefits that baptism confers. (See Catechism as to these benefits.)

v. 38. **Commanded—still.** So let all our worldly interests stand still as we draw near to Christ.

For the Teacher.

By Rev. E. A. Wingard, D.D., Prof. W. Wackernagel, D.D., Rev. G. S. Seaman, Rev. J. W. Klingler, Rev. T. W. Kretschmann, Ph.D., and by Rev. A. M. Weber.

Acts 8:26-40.

THE CONVERSION OF THE EUNUCH.—In the saving of every soul the Holy Ghost employs the Word and providences of God, and the human teacher. In this lesson we see the Spirit operating on both sides, in sending the teacher and making ready the heart to be taught. Philip receives his commission from the Lord. Though his work seems to be in Samaria where his preaching is attended with great success, God calls him elsewhere. His directions are vague; a certain road, no special point on it indicated; no duty stated; no work laid out. He is sent on like the ship's captain under sealed orders. "He arose and went," and found his further procedure definitely marked.

The preparation of the eunuch for receiving the Gospel was as remarkable as that of the instrument for bringing it to him. He was an unlikely person for conversion—a Gentile of a despised race, an officer with great opportunities for dishonesty. Yet Philip does not find him an idolater, but a proselyte to Judaism, with a strong desire to mingle in its religious feasts. His devout heart led him to pass the weary hours of his journey in reading God's Word. Under divine guidance his eyes fell on the passage which his soul needed. He depends not on his own reasonings for light but makes frank confession that he needs a guide. The preached word is now added to the written word, to which is joined the sacramental word and the eunuch goes on his way rejoicing.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

Angel spake unto Philip. Philip was one of the deacons elected by the church at Jerusalem (6:5, 6). After the martyrdom of his colleague, Stephen, he preached at Samaria with great success. The Lord had other work for him which is made known by an angel. Whether the appearance was a visible form, or by some inward communication as in a trance is not stated. But it was a real messenger bringing a message from God.

Go toward the south. This would take him directly across all roads that lead down from the heights of Jerusalem, a special one being designated, viz.: the one through the desert. There were three roads to the old Philistine city of Gaza. This was by way of Hebron, a great part of which is lonely and desert, but at the foot of the hills there is a fine spring whose water runs toward the sea.

27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship;

He arose and went. "Philip knew neither the destination nor object of his mission, yet he was not disobedient to the heavenly vision! He soon found that he was sent to preach to an audience of *one* person. Quite a change from the multitudes who crowded to hear him in Samaria! Most of us would have said it was a serious mistake. But the Lord's ways are not our ways. He has a care for the individual. He sends his messengers after one soul." (Gerberding.)

A man of Ethiopia. The name Ethiopia was applied to all the African lands south of Egypt. Its Hebrew name was Cush, from the son of Ham. He was therefore of the despised black race. He was a court chamberlain of great authority, being the chief treasurer of Candace, ruler of the kingdom of Meroe. The name Candace is not that of an individual but of a dynasty, as Pharaoh, Caesar. Mereo was governed by female rulers as late as the time of Constantine, the Great, A. D. 335.

To Jerusalem to worship. He had probably become acquainted with the worship of Jehovah through a colony of Jews in his home. He had learned to regard the God of Israel as the only true God. In accepting this faith he had to submit to the rite of circumcision, which pronounced him a proselyte and entitled him to a right to participate in the worship of the temple at Jerusalem. He had made the long journey to attend the feast of Pentecost.

28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

Sitting in chariot reading. "We get a better idea of his eagerness and earnestness when we remember how inconvenient it was to read at that time. Books and printing were not known. This man had to carry with him a heavy scroll of parchment and this unwieldy roll of finely written manuscript he was trying to read as the chariot rumbled along." (Gerberding.)

29 And the Spirit said unto Philip, Go near, and join thyself to this chariot.

Spirit said, Go near. Philip now learned, by a prompting from within, what the unusual command in v. 26 meant. No doubt the Ethiopian had a numerous retinue and it was natural that a single traveller should attach himself to a train travelling in the same direction. Philip would be able to approach and hear what was read without appearing as an intruder.

30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

Heard him reading Isaiah. Reading aloud is characteristic of the Orientals. The prophetical book he was reading was doubtless in the Greek version, the Septuagint. What he had heard at Jerusalem concerning Jesus and His followers may have moved him to read

the prophecy of Isaiah, the Evangelist of the Old Testament.

31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

How can I? The passage was a very difficult one for even a Jew to understand. The eunuch showed a proper spirit for he was willing to be taught. Many in our day are unlike him in that they say they need no minister of the Gospel and no preaching, who are satisfied with reading "the Word." It seems they find no *ministry* in that "Word." and yet it is appointed so that through the "foolishness of preaching" men should be saved (I Cor. 1:21).

32 Now the place of the scripture which he was reading was this, He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, so he openeth not his mouth.

33 In his humiliation his judgement was taken away: his generation who shall declare? For his life is taken from the earth.

The Scripture was this. Isaiah 53:7, 8. The truth here taught by the figures of the sheep and lamb is the quiet, non-resistance with which Christ submitted to all the indignity put upon Him; a type also furnished by slaying of sheep as sacrifices. In His humiliation, refusing to help Himself, His judgment (i. e. the justice due Him) is denied Him. His generation was apparently cut off, but in His resurrection He has developed a new and spiritual generation of believers.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

Of whom speaketh the prophet this? It was the person suffering that was mysterious to the inquirer. How could Isaiah, or Israel as a nation be described with such language? Who was the sufferer?

35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

Philip preached unto him Jesus. He declared how all this was fulfilled in Jesus. He also taught him the way of salvation through faith in Him, unfolding to him the great work of the Messiah, His life of obedience, His expiatory sacrifice, thus purchasing redemption for man; and how this salvation is appropriated by the sinner through faith in Him.

36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

What doth hinder me to be baptized? The instruction must have led up to the Lord's command to disciple all nations by baptizing and teaching them. He was receptive of the truth and willing to submit himself to baptism to become a full disciple of Jesus.

38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

If thou believest. I believe. "He that believeth and is baptized shall be saved." Confession must be made (Rom. 10:10). Whether this verse is genuine or not, there is abundant evidence of faith in the eunuch's heart.

Both went into the water and he baptized him. Neither the going into the water nor the coming up out of it was baptism. Clearly both went into the water. Then he baptized him "probably laving the water upon him; but the precise form, and whether it was uniform or (as is more likely) variable, is not perfectly certain, nor yet of much consequence." "It is not the water indeed (much or little) that produces these effects, but the Word of God . . . and our faith," etc. (Luther's Catchism).

39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

Spirit caught away Philip. This was a supernatural removal of the evangelist. The same word is used in II Cor. 12:2 and I Thess. 4:17. He "saw him no more." It was not necessary. He should rejoice in the truth and grace of God more than in its agent. The work was done. He was a believer in Jesus, not in Philip. Have the people of our congregations more faith in their minister than they have in Christ?

He went on his way rejoicing. He had found Christ, and the key to the Scriptures; he felt himself a new man; his discipleship was sealed. Being justified by faith he had peace with God.

40 But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea.

Philip preached till to Caesarea. From Azotus, or Ashdod, he preached in all the towns along the coast road to Syria. At Caesarea, where we hear of him again twenty years afterward (Acts 21:8), he made his home and the centre of missionary activity.

CONCLUSION.—This service of Philip was of more importance than any which he might have rendered to the cause of Christ by remaining in Samaria. The good that ministers of Christ do, does not depend so much on the largeness of the field or its promising character as on the Lord's favor, which is gained by following the leadings of His providence.

His weighty office does not hinder the eunuch from making a long journey to worship God. This life's affairs must never hinder us in the service of God. If we say we are too busy to go to church, or too tired, we confess that we are lovers of the world more than of God.

In the salvation of men, the word, ministry, faith, confession, baptism—all are bound together. Who shall separate them?

For the Teacher of the Little Ones.

BY REV. C. ELVIN HAUPT.

Introduce the three persons of our story today:

1. An angel is one of a number of spirits, who worship before the throne of God, or come unto men with God's words.

2. Philip, the deacon and missionary of those days.

3. An Ethiopian of authority in the court of Candace ("queen").

THE STORY might be told after this manner: The angel appeared and said to Philip that God would have him journey down from Jerusalem (see map or sand-map) to Gaza (S. W. upon the map). As he was obedient, he went directly onward and overtook a man, riding in a chariot who was reading from a book, who was returning to the home of his queen, in Ethiopia, Africa. The book was that part of our Bible written by Isaiah. Philip came near and, finding the book read to be Isaiah, said, "Do you understand your book?" "How can I, unless you come into the chariot and teach me about it as we travel along," answered the man. Then Philip found that the book was open at the 53d chapter (vs. 7, 8), and told about One that was meek as a lamb, from Whom justice and life were taken away. "Does the prophet speak this about himself, or of some one else?" asked the man. "Of Jesus," answered Philip. "For only a little while before, but more than 700 years after Isaiah wrote, He was our Teacher, but the Jewish and Roman people put Him to death on the cross. Yet by that death, the world was ransomed, the Son of God suffered in our stead. And it is in this hope and faith that Jesus has commanded all of us to be baptized." Soon they came to water by the way, and the African asked to be baptized in His holy Name, and said, "I believe that Jesus Christ is the Son of God." (Will not every child in our school say those words?) Then Philip baptized the man. After this, the man said farewell to Philip, and rode away in joy, to tell his friends of the strange and happy event.

Philip now turned toward the north, visited Azotus (map) and other places, and at last arrived at Cæsarea, on the seaside, north of Joppa.

PRACTICAL POINTS.—Trying to be like good angels. Obedience! In telling of Jesus, a poor man may help a rich man. Baptism. Profession of faith and confirmation. Reading the Bible. Kindly greetings and "farewells." Will you be a missionary? They tell of Jesus anywhere. Who should be baptized? Attendance to duty.

AIDS.—A good map, or sand-map, with Samaria, Jerusalem, Gaza, Egypt, Ethiopia, Azotus, Cæsarea indicated. An old-fashioned form of scroll-book. The "font" of the chancel should be explained.

Bible Class Department.

BY REV. W. L. HUNTON.

I.—THE MAN OF ETHIOPIA—HIS CHARACTER.

(1) *Religious.* A professor of true religion, exercising himself in the light he had of the Jewish faith.

(2) *Earnest.* He sought God in the temple at Jerusalem, and in the sacred Scriptures.

(3) *Teachable.* A characteristic of an honest soul.

II.—HIS CONVERSION.

(1) *Occasioned by Providence.* Philip and the Ethiopian were brought together by an angel. There is a Divine plan in life, and by faith in God and obedience to His Word we shall realize its consummation.

(2) *Effected by the Word.* Through the study of the Old Testament Scriptures, the eunuch was converted from heathenism to Judaism, and now they enable him to pass from Judaism to Christianity.

(3) *Confessed by mouth.* Taught through the preaching of Philip, deeply convinced by the Holy Ghost, the Ethiopian expresses his faith with sublime emphasis. An open confession is good for the soul.

(4) *Sealed by baptism.* To the longing, believing soul, how precious is God's salvation, delivered free, signed by the blood of the Lamb, and bearing upon it the seal of a blessed immortality by the Holy Ghost! What should hinder us?

III.—HIS JOY.

(1) *In the new light received.* The eunuch was on the way, but the prophetic light of the Old Dispensation left him more or less in darkness; but when Philip brought to him the evangelic light of the New Dispensation, the way of salvation became clear.

(2) *In the Saviour found.* Christ is all in all, and in Him our joy is complete (T. H. Serfass).

FOR SPECIAL STUDY AND COMMENT:

1. Compare the Ethiopian's faith with that of Simon Magus.

2. The duty of confession, and the eagerness with which it is made by one full of faith.

3. The necessity of having an educated ministry.

4. The nature and necessity of baptism.

5. Is there any essential difference between the baptism of an infant and an adult?

LIBRARY REFERENCES: Bunyan in "Pilgrim's Progress" depicts Christian wandering around in doubt, and, meeting Evangelist, is directed in the right way. Thomson's "Land and the Book," II, 310; "Philip and the Eunuch," 1, 19. On "Eastern Chariots." Geikie's "Holy Land and the Bible," II, 135. Dean Gouldburn's "Acts of the Deacons."

The Lesson in Line and Picture.

BY REV. A. B. MARKLEY.

Baptism does not change the color of the black man's skin but it washes pure and white his soul. See Catechism, What gifts or benefits does baptism confer? On the desert way they found such a "water of life." Philip applies the water to the person and the Holy Spirit bestows the grace.

There was no dust on this man's Bible. Dust sometimes shows how little use and delight some people have in their Bibles. On a journey, returning from church at Jerusalem this man is reading, reviewing the lessons and sermons he heard while there. What an excellent practice for every one.

We would have much more benefit for ourselves and for others if we read the Word of God aloud. It would be fixed better in the memory; arouse the imagination more vividly; concentrate the attention more firmly; and be more in accordance with God's wisdom. "Faith cometh by hearing." This queen's treasurer read God's Word also for the hearing of his servants.

We do not read the Scripture because we understand it, but in order to understand it. We do not have the treasure, but we seek for it. After the eunuch had received the instruction of Philip he becomes able to make a confession of his own concerning the Lord Jesus. Notice how the explanation of the second Article agrees with this, as with every true confession of Christ.

Joy comes with a sincere confession of our Saviour. So Paul rejoiced, the jailer of Philippi, and we also in the day of our confirmation. "Be ye not sorry," says Nehemiah, "for the joy of the Lord is your strength."

"And he baptized him."

How to Teach This Lesson.

BY REV. F. F. FRY.

The apostle Philip had been doing a grand work for Christ in the city of Samaria, and his labors had been crowned with abundant success.

Suddenly he is called to leave his promising field of labor and go far away on a desert road. He is kept in ignorance of the real purpose of his journey.

How heroic his faith, not to be staggered by such a summons! Like Paul he "was not disobedient to the heavenly vision." Like Abraham, "he went out not knowing whither he went."

How eager the apostle is for the eunuch's conversion! "He ran thither."

Guided by an unmistakable divine impulse, he joins the titled traveler and asks a significant question. Of all Messianic predictions, the richest was that which the eunuch chanced to read when Philip approached him.

At Jerusalem he had heard of the sufferings and death of Jesus. Now their meaning is clearly explained. Through the preaching of the Word faith is awakened. This faith is followed by a noble confession. After the public confession comes the administration of the sacrament.

A baptism by sprinkling, not immersion. One soul gained for Christ was Philip's reward. In the eye of heaven this service was of greater importance than any which might have been rendered in the city of Samaria. The good that Christ's servants render to the cause of Christianity depends not so much on the largeness of the field nor its promising character as on obedience to the divine call and the gracious leadings and blessings of providence.

THE CHURCH YEAR.—Which Sunday is this? **School:** Second Sunday after Trinity. What is the Gospel for today? **School:** The Parable of the Marriage Supper. Where is it written? **School:** Luke 14:16-24. What is the Epistle for today? **School:** Brotherly Love Enforced. Where is it written? **School:** I John 3:13-18.

THE CATECHISM.—WHAT IS THE FIFTH PETITION OF THE LORD'S PRAYER? **School:** AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. 2. WHAT IS MEANT BY THIS PETITION? **School:** WE PRAY IN THIS PETITION, THAT OUR HEAVENLY FATHER WOULD NOT REGARD OUR SINS, NOR DENY US OUR REQUESTS ON ACCOUNT OF THEM.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. To whom did the angel speak and what did he say? 2. Whom did Philip find and what was he doing? 3. What was the result of this meeting?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the lesson responsively. Recite the Golden Texts.

CORNELIUS, THE CENTURION.

Joppa. Caesarea. A. D. 41.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band.

Caesarea. The Roman capital of Palestine, about 60 miles northwest of Jerusalem. **Cornelius.** A very common Roman name. **Centurion.** Commander of about 100 soldiers. **Italian band.** A band of Roman soldiers from Italy.

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

In what respect Cornelius was **a devout man** is shown by this that he **feared God.** And yet he was neither a Jew nor a proselyte. Philip may have instructed him (See v. 40 of Lesson for June 9). **House.** Those who belonged to his household. **The people.** The Jews. **Always.** At the regular hours for prayer.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

A vision. Something beyond what is ordinarily seen by natural sight. **Evidently.** Clearly, i.e., he saw clearly. **Ninth hour.** Three o'clock in the afternoon. A regular hour for prayer (3:1).

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

Afraid. Because of his own sinful self as contrasted with the holy angel (Luke 1:12). **For a memorial.** As a reminder. God will answer these prayers and reward these alms (v. 31).

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

Joppa. On sea coast about 30 miles south of Caesarea. **Simon—Peter.** (Matt. 16:17-18).

21 Then Peter went down to the men which were sent out unto him from Cornelius; and said, Behold, I am he whom

A PRAYER.—Almighty God, by whose Providence all things are ordered; set Thy people free from all their sins, and grant them grace at all times to subject themselves to Thy Holy Will, and continually praise Thee; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Describe Caesarea. 2. Where was Joppa? 3. What was a centurion. 4. What, v. 2, is meant by "house"? 5. Who are "the people"? 6. What is "a vision"? 7. Which is the "ninth hour"? 8. What is "a memorial"? 9. Why was the tanner's house by the sea side?

II. Historical.—1. What position did Cornelius hold as a soldier? 2. What was his character as a man? 3. Had any Gentiles been brought into the Church before him? 4. What vision did he have? 5. When did it occur? 6. How did it affect him? 7. Of what did the angel assure him? 8. How soon did he send for Peter? 9. Whom did Cornelius send? 10. How did he receive the messengers of Cornelius? 11. How did Cornelius receive him? 12. Did Peter approve of this reception? 13. What did Cornelius communicate to him? 14. Who were present at his house to hear what Peter had to say?

III. Doctrinal.—1. What do the heathen worship? 2. Who alone should be worshiped? 3. What, instead of the true God, do others worship? 4. Why did not the angel preach the Gospel to Cornelius? 5. What should we expect to hear when we go to church? 6. May we omit to hear anything God has commanded to be preached?

IV. Practical.—1. What is the Main Lesson? 2. In what ways does a devout man show his devotion? 3. What influence does he exert in his own home? 4. Are regular public prayers or worship part of our duty? 5. How does God take note of them? 6. What should be our answer to those who call upon us for help? 7. Have we a command to help others? 8. Whom? 9. Is our knowledge of God's revealed will to be kept to ourselves? 10. Before whom are we present at Church and in Sunday-school?

The life of Cornelius, the chief character of this lesson, is full of interest. Born of heathen parentage, both he and his family had become converts to the Jewish faith. His integrity had won for him a high position. He commanded a troop of a hundred men. Unlike a great many public men, he was devout, observing with great scrupulosity the customs of his adopted Church. He was likewise liberal, giving much of his substance to the deserving poor. A still brighter day is beginning to dawn for Cornelius. The Christian Church needs his services. In a vision he sees an angel who addresses him. Learning what was desired of him, he obediently complies. Three men are sent to Joppa to meet Peter who accompanies them to Caesarea. Cornelius falls at Peter's feet, worshiping him. Such homage Peter could not receive and bids him rise. Cornelius then explains what had transpired. In most graphic language he relates the incidents of a few days before.

Acts 10: 1-5, 21, 25-26, 30-33.

ye seek: what is the cause wherefore ye are come?

Then. (Read carefully vs. 6-20). **Went down.** (vs. 9 and 20). **The man—Cornelius.** (v. 7). **I am he.** The very one.

25 And as Peter was coming in, **Cornelius met him, and fell down at his feet, and worshipped him.**

(Read carefully vs. 22-24.) Peter had learnt the meaning of the vision in vs. 11-16, namely, that the heathen were now to be gathered into the Church; and, with the men of v. 7 and of 11:12, he started for Caesarea. **Coming in.** Into Cornelius' house. **Cornelius—worshipped him.** This shows that he was not yet wholly free from heathen superstitions.

26 **But Peter took him up, saying, Stand up; I myself also am a man.**

I myself—man. Only a man; not God to whom alone such posture and worship belong. In this respect all men, including the pope, are equal.

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing.

(Read carefully vs. 27-29.) **Four days ago.** On the fourth day before this. **This hour.** The same hour on the fourth day previous as that in which he is speaking to Peter now. At some hour before the ninth. **And at—house.** Thus he explains what he was doing when the angel visited him (v. 3). **A man.** The angel in the form of a man. **Bright clothing.** As becomes a messenger from heaven (comp. 1:10, and Mark 9:3).

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

And said. Here repeated what he said in v. 4. **Had—God.** Remembered and seen by Him.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.

Tanner—side. Beyond the city walls, as tanneries were not permitted inside the cities; and near the sea for the sake of water.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Immediately—thee. v. 9 shows that Cornelius' messengers had already traveled 30 miles on the day after the angel's appearance. Here was prompt and eager obedience. **And thou—come.** Not only for Cornelius' sake, but for the sake of the Gentile-Christian Church through all ages. **Now—present.** Cornelius had accurately calculated the time at which Peter would arrive, and had called together all his family and friends. **Before God.** God being present as a witness. **All things—God.** Whatsoever God has commanded thee to say and do here.

DAILY BIBLE READINGS.

Monday.—Judg. 7:1-25, The Elect.
Tuesday.—Judg. 13:1-25, The Angel of the Lord.
Wednesday.—Judg. 14:1-20, Samson's Riddle.
Thursday.—Judg. 15:1-20, The Spirit of God.
Friday.—Judg. 16:4-31, Weak and Strong.
Saturday.—1 Sam. 1:1-28, A Child of Prayer.

THE STORY APPLIED.

MAIN LESSON.—It is possible to be a soldier, a public man in the midst of modern heathendom, a young man at college or an officer or employee in a great corporation, and yet be devout, prayerful, liberal and intensely desirous of hearing God's Word preached.

v. 1. **Centurion.** The first victory of the Gospel of peace in the Gentile world, a warrior belonging to the most warlike nation on earth.

v. 2. **First he gave alms, and then he prayed.** The heart goes out in prayer to the place where the treasure is.

v. 3. **Angel—to him,** while he was praying. Also to us, while we pray, do the angels come, though unseen like stars at noonday.

v. 21. **I am—seek.** When others seek your help, do not say, "I am not the one."

v. 25. **Fell—worshipped him.** So they fall down to worship the wrong object nowadays who love, trust and fear anything more than they do God.

v. 30. **And Cornelius said.** We should impart to others what God reveals to us. "Freely ye have received, freely give."

v. 31. **Prayer—God.** We need no more than this, that God hears our prayers, sees our good deeds, and keeps both in His faithful memory.

v. 33. **Now—before God.** So are we in public service, in Sunday-school, **to hear all things.** Not to hear some things only, or such as please our fancy, but **all things—God.**

For the Teacher.

By Rev. F. W. E. Peschau, Prof. W. Wackernagel, Rev. T. W. Kretschmann, Rev. G. S. Seaman, Rev. J. W. Klingler, and by Rev. G. H. Trabert, D.D.

Acts 10:1-5, 21, 25, 26, 30-33.

CORNELIUS THE CENTURION.—Caesarea was a famous city 60 miles from Jerusalem on the Mediterranean; its good site led Herod to make it a commercial metropolis. Nothing has immortalized Caesarea as has Cornelius and his conversion. Men of God honor the community in which they reside. They make the brightest pages in history. Cornelius, as he is pictured to us, in the three-fold light of being "devout"—having a "vision,"—and of being truly converted, stands out as the brightest and noblest character of Caesarea's history. He was one of the earth's model men,—"devout,"—"fearing God with all his house,"—"he gave much alms,"—and "prayed to God alway," and hence heaven honored him, and deemed him worthy of a "vision."

The conversion was remarkable. 1. He had very likely given up heathenism for Jehovah and Judaism in his earnest search for truth and light. He was truly sincere. 2. He lived up to all the light he had, and was thus prepared to receive the "truth as it is in Chrst Jesus." 3. His earnest, heart-felt efforts were graciously rewarded.

1 Now there was a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian band,

Caesarea was built by Herod the Great in honor of Caesar Augustus. It was the capital of the Roman province of Judea, the seat of the governors, and the headquarters of the Roman troops. It was the Gentile city of Palestine. Half of its inhabitants were Jews, the other half consisted of pagans from different parts of the East. The city is now a heap of desolation, enlivened only by snakes, lizards, scorpions and jackals.

Cornelius belonged to an ancient noble Roman family. He was a captain in the regular army in command of a company or a band (cohort), of 600 men, of the "Italian" legion of 6,000 men stationed in Syria. The band was the body guard of the governor.

2 a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.

Cornelius was a "devout" man who feared the God of Israel. His stationing at Caesarea brought him into contact with Jews who communicated to him their religious principles and their expectations regarding the Messiah. His household was of the same mind with him. He was a praying man. Prayed in the sense of "beseeched," not only because it was right, but because he desired something, probably more light.

Gave much alms. To the fear of God and a religious habit he added a life of good works. Peter recognized this combination when he speaks of him and such like him. "He that feareth God and worketh righteousness." Though a captain of rude soldiers, he was devoted to spiritual matters. He had learned to know, love and worship the true God. He instructed his family and his slaves. He gave alms liberally which is a strong proof of love to God. He fasted and prayed regularly and often. Do these particulars appear in our lives?

3 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying, Cornelius.

A clear, real appearance of an angel seen by Cornelius in a waking condition.

"Cornelius." Calling one by name means that we desire him to come and hear. How well a man of earth is known in the other world—his name, his deeds, his heart, his environments and his possibilities!

4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God.

Cornelius beheld the vision. With fixed gaze and in terror of soul, yet he expresses his faith in God. He had just been engaged in fasting and prayer, and now with confidence asks, "What is it, Lord?" Eli taught Samuel to say, "Speak, Lord, for thy servant heareth." Well taught children are prompt to answer when called and to obey when commanded. God's children are ready to hear and to learn what God would teach us.

A memorial. Something to be called into memory. Deeds of men have tongues which utter themselves in heaven. All true prayers are memorials before God awaiting the best time to send the answer. We are not saved by alms or making many prayers, but through faith. Faith must bring good works and these are well pleasing to God.

5 And now send men unto Joppa, and fetch one Simon, who is surnamed Peter:

Joppa, "beauty," the chief seaport of Palestine, 40 miles northwest from Jerusalem and about 30 miles southwest of Caesarea, is one of the oldest towns in Asia. The present Jaffa (Yafa) has a population of 15,000, Mohammedans, Christians and Jews, with German and Zionist colonies nearby. There is a Lutheran church and school in Jaffa. Here Simon Peter abode for several days after the raising to life of Dorcas (see Chap. 9). Along the shore, apart from other houses, stood the stone dwelling of Simon, the tanner. His trade made him ceremonially unclean. ("Woe to him," says the Talmud, "who is a tanner!") In spite of this, Peter took his abode with him. His narrow Jewish ideas were evidently relaxing, through the loving influence of his new creed. "That Cornelius was ordered to send for Peter, and Peter had to come to him,

shows evidently, that Cornelius had not to turn to Judaism, but that the kingdom of God was turning to the Gentiles."

21 And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

Then Peter went down from the housetop where he had gone to pray about noon, and where God showed him a vision, (see vs. 9-17).

To the men which were sent unto him from Cornelius. Two of Cornelius' household servants whom he sent to Joppa. The Romans were quite as proud as the Jews and there was great condescension on the part of Cornelius, in sending to a tanner's house for light from an obscure person like Peter. The Spirit revealed to Peter their presence and that he was to go with them.

Their master had heeded the warning of the holy angel and had sent for Peter to hear from him words of life. In such a cause Peter cannot hesitate to go to Cornelius.

25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet and worshipped him.

Cornelius met him. Anxiously awaited his coming and met him to welcome him. Peter was met by Cornelius in the vestibule, or in the open court enclosed by the four sides of the house. Cornelius apparently expected a sort of superhuman being, similar to those heroes of whom heathen mythology was full, and met Peter as such a one.

Worshipped him. Bowed himself down to the earth as in the presence of a higher being. His conduct was natural. Having been directed thus far by the mysterious angel, he expected a continuation of such ministrations. But God hath committed the privilege of the preaching of the Gospel not to angels but to men. Ministers are God's messengers. They must be rightly esteemed for their work's sake (I Thess. 5:12-13).

26 But Peter raised him up, saying, Stand up; I myself also am a man.

I also am a man. I need redemption like you, and cannot receive worship. The reverence given to the pope is an approach to idolatrous worship of man.

30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold a man stood before me in bright apparel,

Fasting. Abstaining from food or drink. It was done as an act of devotion and help to prayer. The Jews had fixed hours of prayer. Learn to pray. Pray in the home—in the closet, in the church. Pray always.

Bright clothing. A fitting garment for an angel of light—shining, bright, reflecting the glory of heaven. The redeemed in heaven shall be clad in apparel of "white robes" (Rev. 7:9), representing the fact that they have been cleansed of all sin by the blood of Jesus Christ.

31 and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

Heard. All true prayer to God is heard. It is answered, not always according to our desire but for our good. There is power in believing prayer. God takes account also of our gifts of love which are a fruit of faith. Look for a reward not from men but from God.

32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.

Cornelius and his family and friends were to be admitted to the Christian Church, to a state where they could have forgiveness of sins and salvation; not to be considered children of God in the state in which they were, as not standing in need of Christ and baptism (Dr. Stellhorn).

God's servants (and Peter was one) must obey Him and go where He bids them and speak as He commands them (v. 33). Cornelius sends in faith and prepares himself for the realization.

33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

Cornelius had assembled at his house those who were interested and were seeking the truth as he was. Learn from Cornelius. He prepared for the coming of the minister by inviting his friends. We cannot do a more brotherly act than to bring them to learn of Christ. They were all there as in God's presence. Ministers who are called by the Church are sent to us with God's word. Do we go to hear God's Word.

CONCLUSION.—1. The Gospel had been preached for ten years and thousands of converts had been gained. They were chiefly among the Jews, but the Gentiles had also been welcomed if they would conform to the Jewish rites and become Christians by way of Judaism. A new era of missions to the Gentiles was to be begun and all nations were to be invited to Christ without becoming Jewish proselytes. The first convert in this new era of the Church was Cornelius, to whom God sent Peter, the leader among the apostles, that through him Jewish prejudices might be broken down. Thus God wonderfully leads His Church to ever new triumphs over human prejudices.

2. Though engaged regularly in worldly affairs, it is possible and necessary for our salvation's sake to be an honest man, a liberal man, a devout man, and a man who through the Holy Spirit knows Christ and the fellowship of His suffering and the power of His resurrection.

For the Teacher of the Little Ones.

BY REV. C. ELVIN HAUPT.

Review the last lesson, to emphasize that it was (no doubt) a Jew whom Philip baptized. Then we may show that "Gentiles" receive the Holy Spirit, as well as the "Jews." (If we use the terms, "Jew and Gentile," they ought to be explained.)

At Cæsarea we find Philip at work as a missionary (map). Here ships came and went and a "century" (one hundred) of soldiers were on duty, their Italian captain being a pious (or God-respecting) man. His family followed his example. He was generous and prayerful.

To this man (Cornelius), God gave a vision (sight and hearing) about 3 o'clock one afternoon of an angel and calling him by name. Like a brave soldier, he answered and asked the angel for God's "orders" to him. The angel comforted first, and praised Cornelius for being prayerful and kind. Then he commanded to send to Joppa and to invite the Lord's disciple, Simon Peter, who would be found lodging at a house with a tanner called Simon.

Relate how Cornelius sent two men of his house and one soldier of his bodyguard with the message. They went, and next day arrived at Joppa. Just as they draw nigh to the city, God, to prepare Peter for a new duty, gives him a marvelous sight of many animals and birds let down to him in a cloth, and an order to rise, take, prepare food, and eat of this number; for Peter was hungry, and was on the house-top at prayer. Peter did not eat "unlawful" food. But he was taught by this vision that God can change unlawful food into lawful, and what had been a heathen might be made a disciple of Jesus, just as well as he had been.

Peter went down and greeted the soldier and servants, and asked why they had come. The story continues, by showing Peter, learning about Cornelius and his vision from God, his sending to Peter, and how Peter started next day, with some friends of Joppa, to go to Cæsarea. How, on the next day after, they, arriving, found Cornelius with his friends and relatives waiting till Peter should come.

Cornelius met Peter at the gate, and would have worshiped him as if he were the Lord, or one of God's angels in human form. But Peter lifted Cornelius up by the hand, telling him that he came to tell him what he had heard of Jesus. Peter before this time had felt (as other Jews) that other nations were not fit company for the "people of God." But now he saw that good people are found wherever the word is rightly taught.

The lesson might conclude by telling with what delight Peter told of Jesus to them all, as "Son of God," "Crucified," "Risen," and "Coming" to be Judge of all, at the end of time; and saw that they were baptized.

Bible Class Department.

BY REV. W. L. HUNTON.

I.—THE CHARACTER OF CORNELIUS.

(1) *Devout.* A sincere worshiper of our God in contradistinction to the polytheists around him. His good qualities testified to by men and by angels. Character will be recognized.

(2) *Considerate.* A Roman soldier of exalted rank, but not unmindful of the moral training of his household, and of the physical wants of the poor.

(3) *Given to prayer.* Prayer and religion are inseparable.

II.—CORNELIUS' VISION.

Cornelius was faithful in the keeping of fasts and in prayer, and while so engaged this special communication from God was granted unto him. His alms were had in remembrance in the sight of God because they were done in the right spirit (C. K. Hunton).

III.—CORNELIUS' RECEPTION OF PETER.

(1) *Shows him religious homage.* Regarding Peter as sent of God, the Roman idea of deifying embassadors from heaven finds expression. Early training, and the influence of our environments, will show themselves.

(2) *Relates to him the story of his vision.* Peter, when he found Cornelius prostrated in his weakness from Roman superstition, kindly extended his hand and lifted him up; now Cornelius, unconsciously, braces Peter in his weakness from Jewish prejudice. A mutual strengthening under the guiding hand of Providence.

(3) *Assures him of a hearty welcome.*

(4) *Expresses, devoutly, the readiness of all present to hear his message from God.* All present; all realizing that they are in God's sight; all ready and attentive to hear what God had to impart through His servant, Peter;—all these things are conditions which explain the remarkable results which followed the preaching of Christ to the Gentiles at Cæsarea (T. H. S.).

Men ought to realize that they are in the presence of God, and the minister is there to proclaim not his own theories and opinions, but all the things that are commanded him of God. Many hearers in these days do not want to hear the truth as it is in Christ Jesus, they do not want the pure Gospel, and many preachers are weak enough to give in to the popular demands and deliver lectures on social and economic, if not on political subjects, instead of plain Gospel sermons (C. K. Hunton).

LIBRARY REFERENCES: Dawson's "Modern Science and Bible Lands" gives a picture and description of one of the Cornelian family, found in Pompeii. A cast of him is now in the "Pompeian Museum."

The Lesson in Line and Picture.

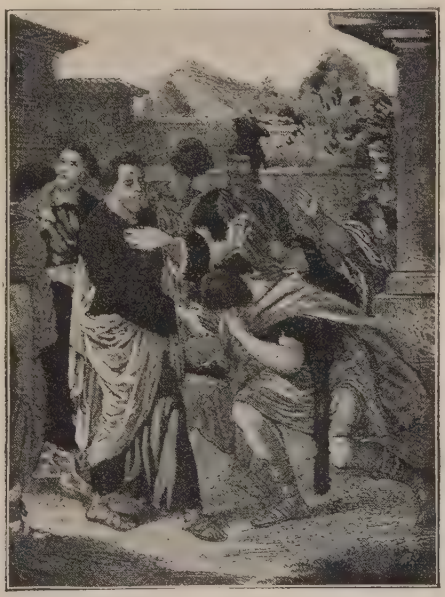
REV. CHARLES L. FRY.

The centurion, anticipating the time of the apostle's arrival, had called together a considerable company, from his own and other friendly Gentile households. Whatever blessing is to come, he would extend its effects to as many as he could reach. Regarding Peter as one directly and specially sent of God, his mind ingrained with the Roman notion of deifying such ambassadors from heaven, the centurion would have rendered divine honors to the apostle upon his entrance, as we see depicted in our illustration. But instantly Peter checked his purpose, extended his hand in the most cordial friendliness and bade him stand up, assuring him that he himself was only a man—a humble servant of the Lord Jesus. What a striking contrast to this lowly humility, coveting no obeisance, making no pompous pretensions of authority or robes of state, as we see in the pretended successors of St. Peter, the popes and bishops and cardinals of the Romish Church.

* * * *

How completely have Jew and Gentile exchanged places! Compare their posture in this picture with what it is today! What a blessed missionary effect would we behold if Christendom would extend a friendly, brotherly hand to the Jew, instead of looking down on him in proud disdain, and making him the victim of shameful persecution!

With the receiving of Cornelius into the Christian Church, the new economy of world-evangelization begins. Now that the Jews had fulfilled their appointed function as a nation, and the Messiah as the promised Seed of Abraham had come, all that is special in God's dealing with the hitherto chosen nation ceases.



"Stand up!"

How to Teach This Lesson.

BY REV. F. F. FRY.

Cornelius the centurion! The first Gentile convert to Christianity! The opening of a new chapter in the annals of the Church.

In Caesarea there was a cohort of soldiers, the body guard of the resident governor. They were not provincial soldiers, as in other towns. But being a guard of honor, they were all Romans, commonly called the Italian band. One of the centurions of this guard was Cornelius, a devout man.

"He feared God with all his house, and prayed alway," the first table of the Law. He "gave much alms to the people," his duty to his neighbor. Give us such a man, and we can infallibly predict his history. Ever moving onward and upward in a life of continual progress.

To this man a divine voice said, "Thy prayers and thine alms are come up for a memorial before God." Prayers and alms always go hand in hand. Prayers of genuine devotion and alms to prove the sincerity of our prayers.

St. Peter, the most intolerant of the Jews, becomes the first missionary to the Gentiles.

He surrenders his narrow racial prejudices and obeys the divine promptings.

No worship nor prayers dare be addressed to any mortal, not even to the Virgin nor angels. "Thou shalt worship the Lord thy God, and Him only." Cornelius rehearses all the preparatory stages in regular order and concludes with the impressive statement, "Now therefore are we all here present before God, to hear all things that are commanded thee of God."

What a worthy and suggestive sentiment as we assemble in our Sunday-school! "All present before God."

THE CHURCH YEAR.—Which Sunday is this? **School:** Third Sunday after Trinity. What is the Gospel for today? **School:** The Lost Sheep and Piece of Silver. Where is it written? **School:** Luke 15:1-10. What is the Epistle for today? **School:** The younger to be submissive and humble. Where is it written? **School:** I Peter 5:6-11.

THE CATECHISM.—WHAT IS MEANT BY THE FIFTH PETITION? **School:** WE PRAY IN THIS PETITION (etc., see last lesson) FOR WE ARE NOT WORTHY OF ANYTHING FOR WHICH WE PRAY, AND WE HAVE NOT MERITED IT; BUT THAT HE WOULD GRANT US ALL THINGS THROUGH GRACE, ALTHOUGH WE DAILY COMMIT MUCH SIN, AND DESERVE CHASTISEMENT ALONE. WE WILL THEREFORE, ON OUR PART, BOTH HEARTILY FORGIVE, AND ALSO READILY DO GOOD TO THOSE WHO MAY INJURE OR OFFEND US.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. Who was Cornelius, and what did he see? 2. What happened when Peter arrived? 3. How did Peter receive him?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Texts.

BARNABAS, THE APOSTLE.

Principal places: Antioch, Jerusalem. A. D. 41-45.

BUT Barnabas took him, and declared unto them how he had brought him to the apostles, and seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

The New Testament has conferred upon Barnabas immortal eulogy. Paul now makes his first visit to Jerusalem, A. D. 41, after his conversion. **Barnabas.** (4:36-37.) **Him.** Paul. **And—brought him.** Introduced him to. The apostles knew not Paul yet, but Barnabas did (study v. 26). **He declared—Jews.** To remove their fear and distrust of Paul. **Seen—way.** (9:1-10).

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

A. D. 42. **These things.** (vs. 19-21). **And they.** The Church at Jerusalem. **Sent forth Barnabas.** v. 24 shows why they sent him. Because of his character. **Antioch.** A splendid Gentile city in north Syria, about 300 miles north of Jerusalem. The seat of the first Gentile-Christian Church.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

Who—came. To Antioch. **Had—God.** Its effects in the believers there. **Purpose of heart.** A hearty and firm resolution. **Cleave—Lord.** Cling to Him continually.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

A good man. His goodness consisted in being **full—faith.** For what is meant by this see Gal.

A PRAYER.—Gracious Father in Heaven, to whom Thy faithful servants ever look for help and strength, help us to understand and do Thy will and thus be found faithful unto death; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Where was Antioch? 2. Tarsus? 3. What (22) are "these things"? 4. Who, in verse 26, are "they"? 5. What is meant by "cleave unto the Lord"? 6. "Assembled themselves"? 7. By "prophets"? 8. "Signified by the spirit"? 9. "Dearth"? 10. "Elders"? 11. "Teachers"? 12. Who, verse 2, are "they"? 13. What is meant by "separate me"?

II. Historical.—1. When did the events of our lesson occur? 2. Who was Barnabas? 3. How did he help Paul at Jerusalem? 4. When did Paul make this visit to Jerusalem? 5. What tidings came to the Church at Jerusalem? 6. Who was sent to Antioch? 7. Why just him? 8. What did he see there? 9. To what did he exhort them? 10. Whither did Barnabas depart? 11. How long did he and Paul labor together at Antioch? 12. Who were the first to be called Christians? 13. What did Agabus predict? 14. What did the disciples at Antioch do? 15. When was the dearth? 16. Who carried the contributions to Judea? 17. Name the five prophets and teachers in the Church of Antioch. 18. What did the Holy Ghost command them? 19. How did they set apart Paul and Barnabas? 20. In what three respects was the Church at Antioch the first?

III. Doctrinal.—1. What are marks of repentance? 2. What was the goodness of Barnabas? 3. What is the fruit of the Spirit? 4. On what does the true growth of a congregation depend? 5. How does the Holy Spirit work? 6. What does He work in us before we can bring forth any fruit? 7. How can we become worthy of the name of Christian? 8. From what is this name derived?

IV. Practical.—1. Give the Main Lesson. 2. The best tidings of a Church. 3. The highest name one can bear. 4. How much should we give to Christ? 5. Is it sufficient to feel like giving? 6. How may we render service to the Church? 7. Are we to do good only to members of the Church?

In Barnabas we meet one of the missionaries of the apostolic Church. Of priestly descent, he lived at Cyprus. Accepting the Christian faith, he sold his possessions and laid the money at the apostles' feet. It was he, who, when the disciples doubted the sincerity of Paul, took him and established him in the confidence of the apostles.

While prosecuting his work at Antioch the Lord's will regarding his future life's work was revealed to Barnabas. Henceforth he was to be a missionary to the Gentiles. Consecrated to this end he entered upon his special calling.

Acts 9: 27, 11: 22-30, 13: 1-3.

5:22-23. **Faith.** This is the root and tree on which the "fruit of the Spirit" grows.

25 Then departed Barnabas to Tarsus, for to seek Saul.

Then. A. D. 43. **Departed.** From Antioch. **Tarsus.** Paul's native city in Cilicia, S. E. Asia Minor, whither Paul had gone from Jerusalem (9:30; Gal. 1:21-22). **Saul.** (13:9). Barnabas realized that he needed Paul's help at Antioch.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

They. Paul and Barnabas. **Assembled themselves.** Were united in the common work. Had not been thus since 9:26. **With.** In. **The disciples—Antioch.** Not by the Jews, or by themselves but by the heathen, as a term of reproach. "Christian" means anointed (I John 2:20), is a man's highest title, derived from the "Name that is above every name." Nothing less than the boundless power of divine grace can make us worthy of it.

28 And there stood up one named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

Stood up. As a public speaker does. **Agabus** (21:10). Nothing further is known of him. **Signified—spirit.** Made known through a revelation of the Spirit. **Dearth.** Famine. **Which—Caesar.** This occurred in A. D. 44. Claudius was Caesar, or emperor of Rome, A. D. 41-54.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

Then. Before the famine had begun. **Every—ability.** As each one had means. **Relief.** Contributions. **Unto—Judea.** Because of a special love for this mother-land of Christianity, with its sacred city of Jerusalem (Rom. 15:27).

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul

Elders. Presbyters, namely, overseers, preachers or pastors. These would deliver the contributions to the deacons (6:1-8) who in turn distributed them to the poor.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

A. D. 45. **Teachers.** Learned in the Scriptures, but not inspired. **Simeon—Manaen.** Nothing further is known of these men. **Brought—Herod.** His mother probably was Herod's nurse. **Herod the tetrarch.** (Luke 1:19).

2 As they ministered to the Lord, and fasted, the Holy Ghost said, **Separate me Barnabas and Saul for the work whereunto I have called them.**

3 **And when they had fasted and prayed, and laid their hands on them, they sent them away.**

And—fasted. At another service than that of v. 2. **Prayed—them.** This constituted ordination (6:6). **They.** The Antiochean Church through the men of v. 1. **Sent them away.** On Paul's first missionary journey A. D. 45-51. This Church was the first to send missionaries to the heathen world.

DAILY BIBLE READINGS.

Monday.—1 Sam. 2:1-11, A Mother's Prayer.
Tuesday.—1 Sam. 3:1-21, Visions in the Night.
Wednesday.—1 Sam. 4:1-18, Sorrowful News.
Thursday.—1 Sam. 5:1-12, The Glory of Israel.
Friday.—1 Sam. 7:1-17, Ebenezer.
Saturday.—1 Sam. 8:1-22, The Voice of the Lord.

THE STORY APPLIED.

MAIN LESSON.—It is better to be a good man than a bright man. To be good, we must, like Barnabas, be "full of the Holy Ghost and of faith."

9:27. **Declared—Jesus.** He who has repented, as Paul did, must show fruits meet for repentance.

11:22. **Tidings.** The best tidings concerning a church are not that it has much wealth, fashion, fine music, but that (v. 21) "a great number have believed and turned unto the Lord."

v. 24. **And much—Lord.** The true growth of a congregation depends, not on man-made schemes, but entirely on the Holy Spirit working through the Word and Sacraments, and on the faith that accepts these.

v. 25. **Then—Saul.** The Church goes seeking for laborers today. Will you respond?

v. 29. **Determined.** Evey true believer is as willing to give as a flame is ready to shine (Matt. 5:16).

v. 30. **Which—did.** Not enough to feel like giving; we must actually give.

For the Teacher.

By Prof. W. Wackernagel, D.D., Rev. F. W. E. Peschau, D.D., Rev. F. W. Kretschmann, Rev. E. L. Reed, Rev. M. S. Waters, Rev. P. Geo. Sieger and Rev. G. H. Trabert, D.D.

Acts 9:27, 11:22-30, 13:1-3.

BARNABAS THE APOSTLE.—Barnabas was a native of the Island of Cyprus, but lived in Jerusalem when the Church was founded, and is named as one of the first converts. He is called Barnabas ("the son of consolation") because of his cheerful disposition, affectionate preaching, and his ability to administer counsel. He proved the sincerity of his Christian zeal by voluntarily selling his property and bringing the money to the apostles for their just distribution (Acts 4:36, 37). It is he, who, probably because of friendship formed in former years, commends the converted yet suspected Saul (Paul) to the apostles at Jerusalem, and publicly endorses the story of his conversion. Later on, he is selected to go to Antioch to inspect the character of the Church there, which had been formed by the scattered, persecuted Christians, who reported numerous conversions to the faith. Finding the work too much for him alone, he goes to Tarsus to seek Saul, which was the beginning of a very successful career of co-operative work at Antioch and elsewhere.

9:27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

Saul of Tarsus (Paul) did not immediately go to Jerusalem after his conversion, but waited about three years. When he did go he was looked upon with suspicion by the apostles who remembered him as the cruel persecutor.

Barnabas is said to have been a "classmate" of Saul of Tarsus, sitting with him at the feet of Gamaliel. Perhaps he had received favorable reports from Damascus about this new evangelist. He was a "friend in need" to Saul on his return to Jerusalem where the Christians were still in fear of him and suspected mischief, by introducing him to St. Peter and to James, the brother of the Lord.

Barnabas showed his wisdom in introducing his newly converted brother with such a great future before him unto the chief apostles at Jerusalem. See what an unselfish service one good Christian may render to another. Paul needed a friend. Barnabas took him by the hand and vouched for him among the community of believers.

11:22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

The effect of the persecution of the Christians at the time of the stoning of Stephen was the scattering of the disciples as far as Phenicia, Cyprus and Antioch in Syria. At Antioch some disciples spoke also unto the Greeks and turned a great number unto the Lord. News hereof reached Jerusalem. Antioch, on the Orontes river, 16 miles from the sea and 300 miles north of Jerusalem, was the chief town of Syria, and afterwards the capital of Roman Asia. Barnabas was a man well qualified for this important mission (to preach the Gospel to Gentiles as well as to Jews) both by his descent (a Levite born in Greek Cyprus) and his peculiar gifts and standing in the church at Jerusalem, having the confidence of all concerned.

Here is a true missionary picture. Missionaries are men of God, sent by the Church, whom the love of Christ constrains to help those in need of the comforts of the Gospel.

23. who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

Had seen the grace of God. The evidences of their faith were not wanting. Barnabas a man of penetration, realized the presence with them of God's unmerited favor. He was not jealous of the success of this new congregation, but exceedingly glad and encouraged all to remain steadfast. We must cleave to the Lord with purpose of heart. There must be firmness and stability or we will be carried away from our faith. A good pastor must do more than simply preach; he should encourage his flock so as to awaken in them a real motive for their adherence to Christ and His cause.

24. for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Luke here sums up the true character of Barnabas in three short terms. He was a *good man*—fit for the mission of this nature, *full of the Holy Ghost*, able to judge in spiritual matters and to recognize the will and hand of God. *Faith*, in the sense of humble and truthful submission to the will of God, was especially required for this new work.

A good man is one whose deeds are as eloquent as his tongue. What a mighty help one good man may be in a congregation or community. Let us pray for more men with the spirit of Barnabas among us.

25. And he went forth to Tarsus to seek for Saul:

Tarsus was known for its wealth and for its schools of learning, the rivals of the colleges at Athens and Alexandria, therefore "no mean city." It stood on the banks of the Cydnus, 12 miles north of the Mediterranean. "We lose all trace of Saul for several years, but who no doubt labored in his retirement, as a Christian missionary in Cilicia." He was about thirty-three years old when Barnabas found him at Tarsus.

Barnabas' purpose was to bring Saul to Antioch to co-operate with him in the edification of the Church. A worker who has the right motives in his efforts, is not jealous of his fel-

low, but will gladly enlist such for the greater good of all concerned.

26. and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

Barnabas brought Saul out of obscurity. Every light should be put on a candle-stick.

Assembled themselves. The preached word is not only for the conviction of sinners but also for the edification of believers. As the coal cannot retain its heat apart from the fire, neither can we expect to retain the warmth of the Spirit by not attending church.

Were called Christians. Among the Gentiles it would mark a religious sect, to distinguish them from Jews and proselytes. It is the historic beginning of the use of a great name and of a great following. It became the line of demarcation between the followers of Jesus and all the world besides.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

Agabus was probably one of the seventy disciples of Jesus Christ. It is thought that Barsabas and Silas were the other prophets coming from the mother church at Jerusalem to see her growing daughter at Antioch. Claudius was the fourth Roman emperor (A. D. 41-54). His reign was noted for a series of calamities. The famine predicted began in Palestine A. D. 45, and spread all over the empire, continuing for about four years.

Judea seems to have suffered especially. Help came from Antioch in Syria; and Josephus, the Jewish historian, says, also from Egypt and Cyprus.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judaea:

Ability. As God had prospered them. But every one did something. So should we. Giving to the poor is lending unto the Lord.

To send relief. As Christians they lived "for service" which was to be rendered first unto those of the household of faith (Gal. 6:10).

30. which also they did, sending it to the elders by the hand of Barnabas and Saul.

To the elders. Care was taken in the sending that the aid would reach its proper destination and be most advantageously distributed. The elders were the older men of experience under the direction of the apostles and were set apart by the apostles to their special office. *By the hands of.* This was wisely directed by the Spirit, to increase the confidence of the Church in these two specially consecrated men.

There is nothing like clinching a good intention by acting. Unless resolutions are carried into effect they avail nothing. Talking never wins the race.

13:1. Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

Prophets and teachers. The first were inspired, the others uninspired, although Saul soon after was the inspired apostle Paul. Symeon was known among the heathen population by the name of Niger, which was as common among the Romans as our "black." Lucius, not Luke, probably was a kinsman of Paul (Rom. 16:21). Manaen, either the son of the nurse of Herod Antipas or the playmate of that prince, was an old man, when he became a Christian and an officer in the church at Antioch.

2. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Ministered to the Lord. They were engaged in some special service at Antioch.

Fasted. Religious fasting as a sign of humiliation is right and proper. Fasting and praying are more conducive to spiritual health and to the edification of the church than feasting and toasting. Saul had been previously called directly by the Lord himself (Acts 9:15; 22:21), but here he and Barnabas received a specific call through some impulse of the spirit upon the minds of those assembled. The ministry of the Gospel is a work, not to be undertaken without a special call from God. God calls through the Church. Let those who are thus set apart and sent, be received as God's messengers.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

Here we have the prototype of ordination, the prophets and teachers officiating and the congregation consenting and witnessing. Thus ordination is an apostolic rite and usage (Dr. Stellhorn). It is not the imparting of any new grace, but the recognition of the Church of the call of God.

CONCLUSION.—1. A man like Barnabas, full of the Holy Ghost and of faith will be a good man (11:24).

2. A good man like Barnabas is uncovetous (34:37).

3. A good man like Barnabas is brotherly. (9-37).

4. A good man like Barnabas is broad-minded (11-23).

5. A good man like Barnabas is unenvious (11:25-26).

6. A good man like Barnabas is the son of consolation, cheerful and generous.

7. A good man like Barnabas is willing to give up property and personal interest and do all that he can in the way of Foreign and Home Mission work.

For the Teacher of the Little Ones.

BY EMMA L. KLIPFEL.

Point of Contact—Our own missionaries.

Teaching Points—God picks out Barnabas to tell of Jesus to the people long ago.

Results Aimed For—God has something for each one to do. Live so that we will be ready to do as He wishes.

You know, children, that far away from here, there are people who have never heard about Jesus. Fathers and mothers and little children do not know about Jesus. They haven't any Sunday-schools or churches, and never learn to love God and be good.

So God tells us to send men and women to them, to teach them about Jesus, and to tell them that Jesus loves them and wants them to love Him. We call these men and women missionaries, because they tell the message that God loves everybody in the world and wants them all to know about Jesus.

Today I want to tell you about a great and good man, who lived long ago and was God's missionary. His name was Barnabas, and he lived in Jerusalem, where God's church was. He was a very good man, for he sold all his land and gave the money to the church to help God's work in the world.

Now the church in Jerusalem heard of some people who needed some one to come to them and tell them about Jesus, and so God put it into their hearts to send Barnabas. Barnabas went to these people and told them about Jesus and helped them until a great many loved God and wanted to do something for Him. Barnabas loved his work so well that he wanted some one to share it with him. So he went and found a friend, whose name was Paul, and then the two preached to the people and taught them about God. They stayed with these people a whole year, teaching them.

But one day the people heard that in Judea there was a great famine and they had nothing to eat and needed help very much. So they brought money and gave it to Barnabas to take back to help the people in Jerusalem. Barnabas and Paul went to Jerusalem and gave the money to the church to help all who needed it. After that Barnabas went to many places, always teaching the people about Jesus. That is the way he helped God's work in the world.

God wanted Barnabas to preach for Him; and God wants each one of us to do something for Him. What can my little boys and girls do for Jesus? Be good every day and love Jesus and try to be like Him. That is what God wants us to do now; and when we get older, He will tell us just what He wants us to do then. Shall we try?

Bible Class Department.

I.—Barnabas' Character.

(1) Transparently beautiful. (2) Full of faith, the source of its strength. (3) Full of the Holy Ghost, the grace of its beauty (T. H. Serfass).

A good man, full of the Holy Ghost and of faith, has success. Nothing can prevent it. His success is not "developing the divine that is in man," but taking man that does not belong to the Lord and "adding him to the Lord" (F. A. Kæhler, D.D.)

II.—His Mission.

(1) *To Jerusalem.* (1) To testify to Paul's conversion. Character we take with us, but reputation we leave behind us. The testimony of a good man inspires confidence, and should be highly prized. (2) To deliver to the elders at Jerusalem the Christian charities from the disciples at Antioch (T. H. S.).

The prophecy of dearth moved the hearts to riches of charity. God brings abundance out of the desert. True faith produces works. Can you call that famine that blossoms into charity? (F. A. K.)

(2) *To Antioch.* (1) To make investigation. (2) To give a proper direction and support to the work (T. H. S.).

The church at Jerusalem was a missionary church. They sent Barnabas where they found he was needed.

They sent the best they had for the place. "He was a good man and full of the Holy Ghost and of faith." They did not suppose that they must keep the best at home. They would spare him.

"To seek Saul." Great servants of God need fellowship. God's great men are not recluses. Heaven is company. In the perfect Trinity there are Three in One. Work among those that need to come to Christ, but cultivate deep Christian fellowship. First, regular communion with God in Christ, then with His saints in Christ.

"A whole year." What blessed days and months. They remember them now. Who are your associates? What binds you to them? Amusements or the service of Christ? (F. A. K.)

What testimony to the Church at Antioch! They so emphasized faith in *Christ* that they received the name *Christians.* Let that test your life, your Church, your teaching (F. A. K.).

III.—His Commission to the Gentiles.

(1) *Called by the Holy Ghost.*
(2) *Ordained by the Church.*
(3) *Sent by the Church.*

Library References: Read Dr. Gerberding's "New Testament Conversions." A vivid description of Antioch in this age will be found in Books IV and V of "Ben Hur," by Lew Wallace.

The Lesson in Line and Picture.

BY REV. LUTHER D. REED.

Here are two of the earliest Christian missionaries departing for their fields. One of the two is the great apostle to the Gentiles. If they were to be sent out today our picture might include palace cars or ocean liners, cumbrous baggage, numerous representatives of Mission Boards and other evidences of modern ecclesiastical machinery, with suggestions of farewell services and complimentary dinners. But here is the atmosphere of apostolic simplicity,—"and when they had fasted and prayed, and laid their hands on them, they sent them away."

They started from Antioch, where for more than a year they had "preached the Lord Jesus," and where the believers were first called "Christians" (v. 26). This name first given in scorn by the Greek speaking inhabitants, was soon gladly accepted and borne by the faithful as testifying to their creed, — "Jesus is the Christ." The name "Lutheran" was likewise first given as a contemptuous slur upon the followers of the Reformer, but was soon joyfully accepted. not as a badge of personal or party allegiance, but as a confession of the doctrines and principles of God's Word as taught by Martin Luther.

"They sent them away."

Barnabas had chosen Paul to help him, and the sending away of these two apostles meant a great sacrifice for the Christians in Antioch. They were giving their best. So today congregations may be called upon to part with their pastors if the Church require them elsewhere. Sacrifice is the cornerstone of our faith, and it was laid in heaven when God "gave His Only-begotten Son."

How to Teach This Lesson.

BY REV. F. F. FRY.

Barnabas, the son of consolation! A Hellenistic Jew, living in Cyprus; a liberal-minded man of irreproachable character, but not one of the twelve. He was the fortunate possessor of a generous disposition and unsuspicious nature. When the apostles were in doubt of the genuineness and sincerity of Saul's conversion, Barnabas threw the mantle of protection around him, and recognized him as a fellow believer.

At this time the Christian Church was entering upon a new policy of expansion. The walls of separation were disappearing, and the Gentiles were admitted into Christian fellowship; for on them also the gift of the Holy Ghost had been poured out. Barnabas was accordingly appointed by the Church to investigate this surprising development, and the result amply justified the selection.

When he came and had seen the grace of God, he was glad, and exhorted them to steadfastness and fidelity. "A good man, full of the Holy Ghost and of faith!" a picture of a worthy character hung in the gallery of Scripture portraits.

The latter Biblical encomium was the root; the former, the fruit. "A good man," because he was the temple of the Holy Ghost and full of faith. A blessed combination of qualities within the attainment of all.

What grand spectacle the Church at Antioch presents! It advances so rapidly that out of the hard heathen soil, it becomes a garden of the Lord. When the Church at Jerusalem suffers from a severe famine, the Church at Antioch becomes the first contributor to its necessities, and nobly responds to its appeal.

THE CHURCH YEAR.—Which Sunday is this? **School:** Fourth Sunday after Trinity. What is the Gospel for today? **School:** "Judge not, and ye shall not be judged." Where is it written? **School:** Luke 6:36-42. What is the Epistle for today? **School:** Waiting for the Adoption. Where is it written? **School:** Rom. 8:18-23.

THE CATECHISM.—1. WHAT IS THE SIXTH PETITION OF THE LORD'S PRAYER? **School:** AND LEAD US NOT INTO TEMPTATION. 2. WHAT IS MEANT BY THIS PETITION? **School:** GOD INDEED TEMPTS NO ONE TO SIN; BUT WE PRAY IN THIS PETITION THAT GOD WOULD SO GUARD AND PRESERVE US, THAT THE DEVIL, THE WORLD, AND OUR OWN FLESH, MAY NOT DECEIVE US, NOR LEAD US INTO ERROR AND UNBELIEF, DESPAIR, AND OTHER GREAT AND SHAMEFUL SINS; AND THAT THOUGH WE MAY BE THUS TEMPTED, WE MAY NEVERTHELESS FINALLY PREVAIL AND GAIN THE VICTORY.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's lesson. Where was last Sunday's Lesson written? 1. What commission did Barnabas receive? 2. With whom did he unite? 3. How did they finally separate?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

ELYMAS, THE SORCERER.

Paphos, A. D. 45.

SO they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

They. Paul and Barnabas, with Mark. **Being—Ghost.** (Comp. vs. 2 and 9.) **Departed.** From Antioch (13:1-14) on Paul's first missionary journey A. D. 45-51. **Seleucia.** Seaport of Antioch, 16 miles west. **Cyprus.** A large island in the Mediterranean, about 75 miles S. W. of Antioch, then controlled by Rome, now by England. Barnabas' native country (4:36-37).

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

Salamis. City on S. E. shore of Cyprus. **Preached—Jews.** In every place the apostles first preached to the Jews, then to the Gentiles. **John.** Mark (12:25), author of Mark's Gospel (See 15:36-41). **Minister.** servant assisting Paul and Barnabas. Not their equal in office.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

Paphos. A very licentious city; the capital of Cyprus and residence of its proconsul; at west end of Cyprus. **Sorcerer.** One who had some knowledge of nature, and pretended by magical arts to converse with the dead, influence the gods, cure the sick, conjure, etc. (Second Commandment). **False prophet.** One who falsely asserted that he was a prophet of the true God. **Bar-jesus.** This was his proper name, and means "Son of Joshua."

7 Which was with the deputy of the country, Sergius Paulus, a prudent man;

A PRAYER.—O Lord our God, in whose name we go forth against every enemy, send Thy Holy Spirit upon us, that we may serve Thee with all our hearts, and cast away every idol of the soul; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Where is Seleucia? 2. Cyprus? 3. Salamis? 4. Paphos? 5. Who, verse 4, are meant by "they"? 6. Who is John? 7. What does "minister" mean? 8. What is a "sorcerer"? 9. "False prophet"? 10. "Deputy"? 11. What does "Elymas" mean? 12. What is meant by "subtilty"? 13. "Mischief"? 14. "The hand of the Lord"? 15. "Prudent"?

II. Historical.—1. In what year did this event occur? 2. Whence did Paul and Barnabas depart? 3. Who went with them? 4. Which missionary journey of Paul was this? 5. Through what city did they pass going to Salamis? 6. What did they do at Salamis? 7. To whom did Paul always preach first? 8. After that, to whom? 9. To what city did they come next? 10. Whom did they find here? 11. What sort of a man was Bar-jesus? 12. What other man did they find at Paphos? 13. What was the character of Sergius Paulus? 14. What position did he hold? 15. Why did he call for Barnabas and Paul? 16. What did Elymas then do? 17. What did Paul say to him? 18. What happened to Elymas? 19. How did this affect Sergius Paulus?

III. Doctrinal.—1. Where is our only path of safety to be found? 2. By whom must we be led? 3. Who is our highest example as a servant? 4. Wherein do we find our truest satisfaction? 5. Are all men equally intelligent and wise by nature? 6. How may any one become wise unto salvation? 7. Of whom are all unbelievers the children? 8. How do we become the children of God? 9. When do we receive the Holy Spirit? 10. How is our faith quickened and strengthened? [Many of these Questions are answered in "Story Applied."]

IV. Practical.—1. What is the Main Lesson? 2. What is the most hateful and ugly thing in the world? 3. From whom may we expect opposition even when we do our duty? 4. How do they feel toward the truth who deal in falsehoods and pretensions? 5. Why do they feel thus toward it? 6. Which Commandment forbids the sins of which Elymas was guilty? 7. State them as given in Luther's explanation of that Commandment.

The present is not the only age in the history of the Church when false teachers afflicted her. The apostles more than once had to combat error. When Barnabas and Saul in their missionary labors came to Paphos they found there a Jewish sorcerer named Elymas. He not only sought to practice his nefarious work among ignorant men, but even tried to influence a man of culture like Sergius Paulus. But fortunately the all-powerful Word of Truth in the mouth of Paul prevailed. Paul scathingly denounced this Elymas as one full of magic arts and knavish skilfulness; a son of Satan and hostile to all right living and right doing; as one seeking to turn men away from the truth. The hand of God severely fell upon him. Having sought to lead men away from spiritual light, he himself lost one of the greatest of blessings,—the sight of natural light. He was afflicted with blindness, requiring some one's aid to lead him. This wonderful manifestation of God s power was sufficient for Sergius Paulus. So marvelously attested a doctrine of the Lord required his faith and full obedience. Happy they whom the Word of Truth so powerfully convinces.

Acts 13: 4-12.

who called for Barnabas and Saul, and desired to hear the word of God.

Deputy. Proconsul, Roman governor. **Prudent.** Intelligent. **Who—God.** Dissatisfied with heathenism and with Bar-jesus, Sergius was now in the right way to become satisfied, as every one is who desires to hear the Word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Elymas—interpretation. The title "Elymas" is an Arabian word which, being translated, means the same as "sorcerer," or one who is wise in sorcery. **Withstood.** Argued against the teachings of the apostles, and thus sought **to turn—faith.** For Elymas saw that, if Sergius accepted the faith taught by them, then Sergius would lose faith in Elymas.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

Then—Paul. Here the name Paul is used for the first time. Many think that he took this name from Sergius Paulus. **Filled—Ghost.** In an unusual degree, especially needed for this occasion. Paul had received the Holy Ghost at his baptism (9:17). **Set—him.** Sternly, intently.

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

Subtilty. Fraud. **Mischief.** Malice. **Child—devil.** What a contrast to the name he bore, "Son of Joshua"! "Joshua," "Jehovah is salvation." A child of the devil not only is bad in himself but an enemy of all righteousness in others. **Pervert—Lord.** Turn away men from God's right ways of salvation.

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. **And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.**

Hand—Lord. The power of God. **Is upon.** Is directed against. **And thou—blind.** A prophecy immediately fulfilled. **For a season.** His blindness was temporary, lasting, perhaps, till he repented. **A mist.** Dimness at first, then **darkness.** Paul's first miracle. Thereupon he **went—hand,** which proves that he really became blind.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

The word or teaching of God is a terrible hammer and a consuming fire against all wickedness and deception. This judgment of wickedness, especially if the punishment is immediately visible, often impresses the truth savingly upon beholders.

DAILY BIBLE READINGS.

Monday.—1 Sam. 9:1-27, A Goodly Youth.
Tuesday.—1 Sam. 10:1-9, The Anointing Oil.
Wednesday.—1 Sam. 12:6-25, A Merciful Lord.
Thursday.—1 Sam. 13:1-14, Found wanting.
Friday.—1 Sam. 15:10-35, Disobedience.
Saturday.—1 Sam. 16:1-23, David's Harp.

THE STORY APPLIED.

MAIN LESSON.—Never trust a man who professes to heal by Christian Science, or by faith-cure; or who presents secret and new teachings as to God and the future. He is a deceiver. Such have abounded in all ages.

v. 4. **So—departed.** Thus they went safely. He alone is safe who walks in the path of duty led by the Spirit of God.

v. 5. **They had—minister.** Mark was not disgraced by being a servant of the apostles. Even Christ took upon Him the form of a servant.

v. 6. **Found—prophet.** Let us not be surprised at finding opponents even when we walk in the path of duty and are doing God's will. Our Saviour found such, and the servant is not above his Master.

v. 7. **Prudent.** By nature some men are intelligent and wise, others are not. But by grace, through study of the Scriptures, any one may become wise in the most important affair of all. See what Paul says in 2 Tim. 3:15, on this point.

v. 8. **Withstood.** Those who deal in falsehoods and pretensions are never neutral or indifferent toward the truth. They hate it as much as the thief hates the light.

v. 9. **Set—him.** Well for him who so lives and acts that he never need fear the searching glance of a good man's eyes.

v. 10. **O full—righteousness.** Sin receives no gentle treatment or polite terms in the Scriptures. Why should it? The thing most awfully ugly and hateful in all the universe is sin.

v. 11. **Thou—blind.** Spiritually, God says the same to those nowadays who will not accept His truth.

v. 12. **Believed.** It is only when we consider the wonderful doctrines and dealings of God that our faith is quickened and strengthened.

For the Teacher.

By Rev. Jno. W. Hassler, Prof. Wm. Wackernagel, D.D., Rev. M. L. Waters, A.M., Rev. T. W. Kretschmann, Ph.D., Rev. Wm. J. Fink, Rev. E. L. Reed, and by Rev. J. W. Early.

Acts 13:4-12.

ELYMAS THE SORCERER.—Even the casual reader will be struck with the direct agency of the Holy Spirit in the work of the Church. The early believers regarded Him as directly active in the government of the Church. They undertook no work until they had the assurance that it was from Him. Observe how the apostles go first to the synagogue with their message. In every way this is the right order. And this Gospel must be preached among all nations, beginning at Jerusalem.

The truth must always first meet and overcome false religions. Where men gain their living through magic and sorcery, the opposition is more intense. But ofttimes we find ready hearers among the great. It is also striking to note how many military men from the beginning have been open to the truth. In spite of all the temptation of such a life, there must be an element in military service, making men susceptible to the Word. And how much that is purely selfish lies behind much of men's opposition to the Word. This incident marks a new era in Paul's life, which he signalizes by adopting his convert name. To be the means of leading other men to Christ, is God's best witness to our own salvation.

There is no weak, sickly, mawkish, sentimental toleration on the part of the apostle. "First pure, then peaceable," is the divine order. It is also fitting that the punishment of sin should outwardly correspond to the soul darkness. And so God's punishments are often suited to express the sin which brought them. The real power in the Word of God adds the crowning argument to its beauty. "The Gospel is the power of God unto salvation."

4. So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus.

Being sent forth. There was no question as to the propriety of their work as they entered upon their first great missionary tour. They had been called by the Holy Ghost, and released by the church in Antioch to take up this special work.

To Cyprus. A very large island in the Mediterranean Sea, within sight of Seleucia. It is 150 miles long and about 50 miles wide. It was the native land of Barnabas. See Acts 4:36. It is the Chittim of O T. (Num. 24:24). It is distant 60 miles from the Syrian coast and 30 miles from the nearest point of the coast of Asia Minor. It was originally inhabited by Phoenicians, later on by Greeks, and fell into the hands of Rome B. C. 58.

5. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

At Salamis. The Grecian capital on the eastern coast of the island.

Preached the Word. The Gospel of Christ, in the Jewish synagogues as the places of public worship. These afforded them opportunity for their Master's work. "It was the custom in the Sabbath devotion, when the rulers of the synagogue saw any one presumably able to speak effectively, to invite him to say a few words to the congregation. Our Lord had thus been called up in the synagogue at Nazareth, (Luke 4:16), and the apostles took advantage of the usage, to lay before the audience the new Christian teaching."

John to the minister. This is John Mark whose home was in Jerusalem with Mary his mother, Acts 12:25. He was a cousin to Barnabas, and would be naturally associated with him in his work. He was taken along as an attendant or subordinate assistant. It is incidentally mentioned here to prepare the way for later manifestations—how he left them again in Pamphylia, v. 13; and how he was the occasion of a contention between Paul and Barnabas (Acts 15:39). He became again a fellow laborer with Paul (Philemon 24), and indeed profitable to Paul for his ministry (2 Tim. 4:11).

6. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

When they had gone. Paphos, a Cyprian seaport, noted for its polluting heathen worship, was a stronghold of Satan, and specially needed the Gospel. They made a missionary tour of the island from east to west.

Sorcerer. He was a Jew with the Hebrew name Barjesus, "son of Joshua." As the Jewish prophets had an insight into the future, he without any divine call claimed to be a prophet with power to foretell events. This was an oriental weakness, and he was as consequently classified with the magicians or wise men of the East, and as such was known as Elymas, the Arabic for "wise."

7. which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

With the deputy. Claiming magical wisdom, and being one of the numerous Jews of the island, he became associated with the heathen Roman proconsul who was in authority under the supervision of the Roman senate.

Desired to hear. He sought an opportunity to receive further light, but met with the hindrance of Elymas, the deceiver. Evidently the disciples had the reputation of preaching the Word or the revelation of God.

Barnabas and Saul. In v. 1 of this chapter Barnabas is mentioned first and Saul last. In v. 7 their names stand on an equality. In v.

9 Paul stands alone, and after this Paul usually precedes. See vs. 13 and 50. (An exception, Acts 15:12.)

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

Turn away from the faith. He opposed the words of the apostles, and sought in turn to dissuade Sergius from accepting their teachings by a deliberate perversion of the truth. Sergius evidently showed a desire to believe. "It was life or death for Elymas to prevent their gaining influence over the proconsul, for with his patronage that of the public would disappear."

9. But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him,

From this time the apostle's Hebrew name Saul ("asked for") disappears, and it is Paul ("little"); perhaps as an honorable memento of the conversion of the proconsul; possibly because a Roman name was more acceptable to the Gentiles than a Jewish one. The Jews in the dispersion did this often. From this time, moreover, Paul takes the foremost part in the missionary narrative.

Then Saul. Now Saul (Hebrew), henceforth Paul (Roman) assumes, by the Holy Ghost, the priority, fixes his eyes upon the sorcerer, who must have quailed beneath that look, which read his inmost thoughts, his real character.

Filled with the Holy Ghost. He was under the spiritual fire of zeal for the truth and for the salvation of souls. The Spirit revealed Himself in the apostle's fixed look and in his fervid outburst.

10. and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And said. A severe denunciation, but none too severe, Elymas was what Paul called him, did what he charged and deserved his denunciation.

Full of subtlety. As Paul was filled with the Holy Ghost. Elymas was full of all deceit and trickery. This evil conduct is explained on the ground that he belongs to the devil and has become his agent. Thus Jesus told the murderous Jews of Jerusalem that the devil was their father (John 8:44).

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

And now. This was the judgment of God upon him. He who had blinded others, became himself blind. God's judgment was thus pronounced by His servant, whom God honored, was only temporary and thus tempered with mercy and meant to correct as well as punish.

The hand of the Lord. To smite with judicial physical blindness, so as to make him dependent upon a "leader of the blind." He who would not allow another to see spiritually was himself by the judgment of God prevented from seeing physically.

"The punishment was to lead Elymas to repentance as well as to prove to the proconsul the divine character of the missionaries' preaching." Though the punishment came forthwith, it increased gradually.

12. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Then the deputy. When he saw what was done believed. The miracle confirmed the Word, which was the true seed of his faith. The judgment upon Elymas wrought deliverance for the deputy, and all for the glory of God.

As the doctrine of the Lord. It was the teaching of the Lord accompanied with signs in the hands of the apostles (Mark 16:17) that struck the proconsul with amazement. Many in the world seeing the effects of the teaching of the Word, of a positive as well as of a negative character will accept of the truth and will believe in Jesus.

The punishment meted out to Elymas liberated Sergius Paulus from the dangerous influence of the sorcerer; but saving faith resulted only from his diligently hearing the teaching of the Lord.

LESSONS TO BE LEARNED FROM THIS SCENE.

It is God's will that the banner of the Gospel be planted on the very strongholds of Satan (1 Tim. 5:9). (Cyprus was an island whose inhabitants were vile worshippers of Venus.)

The weapon which the apostles used to destroy the stronghold of Satan was the sword of the Spirit. They preached the Word of God. The Word of God is the only effective means for the conversion of the heathen.

A good name indeed, but in this case falsely applied, as is the case with many so-called Christians (Rev. 3:1).

It is not difficult for prudent people to find a difference between the servants of Satan and the messengers of Christ.

It is highly commendable when those in public station have a desire to hear the Word of God.

Those who oppose the missionaries of Christ with their message of peace and salvation, serve under the prince of darkness.

All who oppose the truth will finally come to grief.

If individuals persist in obstinate wickedness they may be compelled to eat the fruit of their own evil devices.

It pleases God at times, by judgment upon the wicked, to impress the truth savingly upon others.

For the Teacher of the Little Ones.

BY EMMA L. KLIPFEL.

Point of Contact—Children and their playmates.

Teaching Points—Elymas and what resulted from his wickedness.

Results Aimed For—God the only true God, belief in Him.

Children, I want to tell you a story today about two little boys. Their names were Frank and Harry. They both went to school together. One morning just as Harry was going to school, his mother said, "Now, Harry, remember to be a good boy today." And Harry said, "Yes, mother, I'll be good." When he got to the school-yard, there was Frank, and Frank said, "Come on, let's go over to Mr. Smith's yard and get some cherries." Now the boys knew that it was wrong to take anything that didn't belong to them. But Frank teased Harry to go, and he was just going, when Harry thought of what his mother had said. And then he said to Frank, "O, Frank, I won't go with you, because mother told me to be good." So Harry didn't go. He remembered that Jesus wants His little boys and girls to be like Him, and do right.

Now today, children, our Bible story book tells of a man who did not love Jesus, and who tried to get others to do wrong instead of right. This man, Elymas, lived in the same place where Barnabas and Paul were teaching the people to love Jesus. But Elymas didn't want to tell the people about Jesus. He told them many things to do that were wicked.

One day a great man of the city sent for Barnabas and Paul and wanted to hear about Jesus. But this wicked man, Elymas, tried to make this great man believe what he told him, and not to believe about Jesus. When Paul heard of this wicked man, he said, "God will punish him. God wants us to be good, and not bad." Yes, children, God did punish Elymas. He punished him for his wickedness by making him blind. God took away his sight, and he couldn't see even a little bit. He was so blind that he had to find some one to lead him to his home.

When the great man saw what had happened, he believed in God, for he knew that God only can do everything; and that because Elymas was so wicked, he was punished in this way.

So, children, we must always believe what God tells us, and try to live just as Jesus would have us.

LESSON PRAYER.

Dear heavenly Father,
May the lessons learned in our hearts sink deep,
May the Lord between us a loving watch keep,
May we show this week in our work and play,
That we learned of Jesus this holy day,
We pray Thee to take each little hand
And lead us all to the better land. Amen.

Bible Class Department.

BY REV. W. L. HUNTON.

The work of the true and sincere preacher will always be opposed by the wicked. There is a constant battle between light and darkness. The children of darkness often assume the name of the children of light. Barjesus, son of Jesus or Joshua, stands in bold contradistinction to the appellation given by the apostle, viz., "child of the devil." Name, outward appearance and ability dare not deceive as to true character (W. Hoppe).

I.—THE NAME ELYMAS BORE.

(1) *As to etymology, beautiful.* A son of the salvation of Jehovah. (2) *As to reputation, good.* Accounted by the cultured Romans as a revealing seer and sage.

II.—THE CHARACTER HE WORE.

(1) *Cunning.* (2) *Unscrupulous.* (3) *Vile.* A child of Abraham by birth, a child of the devil in life.

III.—THE "RIGHT WAYS" HE PERVERTED.

(1) *The Law of Moses.* By his profession, which was in violation of the Law, and sternly denounced as an abomination unto the Lord.

(2) *The Gospel of Jesus Christ.* By word of mouth in his opposition to Barnabas and Paul. A true child in word and in deed. But, what a father!

IV.—THE PUNISHMENT HE RECEIVED.

(1) *A stunning rebuke from Paul.* At times it is necessary to confront Satan and his coworkers openly and boldly. The disciple of Christ dare not stand in dread of the hatred and malice of the wicked. It may be a repetition of Daniel's experience in the lions' den, but no harm can come where duty is performed (W. H.).

(2) *A stroke of blindness from God.* In total darkness now, physically and morally. God is light; those opposing Him will find themselves in utter darkness (T. H. S.).

V.—THE DEFEAT HE SUFFERED.

(1) *Lost his man.* Sergius believed, the very thing he had hoped to prevent.

(2) *Lost his sight.* Shut out from the light of day, as he had shut himself against the light of truth. God is not mocked (T. H. S.).

FOR SPECIAL STUDY AND COMMENT:

1. There is a contest for every soul.
2. False religions seek men's money; true, their souls.
3. Satan never ceases to oppose the fulfillment of the prayer in Psalm 67 : 2.
4. What is to be said of witchcraft, fortune-telling, and faith cures of the present day?

LIBRARY REFERENCES: Compare Mephistopheles in "Goethe's Faust" with Elymas.

"Spiritualism Identical With Ancient Sorcery, etc.," by Rev. W. McDonald, will prove interesting and instructive.

The Lesson in Line and Picture.

BY REV. A. B. MARKLEY.

We see the results of unbelief—imposition, superstition, blindness. Sergius Paulus was a prudent, that is, an intelligent, man, yet he permitted an Elymas to appear before him. The Romans were very superstitious. Spells, and magic, and sorcerers, and infernal arts were practiced and used by all classes.

Belief in witchcraft, sorcery, fortune-telling, etc., is all a remnant of heathenism. God forbids it so strongly in the Old Testament that it might not be introduced from among the heathen nations. The deep fall of human nature is shown by the fact that many people would rather believe what they call a fortune-teller than what God's Word says, that a witch or some godless pretender can do what God is unwilling. Under this class come all the religious delusions of which the present day has so many. Among these is spiritualism, theosophy, Christian science, faith-healing, and other humbugs of the same kind, which is nothing more than a little heathenism covered with Christian names in order to lead mankind astray. It is all a deception of the devil.

Paul characterizes all unbelief in its true colors with a few words—full of all subtilty as the devil, full of mischief as Balaam, a child of the devil as the Pharisees (John 8:44), an enemy of all righteousness as Nero, a perversion of the right way as all false doctrine. The true and the divine is always opposed or counterfeited as the magicians did when Moses was before Pharaoh. The result of following such deceptions is always the same—blindness.

The only thing that brings light and freedom is the truth. Get rid of all heathen superstition.

"There fell on him a mist and darkness."

How to Teach This Lesson.

BY REV. F. F. FRY.

The two Gentile missionaries make Cyprus, the birthplace of Barnabas, their first landing-place and the first scene of their labors; the starting-point of their first missionary journey. At the eastern end of the island was Salamis, its Grecian capital, where they preached the Word of God. Most cities had only a synagogue. But in this busy, mercantile capital, so many Jews resided as to require several "synagogues."

Though Saul and Barnabas were sent forth to preach the Gospel to the Gentiles, they always made the first offer of it to the Jews. "To the Jew first, and also to the Greek," was the apostolic principle.

Bar-jesus, "the son of Jesus," a Jewish impostor, a false pretender, a certain magician.

The fact that he belonged to the covenant nation only aggravated his crime.

He lived in Paphos, the Roman capital of the isle of Cyprus, and therefore the residence of the proconsul. His aim was to win this prominent and influential official to his false teachings, and thus secure a powerful ally to his cause.

Sergius Paulus, the deputy or governor of the island, whom he sought to turn away from the faith of the Gospel, was a man of intelligence and discretion. A serious, earnest seeker after truth, who could not rest satisfied with mere conjectures or empty negations, but who longed for a sure Word of God to answer his perplexing problems and bring peace to his troubled soul.

Paul cherishes the spirit of charity, which he so beautifully describes, a charity which "rejoiceth not in iniquity but rejoiceth in the truth."

THE CHURCH YEAR.—Which Sunday is this? **School:** Fifth Sunday after Trinity. What is the Gospel for today? **School:** The Miraculous Draught of Fishes. Where is it written? **School:** Luke 5:1-11. What is the Epistle for today? **School:** The Righteous to Bear and Forbear. Where is it written? **School:** I Peter 3:8-15.

THE CATECHISM.—1. WHAT IS THE SEVENTH PETITION OF THE LORD'S PRAYER? **School:** BUT DELIVER US FROM EVIL. 2. WHAT IS MEANT BY THIS PETITION? **School:** WE PRAY IN THIS PETITION, AS IN A SUMMARY, THAT OUR HEAVENLY FATHER WOULD DELIVER US FROM ALL MANNER OF EVIL, WHETHER IT EFFECT THE BODY OR SOUL, PROPERTY OR CHARACTER, AND AT LAST, WHEN THE HOUR OF DEATH SHALL ARRIVE, GRANT US A HAPPY END, AND GRACIOUSLY TAKE US FROM THIS WORLD OF SORROW TO HIMSELF IN HEAVEN.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. Whom did the apostles find at Paphos? 2. What did Paul do when he heard this? 3. What effect had Paul's preaching on the deputy?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

TIMOTHY, THE DISCIPLE.

Principal places: Lystra, Ephesus, Macedonia, Corinth. A. D. 50-58.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Then. About A. D. 51. **He.** Paul. **Derbe and Lystra.** Cities of S. E. Asia Minor (14:6). **There.** At Lystra. **Timotheus.** Note in this lesson with what important commissions this young Christian was entrusted and how splendidly he was praised. He was probably converted by Paul during the latter's first missionary journey, A. D. 45-50. **Jewess.** Eunice. **But—Greek.** Does not appear to have been a Christian.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

Which. Timothy. **Was—of.** Of excellent reputation. **Brethren.** Christians. **Iconium.** A city north of Lystra. Derbe was south of Lystra.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Go forth. As his fellow laborer (I Thess. 3:2). **Circumcised—quarters.** Paul would not have done so had these Jews demanded it on principle, as the false brethren did in the case of Titus (Gal. 2:3-5). He did it in the spirit of accommodation set forth in I Cor. 9:20. **For—Greek.** The fact that his father was a Greek proved to them that Timothy was not circumcised.

4 And as they went through the cities, they delivered them the decrees.

They. Paul, Silas and Timothy. **To them.** To the Gentile Christians. **Decrees.** (15:29). **Ordained—Jerusalem.** At the apostolic council of A. D. 51.

II Tim. 1:5 **When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded**

A PRAYER.—Almighty and everlasting God, most heartily we beseech Thee so to bless and govern the children of Thy Church, by Thy Holy Spirit, that they may grow in grace and in the knowledge of Thy Word; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Where was Derbe? Lystra? Iconium? Asia? Macedonia? Achaia? 2. Who (Acts 16:4) are "they"? 3. What is the meaning of II Tim. 1:5? Of "unfeigned"? 4. What (Acts 19:21) are "these things"? 5. What (I Cor. 4:17) "my ways"? 6. What words must be supplied after the first word in I Tim. 1:3, and after "Macedonia"? 7. How was Timothy Paul's "son" and "brother"?

II. Historical.—1. When did these events occur? 2. On which of Paul's missionary journeys was Timothy converted? 3. Who were Timothy's parents? 4. Who (Acts 16:4) "went through the cities"? 5. In whom (II Tim. 1:5) had the faith of Timothy first dwelt? 6. What places (Acts 19:21) did Paul visit? 7. When did he reach Rome? 8. Whom did Paul send ahead into Macedonia? 9. Who was Erastus? 10. To whom (1 Cor. 4:17) did Paul send Timothy? 11. When (I Thess. 3:1) was Paul "at Athens alone"? 12. To whom (verse 2) did he send Timothy? 13. When (1 Tim. 1:3) did Paul go into Macedonia?

III. Doctrinal.— 1 Why did Paul circumcise Timothy? 2. Why did he refuse to circumcise Titus? 3. What does Gal. 2:3-5 indicate upon this point? 4. Did the Gospel require circumcision? 5. If not, what did? 6. May the young also have faith in Christ? 7. May different Christians have different kinds of faith? 8. Who alone has the right to dictate the terms of our salvation? 10. What are all doctrines of salvation outside of the Gospel?

IV. Practical.—1. What is the Main Lesson? 2. Who are the first teachers of our Christian faith? 3. Whose good opinion should we desire above all others? 4. How are the young fitted for service in the Church? 5. Are we to be thankful for our own gifts only? 6. Who alone learns to rule well? 7. Whose ways are the safest to follow? 8. What in us must be strengthened in order to strengthen our whole spiritual life?

Timothy, one of the most beautiful characters of Scripture, was born of mixed parentage—his father being a Greek and his mother a Jewess. His early religious training, received under the fostering care of a godly grandmother and mother, beautifully developed like the unfolding of some sweet rose, so that the fragrance of his life had been wafted beyond the borders of his native home. Well was it for his own sake as also for that of the Church not only then but also since that Paul met this youthful disciple. His Jewish-Gentile origin specially fitted him for the work in which he was to engage. With him he shared in the triumphs of the Gospel and suffered imprisonment at Rome. His one great aim seemed to have been the suppression of self and the exaltation of Christ.

Acts 16: 1-4, II Tim. 1:5, Acts, 19: 21-22, I Cor. 4: 17, I Thess. 3: 1-2, I Tim. 1:3.

that in thee also.

"I thank God" (v. 3) when, etc. **Unfeigned.** Sincere, genuine. **Faith.** In Christ. **Dwelt.** Not as a transient feeling but as an abiding principle. **First.** Indicates that Timothy's mother and grandmother had become Christians before he did. **That in thee.** That it dwells in thee.

Acts 19:21 After these things were ended, Paul purposed in the spirit, to go to Jerusalem, saying, After I have been there, I must also see Rome.

These things. (19:13-20). **Ended.** About A. D. 57. **Purposed—spirit.** Resolved. **Passed.** From Ephesus. **Macedonia.** North of Greece (Conf. Rom. 15:24-26). **Achaia.** Greece. **There.** At Jerusalem. **I—Rome.** (23:11). But five years passed away before he reached Rome. Note here Paul's great and unceasing energy.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

So—Macedonia. To strengthen the congregation that Paul had established there. **Two—him.** Helped him preach the Gospel. **Erastus.** (Rom. 16:23). **Asia.** West territory of Asia Minor, where Ephesus was. **For a season.** Several months.

I Cor. 4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

For this cause. (v. 16). **Unto you.** To the Corinthians whom Timothy visited after being in Macedonia (Acts 19:22). **Son.** Spiritual son, a "follower" of Paul. **Faithful—Lord.** In fellowship and life with Christ. **Who—remembrance.** Shall remind, not teach. Paul had already taugnt them. **Of—Christ.** Of my Christian doctrine and life. **As.** Such ways as.

I Thess. 3:1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

About A. D. 52. **Wherefore.** (2:20). **We.** Paul. **Could—forbear.** No longer bear, viz, his anxiety about the persecuted brethren at Thessalonica.

2 And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

Sent Timotheus. From Athens, (Comp. Acts 17:15) (or Beroea). See Conybeare and Howson's Life of St. Paul, Vol. 1, p. 341, note 11, and page 407.) to Thessalonica. **Brother.** Brother in the faith. **In—Christ.** The sphere in which Timothy was a "minister" and "fellow laborer." **Established.** Strengthen. **Comfort.** Encourage. **Concerning.** For the good of.

I Tim. 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

As on some former occasion (A. D. 58; Acts 20:1). **I besought thee—Macedonia.** So I beseech thee now (about A. D. 63). **Charge.** Solemnly warn. **That—doctrine.** Than that of the Gospel (II Cor. 11:4).

DAILY BIBLE READINGS.

Monday.—1 Sam. 17:1-27, Goliath and David.
Tuesday.—1 Sam. 17:28-58, The Lord's Battle.
Wednesday.—1 Sam. 18:7-21, The Wicked Heart.
Thursday.—1 Sam. 19:1-24, Persecution with Death.
Friday.—1 Sam. 20:1-42, The True Friend.
Saturday.—1 Sam. 22:1-23, The Exile.

THE STORY APPLIED.

MAIN LESSON.—To young Christians important work in the Church may be committed, provided they are animated by a living, intelligent faith, and by a spirit of submission to the guidance of older and more experienced Christians.

Acts 16:1. **Son—believed.** No one can estimate the blessings to the Church from believing mothers through their believing sons whom they themselves have trained.

v. 2. **Well—brethren.** If Christians think well of us, we need not worry as to what the world says.

Acts 19:21, 22. **Paul purposed.** The Christian is never purposeless. He devises great and liberal things. **Sent Timothy.** When your pastor sends you be a Timothy, go!

1 Cor. 4:17. **For—Timotheus.** The young can manifest no lovelier spirit than to go where older and wiser Christians have "sent" them. He learns to rule well who obeys well. **My ways—Christ.** We are safe in following the direction of those, and those only, whose ways are in Christ; in His Spirit, love and truth.

1 Thess. 3:1. **Thought—alone.** Thorough unselfishness, Christ's religion is as hostile to selfishness as fire to ice.

v. 2. **Establish—faith.** To strengthen and encourage a man's faith, strengthens and encourages the whole man, as to light the lamp is to light up the whole room.

For the Teacher.

By Rev. M. C. Horine, D.D., Prof. Wm. Wackernagel, D.D., Prof. G. F. Spieker, D.D., Rev. T. W. Kretschmann, Ph.D., Rev. Wm. D. C. Keiter, Rev. Wm. J. Fink, and by Rev. J. W. Early.

Acts 16:1-4; II Tim. 1:5; Acts 19:21-22; I Cor. 4:17; I Thess. 3:1-2; I Tim. 1:3.

THE BELOVED SON.—Timothy was one of the first ministers of the Church. His father was a Greek, and his mother a Jewess, who brought him up in the religion of her people. When Paul first visited Derbe and Lystra, she accepted the Gospel, and most probably her son became a believer at the same time. When the apostle made his second visit to these cities, he heard so good a report of Timothy, and was so favorably impressed with his piety and other good qualities, that he resolved to take him with him as an assistant in his work. As his father was a Greek, Paul circumcised him, in order to remove the prejudices of the Jews. Afterwards he was ordained to the work of the ministry by the laying on of the hands of the presbytery (I Tim. 4:14). He was the intimate friend and faithful companion of Paul, who esteemed and loved him as a son, addressing him and speaking of him as "my own son," "my beloved son," "my dearly beloved son." He was a fellow-workman with the apostle, and rendered important service to the Church.

His early religious training he received from both his mother and grandmother. So diligently had they taught him, that from a child he knew the Holy Scriptures (II Tim. 3:15). Those characters develop the most strongly and beautifully, which grow up from childhood in the fear and love of God. Devout and faithful parents, pastors and teachers rear the best men and women.

Acts 16:1. And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek.

Then came he. On his second great missionary journey in company with Silas (15:40). He passed northward through Syria and then westward into the adjoining province of Asia Minor, namely into Cilicia (15:41). Thence he went in a northerly direction and visited Derbe and then Lystra (about 20 miles distant) in the province of Lycaonia. In the latter place Paul came into an intimate relationship with Timothy where the latter was probably born (2 Tim. 3:11).

A certain disciple. As Paul afterwards speaks of him as "my own son in the faith" (1 Tim. 1:2) it is probable that he was converted by Paul on his first missionary tour (Acts 14:6, 7). The faith of Jesus found lodging first in his grandmother Lois, and then in his mother, Eunice (2 Tim. 1:5).

2. The same was well reported of by the brethren that were at Lystra and Iconium.

There is nothing more precious than to be well spoken of. Timothy received very beautiful testimonials from the Christians of both Derbe and Lystra.

At Lystra and Iconium. The fruits of his activity were felt not only at home but also at Iconium and probably also at other points as Derbe. Iconium was the largest place of the three here mentioned. It was built on the great Roman highway, between Ephesus and the East.

3. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

This young man had the proper training for a useful life. God uses such men today. Paul applied the Mosaic rite of the covenant to his beloved son in the faith also for this reason to give him an honorable standing among the Jews.

4. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem.

They delivered them the decrees. Another object in covering the same ground, was to make known the decisions of the council held at Jerusalem (Acts 15:22-29). These were the official decisions of the apostles, elders and brethren at Jerusalem concerning certain questions, notably about the requirement of circumcision on the part of the Gentile converts. In the carrying out of these instructions (Acts 15:22-29), the circumcision of Timothy would add weight to their labors among the Jews. "Happy is that man that condemneth not himself in that which he alloweth." The apostolic requirements of the Gentiles were freedom from the necessity of circumcision; abstinence from meats offered in sacrifice to idols, from blood, from things strangled, and from fornication.

II Tim. 1:5. having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

Paul was not deceived in Timothy; the young man's "whole soul was evidently devoted to the Christian cause, and his aptness in its service was in keeping with his love of it.

There was no synagogue at Lystra where Timothy might have heard every Sabbath, and twice in the week, Moses and the prophets read, and derived other religious knowledge; there was neither religious companionship nor means of instruction of any kind, nor religious example, not even from his father; but all around quite the contrary. But there was one influence of highest good—constant, unvarying, and powerful. It was that of a "mother in Israel."

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Acts 19:21. After these things were ended, Paul purposed in the spirit, to go to Jerusalem, saying, After I have been there, I must also see Rome.

After these things. During his third great missionary journey, after he had spent more

than two years with the disciples at Ephesus, the most important commercial town of Asia Minor, situated on the west coast.

He purposed in his spirit, which was in unbroken communication with the Holy Spirit, to start on a visitation journey through Macedonia, where he intended to "stop off" at Philippi, Thessalonica, Berea, etc., and through Achaia, where he planned to make a short stay at Corinth.

22. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

So he sent. To prepare the way and make the needful collections (I Cor. 16:2; I Cor. 4:17; II Cor. 9:3-5).

Two of them that ministered unto them. Two of his young assistants.

Timotheus and Erastus. The latter settled down at Corinth (II Tim. 4:20; Rom. 16:23). This is perhaps the first time that separate work was entrusted to Timothy.

I Cor. 4:17. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church.

Have I sent unto you Timothy. This has reference to the same act mentioned in the preceding verses of this lesson. Erastus is not named here, because St. Paul had entrusted the chief duties to Timothy. Paul's recommendation of Timothy no doubt gave the young man great prestige. Timothy was one of those who lived what he taught. Example is better than precept. Would that more young men might be made willing to work for the upbuilding of Zion.

I Thess. 3:1. Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone;

Wherefore. In view of the fact that he himself could not come unto them, though he desired it greatly (I Thess. 2:18), and in order that they might not lose their faith and courage because of all his afflictions (Acts 17:5, 13), he desired to send Timothy to them as the bearer of this letter and as his representative in the work of Christ among them. Paul sent Timothy to Thessalonica to comfort the church there. By this time he had become an ordained minister. Timothy had been left at Philippi, but had joined Paul again at Berea, from where he was sent to Thessalonica, instead of going with Paul to Athens. From Thessalonica, Paul's "brother and God's minister in the Gospel of Christ" came to him to Corinth.

2. and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith;

Fellow laborer. As a devoted servant of God, he would certainly be engaged in this work of the Gospel.

Minister of God. He had been an assistant of Paul. He has advanced and is now accountable to God alone.

I Tim. 1:3. As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine,

When Paul was a prisoner at Rome, Timothy left his field of labor in Asia and joined him. He, too, had to suffer imprisonment, but was released and returned to Ephesus. Paul's last letter was addressed to Timothy, his "beloved child," urging him to come quickly, as his end was near at hand.

According to tradition, after the apostle's martyr death, Timothy continued his work as a bishop of the churches in Asia, and found a martyr's grave at Ephesus.

I. Timothy the Apostle's Helper.—Timotheus, one whose name indicates his calling in the church. One who honors God. Happy coincidence of man and name. Believing mother, one of many whose sons arise and call them blessed. Father, Greek. Fathers not always believers. Timothy—well reported of—how desirable under all circumstances—by the brethren—especially this jewel of Christian reputation. Paul needs help. Jewish prejudice. Paul anxious to win the Jews. Decrees prepared for them by apostles and elders. Wisdom bestowed on church for all emergencies. Christian liberty the law of love. Unfeigned faith. Tested, tried, approved. Grandmother, mother, son, the succession of true faith—the order of the Holy Spirit—Christ's own. More to be desired than gold, yea than much fine gold.

II. The Field.—Macedonia. The open door of Europe. Remarkable field, rich with promise. Paul had planted. Timothy and Erastus to water this garden of the Lord. Confidence of Paul finds expression in this commission. Both planting and watering should be done by good, earnest, faithful laborers.

Praise for Timothy, beloved son, faithful in the Lord. Work for Timothy. Bring remembrance. Qualified for work. Ways in Christ. Methods. Same everywhere. Same doctrine in every church.

Our brother-minister of God. Fellow-laborer in the Gospel of Christ. Many-sided relationship of Paul and Timothy in Christ. All for work. Paul at Athens. Timothy among the Thessalonians. No neglect of churches. Fellowship, co-operation of laborers. So the church was planted—thus it must be kept alive.

III. The Faith.—The apostle Paul concerned for the doctrine. Danger at all times in this very matter. The truth as it is in Jesus at stake. St. Paul values Timothy's orthodoxy. Charges Timothy to charge others against false teaching. A lesson for all teachers and for our times.

For the Teacher of the Little Ones.

BY MISS EMMA T. MANN.

Timothy knew the Holy Scriptures, able to make wise unto salvation (II Tim. 3:15). Timothy had learned Bible verses when a little child from mother and grandmother. That is what you, too, should do.

As Timothy grew up, the seed early sown bore fruit. We hear (Acts 16) that he was a disciple of the Saviour, a member of the Christian congregation either at Derbe or Lystra. He was still quite young; for years after this, St. Paul writes to him, "let no man despise thy youth" (I Tim. 4:12).

When St. Paul on his second great missionary journey came again to Lycaonia, he met Timothy, and loved him from the first. No doubt he did not trust his own impressions, but asked the older members of the Church about the young man. And we hear (Acts 16:2) that he was "well-reported of by the brethren."

At the time, Paul needed an assistant to help him in teaching the Gospel. We read (Acts 16:3, 4) that he chose Timothy: "him would St. Paul have to go forth with him." Paul and Timothy labored in the same cause, often together, never far apart in spirit. To Paul, Timothy was always a "beloved son," and Timothy "ministered" unto Paul (Acts 19:22).

The other verses of the lesson tell us of Timothy's work. In those days, a few Christian congregations were set in the midst of a heathen world. Only the Jews knew of the true God. After churches were planted, it was necessary for teachers to visit the congregations, to teach the people, to keep them from error; and only faithful teachers could be sent, or the error might grow worse.

Timothy was sent. He traveled far to teach the Gospel message. First, with Erastus, another evangelist, he was sent to Macedonia, where St. Paul had established churches at Philippi and Thessalonica (Acts 19:21, 22); then to Corinth (I Cor. 4:17); and again to Thessalonica (I Thess. 3:1-2); and in the last verse we hear he is in the city of Ephesus, in charge of the church there, though he is quite a young man (I Tim. 1:3).

We know Timothy "was well-reported of," and Paul's letters tell us why. Our lesson says (I Cor. 4:17), that Timothy was "faithful in the Lord." He remembered what he was taught. Paul writes, "he shall bring you in remembrance," etc. In I Tim. 1:3, we read "that thou mightest charge some that they teach no other doctrine." Timothy suffered imprisonment for the faith (Heb. 13:23). Timothy was loving. Paul's letters are full of affection for Timothy.

Bible Class Department.

BY REV. W. L. HUNTON.

I.—THE PARENTAGE OF TIMOTHY.

Parents exert a powerful influence over their children. The value of a godly mother cannot be overestimated. The pious mother will mould the character of her sons. Think of Hannah, Mary and Salome. Parents have a great responsibility toward their children, not only as to earthly career, but especially as to their spiritual well-being. Eunice was faithful in this (II Tim. 3:15). Though Timothy had a heathen father, he was blessed with a godly grandmother and mother.—(Rev. W. Hoppe).

II.—THE REPUTATION OF TIMOTHY.

"It is important to be well reported of by the brethren. Paul's selection of Timothy as his companion and co-worker was largely owing to Timothy's good reputation among his fellow Christians. The apostle entrusts him with many important missions. In the fulfillment of which he was always faithful to the charge given him" (W. H.).

III.—PAUL'S NEED AND USE OF TIMOTHY.

Paul circumcised Timothy, but refused to circumcise Titus. In this act there seems to be a contradiction of principle. "Becoming as a Jew to the Jews (I Cor. 9:20) since he could do so without, as in the case of Titus (Gal. 3:3 sq.), sacrificing any Gospel principle, it not being demanded as a divine obligation by Judaistic Christians. What must be refused when a principle is at stake can, nay, sometimes should be done when simply charity is in question (Rom. 14:1 sqq)" (Stellhorn).

On the other hand the apostle took a lively interest in his spiritual son. This is evidenced by his unceasing prayers in Timothy's behalf. Not only this, but he was anxious to see Timothy again. Barlow sums up the relation existing between Paul and Timothy and their godly parentage thus: 1. The absent should be specially remembered in prayer; 2. Christian fellowship is a stimulus to growth in grace; 3. It is a joy to parents to see their children walking with them in the way to heaven" (W. Hoppe).

PRACTICAL POINTS OF VIEW.

1. The value of Christian parentage.
2. The usefulness and influence of a good man.
3. The need of co-laborers and trusted friends in the work of the ministry.

FOR SPECIAL STUDY AND COMMENT:

1. The Divine Law of Marriage. What has Scripture to say about marrying outside of the faith?
2. The Fourth Commandment.
3. Trace the life and work of Timothy.
4. What missionary lessons are taught by the facts taught in today's lesson.

The Lesson in Line and Picture.

BY REV. CHARLES L. FRY.

This picture will at once suggest the vital importance of religious training in the family. Amid such a busy age as ours, when fathers are wearied and worried with cares of their business, and mothers are burdened with cares of their households, we are apt to lose sight of the indispensable necessity of "the Church in the Home." Even the Sunday-school itself, excellent institution as it is, dare not be made a substitute for home instruction, and displace such home instruction entirely. Whatever other agencies Christian parents call to their assistance, theirs must still be the superintendence of their sons' and daughters' religious education.

There are few more charming pictures of home piety than the one here portrayed. That mother and grandmother knew not all they were doing in these sacred hours. Perhaps at times they were apt to grow despondent; and, brooding over their isolation among the heathen, they might often think they were doing little or nothing for the Lord. But they were all the while preparing Timothy for his grand life-work, and the lustre of his crown shall for all eternity reflect a glory upon their faces. Nor is this a solitary case. Only the day of judgment will reveal how many men who have done magnificent service in the cause of Christ have likewise been prepared by a mother's influence. And many a venerable Lois, while receiving the filial kindness of her daughter, has been the means of bringing priceless blessings to her grandchildren. The very presence in a household of such an one, whose wisdom is like a chapter in the Book of Proverbs, and whose feebleness is a constant call for affection and self-sacrifice, is itself a training of the highest order to the children.

"The unfeigned faith that is in thee."

How to Teach This Lesson.

BY REV. F. F. FRY.

Timothy, Paul's "son in the faith."

A child of mixed parentage. His father a Greek; his mother a Jewess. Hence uncircumcised.

From his father he inherited intellectual gifts; from his mother, spiritual piety.

A noble instance of maternal training. From a child he knew the Holy Scriptures.

His unfeigned faith he derived from the female side of the family: his mother Eunice, and his grandmother Lois.

What an encouragement and incentive to every Christian mother to bend her best energies, and endeavor amid all her struggles, to train her children in the nurture and admonition of the Lord!

In the heroic apostle the conservative and aggressive are admirably blended.

From their first association until the time of his martyrdom, St. Paul ever found in Timothy a constant and faithful friend.

A veritable treasure, not only in his travels when he preached Christ, but also in his imprisonment when he suffered for Christ.

Mark the vastness of the apostle's missionary plans. Macedonia, Greece, Jerusalem, Rome. The farther he journeyed, the broader his vision and the more victorious his career.

As his pioneers and representatives, he sends Timothy, his "beloved son and faithful in the Lord," and Erastus, to bring them into remembrance of his ways. Such entire confidence does St. Paul have in Timothy that, while remaining in Athens alone, he sends this "brother and minister of God" and "fellow-laborer" to strengthen and comfort the Church at Thessalonica.

So, again, at Ephesus, St. Paul leaves Timothy in charge of the work, with special instructions to check false teachers.

THE CHURCH YEAR.—Which Sunday is this? **School:** Sixth Sunday after Trinity. What is the Gospel for today? **School:** Pharisees' Righteousness. Where is the Gospel written? **School:** Matt. 5:20-26. What is the Epistle for today? **School:** The Influence of the Means of Grace. Where is it written? **School:** Rom. 6:3-11.

THE CATECHISM.—1. WHAT IS THE CONCLUSION OF THE LORD'S PRAYER? **School:** FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOREVER AND EVER. AMEN. 2. WHAT IS MEANT BY THE WORD "AMEN"? **School:** THAT I SHOULD BE ASSURED THAT SUCH PETITIONS ARE ACCEPTABLE TO OUR HEAVENLY FATHER, AND ARE HEARD OF HIM; FOR HE HIMSELF HAS COMMANDED US TO PRAY IN THIS MANNER, AND HAS PROMISED THAT HE WILL HEAR US. AMEN, AMEN; THAT IS, YEA, YEA, IT SHALL BE SO.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's lesson. Where was last Sunday's Lesson written? 1. Who did Paul find at Derbe, and what did he do to him? 2. What is said of his parentage? 3. What did Paul do with Timothy?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

THE EPICUREANS AND STOICS IN ATHENS.

Athens. A. D. 52.

THEN certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: **because he preached unto them Jesus, and the resurrection.**

Then. (vs. 16-17). **Epicureans.** Philosophers who believed in no divine providence, in no rewards, punishments, resurrection, or life after death, and therefore taught that man should enjoy himself to the fullest extent while living. **Stoics.** Philosophers, who did not believe in a divine providence or a resurrection of the body, though they taught that the soul would live after death. These held, however, that it was man's duty to deny himself, to practice virtue, and to become indifferent to all joy or sorrow. These two sects were the most prominent ones at Athens. **Encountered him.** Met (last clause of v. 17) and argued with him. **Babbler.** Empty talker. **Other some.** Some others said. **Setter forth.** Proclaimer. **Strange gods.** Not familiar to the Athenians. What the "other some" said ends with the words "gods." **Resurrection.** He preached unto them the risen Jesus. And because he did this, they thought he was a setter—gods.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

Took him. courteously (Comp. 9:27). **Brought him.** From the market (v. 17). **Areopagus.** Mars' Hill, a famous rocky height in Athens where the

A PRAYER.—Lord of all power and might, who art the Author and Giver of all good things: Graft in our hearts the love of the Name, increase in us true religion, nourish us in all goodness, and of Thy great mercy and keep us in the same; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. What is meant by "encountered him"? 2. By "babbler"? 3. By "setter forth"? 4. By "strange gods"? 5. What was the Areopagus? 6. What is the purpose of verse 21? 7. Who are the "strangers"? 8. What is this "new thing"? 9. What does "mocked" mean? 10. "Clave"? 11. What position did an Areopagite hold?

II. Historical.—1. Where and when did the events of our lesson occur? 2. Which were the most prominent philosophic sects at Athens? 3. What did the Epicureans believe and teach? 4. What the Stoics? 5. Where at Athens did these philosophers encounter Paul? 6. What did they say about him? 7. Why did they say that he was a "setter forth of strange gods"? 8. What request did they make of him? 9. How did the Athenians spend their time? 10. By what sort of spirit were they moved? 11. How much of their time did they spend in this manner? 12. What did Paul deliver on the Areopagus? 13. At what word did the Athenians interrupt him? 14. How did they interrupt him? 15. Were those in earnest who said "we will hear thee again"? 16. What would Paul have done if they had been? 17. Did he ever return to Athens? 18. To what city did he go from there? 19. Did any Athenians attach themselves to Paul and believe? 20. What two Athenian converts are mentioned by name? 21. What position did Dionysius hold?

III. Doctrinal.—1. How did the heathen regard the doctrine of the resurrection? 2. Why does the Gospel seem strange to so many? 3. Can it be understood by those who approach it merely out of curiosity? 4. Is a mere knowledge of the Bible sufficient? 5. What must that knowledge produce in us? 6. Can the natural man receive the things of the Spirit of God?

IV. Practical.—1. What is the Main Lesson? 2. How are some people nowadays like the Athenians? 3. What do we call them? 4. What do gossips often tell? 5. How should we spend our time? 6. What did the Athenians lose by interrupting Paul? 7. What lesson should we learn from this? 8. Who are to us what Paul was to the Athenians? 9. Does God send us any opportunities? 10. What are we to do with them?

While in Athens, Paul not only reasoned with the Jews in the synagogue, but also daily addressed the promiscuous crowds which gathered to hear him in the market-place. In the crowd were certain Epicurean and Stoic philosophers. Some of them asked: "What would this babbler say?" Others answered: "He seemeth to be a setter forth of strange gods," because he preached unto them Jesus and the resurrection.

Mars' Hill became the apostle's pulpit. He is courteously invited to speak, for the Athenians are curious to hear anything new. His subject is still the same, and ever the same: Jesus and the resurrection. But this was a "new thing" which few of the Athenians were ready to receive. Some mocked. Others said, "We will hear thee again of this matter." Howbeit, others clave unto Paul and believed,—saved by the foolishness of preaching.

Acts 17: 18-21, 32-34.

Supreme Court used to meet, and where there was room for a large multitude. How likely these philosophers would have brought Paul to Mars' Hill had he been a mere "babbler"! **May we know.** Politely ironical. **What.** The contents of. **New.** Comp. v. 21.

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

The purpose of this verse is to explain vs. 19 and 20. **Strangers—there.** Those who were not Athenians but adopted the ways of the Athenians. **Spent.** Were continually spending. **To tell or hear.** The same person did both. **Some new thing.** Lit., something newer, the very latest news. "New things immediately lost their interest: newer were sought." Even the learned Athenian philosophers (v. 18) were influenced by the spirit of curiosity, not by a love of the truth. For this reason they placed Paul on Mars' Hill.

2 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

Read carefully Paul's speech in vs. 22-31. **And when—dead.** Nothing was more contrary to heathen ways of thinking than that the dead should live again. To the Greeks foolishness (I Cor. 1:22-25). The natural man could not receive it (I Cor. 2:14). They interrupted Paul's speech, though they had listened to him with patience and attention so far. **Mocked.** Laughed him to scorn. The joy of the living Christian, the jest of the wicked. **Others.** More polite than the former, but not more earnest. Had they been in earnest, Paul would have stayed with them longer.

33 So Paul departed from among them.

So. With no better result. **Departed.** (18:1). Paul never visited that city again. Its greatest opportunity was lost.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Clave. Attached themselves. **Areopagite.** A member of the court on Mars' Hill, and thus Dionysius was one of the foremost men in Athens. Nothing further is known of him, or of **Damaris.** The others with them were no doubt few in number and humble in circumstances. But a greater ingathering of believers, even by such a missionary as Paul, could hardly be expected among such a people described in v. 21.

DAILY BIBLE READINGS.

Monday.—1 Sam. 26:1-25, Generous Revenge.
Tuesday.—1 Sam. 28:3-25, Witchcraft.
Wednesday.—1 Sam. 31:1-13, An Unhappy End.
Thursday.—2 Sam. 1:1-27, In Memoriam.
Friday.—2 Sam. 5:1-25, The King of Israel.
Saturday.—2 Sam. 6:1-19, The Ark in Zion.

THE STORY APPLIED.

MAIN LESSON.—There is a great temptation to set philosophy and current views of life above the Gospel. This is wrong; and it is equally sinful to attend church out of mere curiosity to hear some new preacher, or a sensational sermon, or fine music, to observe the crowd or the fashions, or because of some special occasion.

v. 18. **Resurrection.** To many today the preaching of Christ risen seems like "babbling." One reason is, they have not given one honest, prayerful thought to what the risen Christ is.

v. 19. **May we know.** It is not enough to know the doctrines of the Bible—to have them in the head. They must be believed with the heart unto righteousness. Every Bible verse we learn should feed our faith as the oil in the lamp feeds the flame.

v. 20. **Strange things.** The Gospel is the strangest thing that ever sounded in the ears of the world. Why? Because it contains God's thoughts, and his thoughts are not the world's thoughts (Is. 55:8). So the world does not like the Gospel, and regards it as a stranger.

v. 21. **To tell, or to hear.** In this place "tell" comes significantly before "hear." They who are so keenly eager for new things are, generally, what we call "gossips"; and gossips often tell things before they hear them.

v. 32. **We will.** Paul had spoken his last word at Athens; and so, before you are aware of it, your parents, minister or teacher may have spoken the last loving word of admonition you shall ever hear.

v. 33. **Departed.** Thus departs many an opportunity which, if seized, might have been a joy unspeakable for time and eternity.

For the Teacher.

By Rev. G. A. Brandelle, Prof. Wm. Wackernagel, D.D., Rev. A. G. Voigt, D.D., Rev. W. D. C. Keiter, Rev. H. F. J. Seneker, Rev. W. A. Lambert, and by Rev. S. E. Ochsenford, D.D.

Acts 17:18-21, 32-34.

PHILOSOPHY AND VAIN DECEIT.—Mankind does not change. The Gospel encounters the same opposition in our days as formerly. Levity and self-righteousness are still its foes. But neither does the Gospel change. The old Gospel still becomes new to them that desire to be saved, and is still the power of salvation to both learned and unlearned alike. "In Jerusalem there were Sadducees and Pharisees; in Athens, Epicureans and Stoics; in the world of today there is, on the one side, worldliness and pleasure-seeking; on the other, exaltation of human reason and self-righteousness. Hence the preaching of the Cross is yet foolishness to the Greeks of today as then." (Litterae sine moribus vanae.) The desire to hear something new is most beneficial, if it is a desire after a new heart and a clean spirit; but extremely harmful, if only a desire to be entertained in the house of God. There are two kinds of men who are not saved: one makes fun of saving truths, the other puts the hearing of them off from time to time until too late.

18. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection.

And certain of the Epicureans, etc. The Epicureans were followers of Epicurus of Samos, who died at Athens B. C. 270. His teaching was far from being true philosophy (love of wisdom), for it practically denied the existence and manifestation of a personal God. The Epicureans admitted that there might be some gods somewhere, but they laughed at the idea of divine Providence, of responsibility, of conscience, and a life to come. Believing only in what affected the five senses, they doubted whether they had a soul, and affirmed that death put an end to everything. The doctors of this wretched philosophy taught their disciples that they should enjoy to the uttermost the pleasures of this life, but to avoid excess, in order to live long and happy as a human animal. The Epicureans somewhat resemble the worldly-minded Sadducees; they would be called today agnostics and materialists from the point of view of true philosophy. The Stoics derived their name from a finely-painted porch (stoa) of one of the fine buildings surrounding the market-place (agora) at Athens, where Zeno of Cyprus taught his philosophy about 300 B. C. Zeno believed in the existence of God, but said that He as well as man was subject to the unchanging power of Fate. The duty of man was to bring himself into harmony with the fixed course of the universe by bearing evils with indifference and despising joys and pleasures. As to the soul, Stoics believed that after death it was absorbed by Deity, provided it had lived philosophically; the souls of the vulgar, if these had any, were to be destroyed by the general conflagration at the end of time. The Stoics were proud, self-righteous men, despising the rest. A number of them left to posterity fine wise sayings, but some of the fiercest enemies and persecutors of the Christians were Stoics, e. g., emperor Marcus Aurelius. The Stoics are called the Pharisees of the heathen world.

What—this babbler say? The Epicurians and Stoics entered upon a dispute with Paul, whom they took for a Jewish rabbi. The apostle in his straightforward way must have hurt their nice feelings, for they call him a babbler (ranter), using a term which means a crow picking up seed, i. e., one who picks up news and retails it to others.

19. And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee?

The Areopagus or Mars' Hill was a steep rocky "hill," about 40 feet high, within the city limits of Athens, northwest of the famous hill of the Acropolis with its splendid temples and statues. Steps hewn into the rock led to its flat top, which was moulded to a roofless council chamber. *Brought—to—Areopagus.* Not to judge him, but because this was a public place.

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

Strange things. The doctrines of Christ must, indeed, sound strange to unbelieving ears. Yet their music must be sweet, for they speak of the mercy, goodness and love of God, and reveal a sure way of salvation. *We would know.* After the manner of these philosophers, who desired to know, simply for the sake of knowing; not that they might find truth, and live according to its principles.

21. (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.)

All the Athenians, etc. "Vain, conceited, clever, frivolous, the Athenians were fond of nothing so much as displaying their smartness in arguing." The appearance of a stranger, advancing new ideas, was a delightful ripple on the monotony of an idle or idly busy life. It gave them something to talk about, and drew round them a circle of eager loiterers, all attention, to listen to the latest gossip. The many strangers visiting Athens were infected with this craving for novelties. A characteristic not of the Athenians alone, nor only of the "unskilled multitude" (Luther on Galatians), but we may say of our age in general. Witness, the many "new doctrines" continually propounded, and eagerly read and appropri-

ated, while the old truth lies neglected.

After this verse, comes St. Paul's famous speech, in which he most skillfully points the Athenians from their unknown god to the true God. They listen patiently until he speaks of the resurrection of Jesus.

32. Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.

Resurrection of the dead. As long as St. Paul unfolded the contents of all men's consciousness of God, the Greeks, accustomed to speculation, listened attentively. But when he touched upon the doctrine which most sharply marked the opposition of the Christian to the Greek views,—the resurrection of the dead,—he was interrupted by mocking. This is the foundation rock of Christian truth, but a rock of offence to so many, and especially to the ancient Greeks. Immortality was a familiar thought to them; but resurrection was contrary to all their preconceived ideas, as it is to those of modern science. Even some Greek Christians tried to explain resurrection away (cf. I Cor. 15 : 12; II Tim. 2 : 18), as if it were only the spiritual rising to a new life, as described in Romans 6 : 4.

Hear thee again. (Cf. 24 : 25.) The answer of indifference. Because men cannot understand all things, they reject them. This is very ridiculous when we reflect how many mysteries exist in nature and yet no one would for a moment refuse them credence. Reason must not be exalted too highly. A fearful penalty awaits the mocker of divine truth. Christians should not be satisfied with knowing a little. Matters regarding the soul and its future are more important than all else. The Athenians who put off Paul probably had no other opportunity offered them.

33. Thus Paul went out from among them.

Paul departed. Where labor is useless, because of indifference to truth, the apostle cannot afford to waste his time. When you visit somewhere, leave behind some good impressions. Paul sowed the seed of God's Word, and a little, at least, fell in good ground. Terrible, if not only the messenger of God, but with him God's Word, the Gospel, His saving grace, depart!

34. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Certain men. In spite of the general indifference and hostility, St. Paul's speech was not without result. *Clave unto him.* Joined him, as followers of his doctrines. The preaching of the Cross is never in vain. The old Gospel still preserves its power. There are always some that receive it. The Word is never spoken in vain. Who can measure the value of a single word?

CONCLUSION.—1. *Philosophy and Christianity.* These heathen philosophers, who had no revelation to guide them, reasoned much about the highest good in life. The Epicureans thought it was to be found in pleasure, but that the highest pleasure was to be found in a virtuous life. The Stoics discovered the highest good in the independence of man and his superiority to pleasure and pain. The truth, that both classes were feeling after, Paul brought them.

Their unknown God he revealed. The highest good he declared to be the fact that man has divine life, living, moving, and having his being with God, and that this life will be tested in the judgment, and will be immortal and eternal through the resurrection of Jesus Christ.

2. *The reception and rejection is never confined to one class of society.* Paul's address is not included in our lesson but if you will read it (vs. 22-31) you will find it to be worthy of the great apostle and worthy of the profound subject which he presented. But the Gospel of Jesus, here as everywhere, met with a different reception from different persons. Some thought it ridiculous, others novel, and afterwards some saving (cf. vs. 32 and 34).

3. *Many are called but few are chosen.* The Epicureans were the mockers, for the notions of the Jewish rabbi were "too ridiculous for anything." The Stoics showed more politeness and promised to hear him again some other day. Both had enough of it. His words, however, had not been entirely lost; they took root in some men's hearts, who were brought about to believe. And one of them was a man of high standing; for Dionysius was a judge of the supreme court, whose members were addressed as "most righteous and venerable." Tradition says that he became bishop of Athens and died a martyr. Of Damaris we only know that she too became a Christian, a title and profession as noble as any. This is only another illustration of the Lord's statement: "Many are called, but few are chosen." Of the multitude who heard Paul, "some mocked"; others said, "We will hear thee again." Many turned away from the truth; a few believed. So it has always been whenever the Gospel of Christ has been proclaimed; millions upon millions have turned to the Lord, believed and received everlasting life.

4. *The more learned unbelievers are, the longer-lived is their contempt and prejudice against Christianity.* Athens was the stronghold of paganism for centuries after Paul's visit. Its wise men did not stop their contempt for the cross and their ridicule of Christian virtues until 529 the doors of the university of Athens were closed and teaching of Epicurean or Stoic philosophy was forbidden by a Christian emperor.

For the Teacher of the Little Ones.

BY MISS EMMA T. MANN.

We find St. Paul in Athens, the capital of Greece. The Saviour did not preach only to the halt, the blind, and the lowly, but in the fine city of Capernaum and in great Jerusalem He "manifested forth His glory." "Go ye into all the world" was His command. St. Paul went there not to see the beauty of the city; nor to look within its walls on its four famous hills; nor to see its temples, where the Athenians worshiped no less than 30,000 gods. He wants to bring these people the Gospel message. Verse 19 says, "They brought Paul unto Areopagus." This is one of the hills, on which stood a temple to Mars, the god of war; the Parthenon; a statue of Minerva, the goddess; and the court of justice. In this last we find St. Paul preaching before the Athenian judges.

When he entered Athens, he sought the Jewish synagogue and taught there. In verse 17, we hear that he talked daily in the market with the serious-minded people that met with him. No doubt he asked why they prayed to statues. In this way the philosophers heard of St. Paul.

A philosopher is one who thinks and studies, and tries to know the reason of things. There were many thinking people in Athens. But as none of them knew the truth about God, some of them went astray in their thinking. The Epicureans taught that the world existed by accident; that death ended the life of the soul as well as of the body. Therefore, to have a "good time" was their religion.

The Stoics taught that in wisdom lay happiness. They taught purity of morals and patience in suffering. But they had no true happiness, because they knew nothing of a Heavenly Father.

When they heard St. Paul teaching, they said slightingly of him, "What will this babbler say?" Some listened for amusement's sake, and when questioned by their friends, they said, "He seems to be talking about strange gods!" But St. Paul nevertheless made an impression; for they brought him to Areopagus, saying, "May we know what this new doctrine, whereof thou speakest, is?"

For a time all listened in silence. But when they heard of the resurrection of Christ, some mocked (verse 32). Some put off listening and deciding what to believe until another day (verse 32). But some seed St. Paul scattered fell on good ground. We hear that Dionysius, one of the judges, believed; and of Damaris, a woman of Athens, we hear the same good tidings; and of "others with them" (verse 34). So that there was a little congregation of believers in that day in Athens. St. Paul had not taught in vain.

Bible Class Department.

BY REV. W. L. HUNTON.

I.—THE INQUIRIES WHICH WERE MADE CONCERNING PAUL'S DOCTRINE.

(*a*) *By whom.* Philosophers, Epicureans and Stoics, the wise, the self-indulgent and the pleasure seeking!

(*b*) *The different views. Babbler.* Calling names is still a weapon with the foes of Christianity.

II.—THEIR PROPOSAL TO GIVE HIM A FULL AND FAIR HEARING (vs. 19, 20).

III.—THE GENERAL CHARACTER OF THE PEOPLE OF ATHENS (v. 21).

"They were for new schemes and new notions in philosophy, new forms and plans of government in politics and in religion," new gods that came newly up. Some twentieth century preachers and congregations seem to have been infected by their spirit.

IV.—THE ISSUE OF PAUL'S PREACHING IN ATHENS (vs. 32-34).

(*a*) *Some ridiculed Paul and his preaching.* These philosophers had deified their heroes after their death; but they never thought of their being raised from the dead. They could not reconcile themselves to such a doctrine. It is not strange if sacred truths are ridiculed. It is the spirit of the world's philosophy.

(*b*) *Others will consider this matter at another time.* Those that would not yield to the present convictions of the Word, thought to get clear of them as Felix did, by putting them to another time.

(*c*) *Some there were who believed.* Paul had no reason to say, he had labored in vain. At least two, and these two, talented and useful, were the direct fruits of this effort. A single soul is worth a lifetime service. It was a long time however before a church was organized in Athens, for conceit erects the highest barrier against Truth.

PRACTICAL POINTS OF VIEW.

1. Contrast the strange things which Paul saw with those which the Epicureans and Stoics heard.

2. The same Gospel is intended for the philosopher which is offered to the Galilean fishermen.

FOR SPECIAL STUDY AND COMMENT:

1. The origin and principles of the Epicureans and Stoics.

2. What do we know of this altar "to the unknown God" which Paul found in Athens?

LIBRARY REFERENCES.—"Life of Paul," Conybeare and Howson, Vol. I, Chap. 10; Fisher's "Beginnings of Christianity," Chaps. 3-6; Farrar's "St. Paul," Chap. 27; Bentley's Second "Boyle's Lecture," (cf. Works, Vol. III, pp. 27-34). In German, Prof. E. Curtius' "Paulus in Athen," in his "Abhandlungen," Vol. II.

The Lesson in Line and Picture.

BY REV. EDWIN F. KEEVER.

Behold Christ's apostle standing before the representatives of earth's wisdom, culture, and refinement. Before him sit advanced students in philosophy, logic and ethics. Some are stern Stoics who believed that "all our knowledge springs from actual impressions on us of the external things, from the objective experiences of sense, which are then combined into notions by the understanding. All things are corporeal. Nothing incorporeal exists."

There sit also thinkers of another school—the Epicureans, who taught that "man's chief end in life is pleasure. Virtue is nothing in itself, but only so far as it offers *us* something—an agreeable life." Their right wing held that "this pleasure is a permanent tranquil satisfaction that is the enduring condition of an entire life. Many a pleasure must be rejected as preparing us only pain; many a pain must be accepted as preparing us only a greater pleasure. It is better to be sad with reason than glad without reason."

These men of judicial minds and acute intellects, according to Paul's reckoning need the Gospel of Christ as well as others. Notice his tact, diplomacy and gentlemanliness in addressing them. How politely he acknowledges their over-religious spirit beautifully expressed indeed in those magnificent temples—the dreams of architects, and in those delicately chiseled images; and yet failing of their purpose because God created man, not man the gods.

With what carefully-selected sentences he strikes at their pride of race; shows the narrowness of their philosophy in that it ends with death; demonstrates the vagueness of their idea of God as a distributed force or as one caring nothing for man's small affairs. Then Paul declares boldly that God came to man bodily in the man Jesus and even *raised Him from the dead.* At this point, he was interrupted and politely told he would be welcome at another time. Greek philosophy and Christianity would not mix. Christianity triumphs because of the Resurrection.

"He preached unto them Jesus and the resurrection."

How to Teach This Lesson.

BY REV. F. F. FRY.

St. Paul at Athens! One of the most memorable chapters in the volume of his life.

A distinguished apostle, in a distinguished city, surrounded by distinguished philosophers.

The chief boast of Athens was its cultivation of metaphysics and a refined philosophy.

Among its most celebrated schools of philosophers, were the Epicureans and Stoics.

The Epicureans taught that the universe was the result of chance, and that pleasure was the chief end of human existence.

The Stoics affirmed that all things are controlled by stern necessity and an inexorable fate, to which we must yield without complaining.

Both schools are now confronted by a champion of the new religion, a defender of Christianity. The proud philosophers regard the ordained apostle with feelings of mingled scorn and contempt. What will this babbler say? To them Revealed Religion, of which St. Paul was the living exponent, was only another crude and vain attempt to know the unknowable, to see the invisible, to touch the intangible.

Like all true preachers of the Gospel, the noble apostle struck the keynote of doctrinal theology, the resurrection of Jesus.

What he taught them was decidedly "new"; and to gather and discuss "news" was their chief business. They therefore took him to the top of a rocky elevation, called Mars Hill, where the famous court of the Areopagus held its sessions.

A solitary herald of the Cross thus suddenly found himself confronted with an audience of skeptics, philosophers, and savants, who proudly boasted of their superior intelligence, and looked with sneering contempt upon this unknown teacher.

"Some mocked, and others said, We will hear thee again of this matter." For the preaching of the Cross is to the Greeks foolishness.

But none could answer him or refute his arguments. God's Word never returns unto Him void.

THE CHURCH YEAR.—Which Sunday is this? **School:** Seventh Sunday after Trinity. **What is the Gospel for today? School:** Jesus Feeding Four Thousand. **Where is it written? School:** Mark 8:1-9. **What is the Epistle for today? School:** "The wages of sin is death." **Where is it written? School:** Rom. 6:19-23.

THE CATECHISM.—WHAT IS BAPTISM? **School:** BAPTISM IS NOT SIMPLY WATER, BUT IT IS THE WATER COMPREHENDED IN GOD'S COMMAND, AND CONNECTED WITH GOD'S WORD.

THE REVIEW.—Name the Subject of last Sunday's Lesson. Where was the Lesson written? Recite its Golden Text. 1. How was Paul received at Athens? 2. Where did they take Paul? 3. How did they receive his words?

AQUILA, PRISCILLA, APOLLOS.

Principal places: Corinth and Ephesus. A. D. 52-58.

AFTER these things Paul departed from Athens, and came to Corinth;

A. D. 52. **These things.** (17:19). **Athens.** Chief city of Greece. **Corinth.** 40 miles west of Athens, and political capital of Greece in Paul's time.

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Aquila, and his wife **Priscilla.** Among Paul's most noted helpers. **Pontus.** N. E. Asia Minor. **Claudius.** Roman emperor. **Commanded—Rome.** Because of their frequent tumults.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Craft. Trade. **Wrought.** Worked, so as not to be dependent on the Corinthians.

18 And Paul after this sailed thence into Syria, and with him Priscilla and Aquila.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

About A. D. 54. **Alexandria.** On north coast of Egypt. **Eloquent.** So by nature, and by training in Alexandrian schools. **Mighty.** Versed and skilled in. **Scriptures.** The Old Testament. **Ephesus.** On west coast of Asia Minor.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Way of the Lord. Scriptural doctrines and practices. **Spake—Lord.** Only so far as known to a disciple of John the Baptist (19:4). **John's baptism.** (19:4; Mark 1:4) was essentially the same as Christ's; the former unto Christ coming, the latter unto Christ come. Apollos knew not that Christ had instituted baptism.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Took him. Seeing he was lacking in the knowledge of the Gospel they **expounded—perfectly** than he had ever known it.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much.

Achaia. Greece. **Brethren.** At Ephesus. **Wrote.** To the disciples at Corinth. **Helped.** Thus "watered" where Paul had first "planted" (I Cor. 3:6). He "helped" **through grace,** not through arts of eloquence.

A PRAYER.—O Lord God Almighty, leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honor and glory; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Explain "these things." 2. Where was Athens? Corinth? Pontus? Ephesus? Cenchrea? Alexandria? Achaia? Asia? 3. Explain "craft," "scriptures." 4. What is the "way of the Lord"? 5. Who was "Cephas"? 6. Explain "ministers." 7. Who are the "brethren" in 16:12? 8. What is meant by "convenient"? 9. What, in Rom. 16:4, by "laid down their own necks"?

II. Historical.—1. Give dates of these events. 2. Whom did Paul find at Corinth? 3. Why had they come to Corinth? 4. What was Paul's trade? 5. Whither did they go from Corinth? 6. Who was Apollos? 7. Whither did he then go? 8. What did he accomplish at Corinth? 9. What divisions arose in the Corinthian Church? 10. Where was Apollos when Paul desired him to go to Corinth again? 11. Why would he not return there? 12. Where were Aquila and Priscilla when Paul sent greetings to them? 13. How had they been Paul's helpers?

III. Doctrinal.—1. Did John's baptism differ from Christ's? 2. How did they stand related? 3. Is the true Church of Christ divided? 4. How are all believers one in Christ? 5. In what relation do ministers stand to the Lord and the Church? 6. Upon whom else in the Church, besides ministers, has God bestowed His spiritual gifts? 7. What must a person be versed in to work successfully for God's kingdom?

IV. Practical.—1. What is the Main Lesson? 2. Where can we serve God? 3. When will our talents be of service to Him? 4. Who will prove to be our best teachers? 5. How are Christians to act toward one another? 6. What must be done with our opportunities? 7. May we rest content with what we have already learnt?

Another "exodus" took place from Rome when Claudius commanded all Jews to leave the city. Two of them, Aquila and Priscilla by name, went to Corinth. There Paul found them on his arrival, and formed a partnership with Aquila, both being tentmakers. If they had not been Christians before, Aquila and Priscilla certainly became such during the year and a half that Paul lodged in their house. For when Paul left Corinth, Aquila and Priscilla went with him. He brought them to Ephesus, and left them there.

To Ephesus came a certain Jew named Apollos, of Alexandria, a man of great learning and eloquence. Being fervent in spirit, he began to speak and to teach in the synagogue the things of the Lord. But he knew only the baptism of John. And when Aquila and Priscilla perceived this they took him and expounded to him the way of God more certainly. The learned Apollos was not above being taught by the humble tentmaker and his wife.

Acts 18: 1-3, 18, 24-28, I Cor. 1: 12, 3: 5, 16: 12, 19, Rom. 16: 3-4.

28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

Convinced. "Argued down." **Shewing.** From the Old Testament that Jesus was the promised Messiah.

I Cor. 1: 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

About A. D. 57. **Now—that.** I say what follows, because, etc. **Every one.** The entire Corinthian church was rent by a party spirit for which Paul and the others were not to be blamed. **I am of.** I belong to the party of. **Cephas.** Peter. **Of Christ.** This self-styled Christ-party no doubt considered itself better than the other three.

I Cor. 3: 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

Who. What. **But ministers.** Only servants. **By Whom.** Not "in whom." **Even—man.** The Lord had bestowed gifts on every member of the church, not only on its ministers. **Gave.** (I Cor. 4:7).

I Cor. 16: 12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Unto you. To Corinth. **Brethren.** (v.17). **His will.** Perhaps to avoid encouraging the party spirit at Corinth. Apollos was now with Paul at Ephesus. **Convenient.** Agreeable to God's will.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Asia. Western territory of Asia Minor. **You.** Those at Corinth. **In the Lord.** In the love and spirit of Christ. **Church—house.** They had granted the Christians at Ephesus the use of their house for divine worship.

Rom. 16: 3 **Greet Priscilla and Aquila my helpers in Christ Jesus:**

About A. D. 58. **Priscilla** and **Aquila** had now returned to Rome to stay there; Paul was at Corinth. **Fellow-members,** scholars, now **his helpers,** in teaching (Acts 18:26).

4 **Who have for my life laid down their own necks:** unto whom not only I give thanks, but also all the churches of the Gentiles.

Who—necks. Risked their lives to protect Paul; we know not where or when. **Unto—Gentiles.** The Church of all ages must thank them for having protected Paul.

DAILY BIBLE READINGS.

Monday.—1 Chron. 16:7-36, Joyful Thanksgiving.
Tuesday.—2 Sam. 7: 1-29, The Covenant with David
Wednesday.—2 Sam. 12:1-23, Repentance.
Thursday.—2 Sam. 15:1-15, Fruits of Sin.
Friday.—2 Sam. 16:1-14, Weary and Refreshed.
Saturday.—2 Sam. 18:1-13, Reward of Sin.

THE STORY APPLIED.

MAIN LESSON.—In the extension of His kingdom, God makes use of Christians, however diverse their gifts may be.

Acts 18:2. **And came unto them.** Not by chance; for it is God that brings His servants together.

v. 3. **And wrought.** Paul like his Lord was a mechanic. He worked with his hands. Men can serve God not only in the pulpit but at the work bench.

v. 24. **Eloquent.** Any gift may serve God's purpose, if united with insight into the Scriptures and fervency of spirit. **Knowing—John.** We may do good with little knowledge; but it is our duty to get more.

v. 25. **Diligently.** We should improve every opportunity to do good.

v. 26. **Expounded.** Even such an accomplished man as Apollos has much to learn from experienced Christians.

v. 27. **Exhorting.** So are all Christians exhorted to be sociable, kind and hospitable.

v. 28. **Mightily convinced.** No one can do this without being "mighty in the Scriptures."

1 Cor. 1:12. **I am of.** There are no parties in the true Church. All believers are one in Christ because they hold the same truth.

3:5. **Ministers.** God's servants are instruments in His hand as a pencil in the hand of the painter.

16:12. **Greatly desired.** No jealousy between Paul and Apollos; nor between laborers in Christ's vineyard.

Rom. 16:4. **Laid—necks.** A genuine Christian love gives everything, if necessary, even life itself, for others (John 15:13).

For the Teacher.

By Rev. A. G. Voigt, D.D., Prof. Wm. Wackernagel, D.D., Rev. L. Groh, Rev. G. A. Benze, Rev. W. A. Lambert, and by Rev. A. M. Weber.

Acts 18:1-3, 18, 24-28; I Cor. 1:12; 3:5; 16:12, 19; Rom. 16:3, 4.

PAUL'S CO-WORKERS.—The Apostle to the Gentiles makes many friends in his journeys for the spread of the Gospel. He is led by the Spirit to the prominent cities. Others are led thither by the same Spirit. Thus Paul of Tarsus meets Aquila and Priscilla, also natives of Asia Minor. A common trade brings them together in Corinth. Duty calls Paul to Jerusalem. His two friends accompany him to Ephesus. There they settle down, for God will bring another co-worker to them there. Apollos is led to them, and by them he is taught more fully the "way of the Lord," which he but partly knew, yet powerfully preached. Through these mutual friends, Paul and Apollos also become friends. See God's Hand in this.

The tent factory in the house of Aquila becomes a powerful factor in the advancement of God's kingdom. There the owner and his wife became Christians, while Paul wrought with them and taught them. There Apollos learned the leading facts of Christ's life and ministry, and was thus fitted to become the powerful advocate of righteousness. There the early, persecuted Christians met to form "the church that is in their house." Humble means to God's glory! There were formed the friendships which neither distance, time, nor the partisanship of their followers could sever; a communion of saints on earth.

Acts 18:1. After these things he departed from Athens, and came to Corinth.

From Athens to Corinth. After his brief work and scanty results, Paul goes from intellectual but idle Athens to the busy, crowded Corinth. Corinth, on the isthmus which joins Southern Greece (the Peloponnesus) the Central Greece, is about forty miles west of Athens. It was the great thoroughfare between the East and the West and had a greatly mixed population. It was therefore a very important place in the evangelization of the world. The Gospel once established there would naturally diffuse itself far and wide.

2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

He found Aquila and Priscilla. He may have been looking for employment and found it with a fellow tradesman. Aquila was a tent maker, born in Pontus, who had lived in Rome until he was expelled with a large number of Jews by command of the emperor Claudius. He went the ordinary route to get home to Pontus on the Black Sea, but seeing his opportunity, as a clever tradesman, he settled at Corinth. He is never mentioned without his wife Priscilla who seems to have possessed peculiar gifts and to be the more energetic of the two. (Note that in v. 18; Rom. 16:3; II Tim. 4:19; and in the R. V. also in v. 26, her name stands before that of Aquila.)

3. and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent-makers.

He was of same trade. The word tentmaker means a man weaving tent cloth of goats' hair, obtained chiefly from Paul's native province of Cilicia. There is nothing strange in Paul being a weaver, for this is in accordance with Jewish usage. The Talmudic instruction was: "Teach thy son the law and teach him a trade." The rabbis were expected to know some trade so as to make them independent of the will of their hearers.

They wrought. They showed that daily labor, hand-toil or brain-toil, consists perfectly with and helps to promote spirituality of mind and consecration of heart. Paul did not work at his trade everywhere, but in commercial cities he was careful to support himself, so that nobody should think he was following preaching as a trade (I Thess. 2:9; II Thess. 3:8. See also II Cor. 11:7, 8; 12:13).

18. And Paul, having tarried after this yet many days, took leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila.

24. Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus; and he was mighty in the scriptures.

Apollos, (abbreviated from Apollonius) was a Jew of Alexandria, famous for its commerce and its great university and library. He possessed the gift of eloquence and a scholarly knowledge of the Scriptures.

25. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John:

Instructed in the way of the Lord. Through some undisclosed teacher, the testimony of the Baptist to Christ and some of the leading facts of Christ's life and ministry had been brought to his knowledge. Enough he had heard to trace the correspondences of that life with the Old Testament prophecy and promise; and to produce a conviction that Jesus of Nazareth was the expected Messiah. Though uninformed of the eventful issue of that life, and of the marvels of Pentecost, his faith yet fastened itself to a dimly revealed Deliverer.

Taught carefully. His love for truth led him to examine the Old Testament carefully and to preach Jesus as the fulfillment of its prophecies. "Knowing only the baptism of John" he was thus prepared for the revelation of Jesus, yet had not received it in its fulness. Able to preach the facts, he did not fully appreciate their meaning.

26. and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him

the way of the Lord more carefully.

They took him unto them. Quick to discern the divine gifts and missionary spirit of Apollos, yet perceiving how defective was his knowledge of the Gospel, the tentmakers sought to instruct him in the fulness of the truth which they had received from Paul. So God honors the common priesthood of believers, by sending unordained disciples to minister the Word. Priscilla is the example of what the married woman may do for the general service of the church, in conjunction with home duties; as Phoebe is the type of the unmarried servant of the church, or deaconess.

Expounded the way of God. Though Apollos was far more learned, they could teach him the facts of redemption which he had not yet heard. It speaks well for the Alexandrian scholar that he sat at the feet of those humble tentmakers, listening like a pupil to their expounding of truths they held and understood so much better than he.

27. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much which had believed through grace:

Into Achaia, the brethren encouraged him. Achaia was that part of Greece, of which Corinth was the metropolis. "As Aquila and Priscilla, from their residence at Corinth, must have known the love there cherished for Greek wisdom, from which the Christians would not be quite weaned, there can hardly be a doubt that they perceived in Apollos the very gifts which were fitted to attract and edify that church."

Wrote to the disciples. Here we notice the first instance of a letter of introduction given to a traveling brother by the officers of one church to those of another. Such letters were given to ensure and also to protect Christian hospitality.

28. for he powerfully confuted the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.

Powerfully confuted Jews. His peculiar gifts were recognized. The Jews could not help admiring the eloquence and convincing power of Apollos. He confuted them, answering all arguments, though not necessarily leading them to faith, for faith after all is not attained by argument but is "through grace" (v. 27).

I Cor. 1:12. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

I am of Paul, etc. Some admired Apollos because of his eloquence; some Peter, because of his authority and prudence, some Paul because of his remarkable wisdom and knowledge of Scripture. Between these three preachers, however, there was no disagreement. (See following verses and II Pet. 3:15.) The parties seem to have been drawn not on doctrinal lines, but on personal preferences. The Christ party was composed of those who affected an independence of all ministers, thus rejecting the human instruments through whom Christ rules and teaches.

I Cor. 3:5. What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him.

Are ye not men? Ye are mere men, unregenerate, carnal, like all others. The regenerate are one in the Lord. "What," are we, says Paul, but "ministers," instruments through whom grace was brought to you? We are only servants, and even as such all our strength and power comes from the Lord.

I Cor. 16:12. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all his will to come now; but he will come when he shall have opportunity.

Not his will to come. At the time he was unwilling to go, likely because some used his name as a party rally. He did not wish to encourage the sect, and be a leader of a faction. Had he been a rival of Paul he would have eagerly seized the opportunity of seeing his adherents again. This bears testimony to the doctrinal agreement between them.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

The church in their house. The small congregation that met in their house for Christian worship. Aquila and Priscilla gave up their tent factory for worship at Corinth, at Ephesus and afterwards at Rome.

Rom. 16:3. Salute Priscilla and Aquila my fellow-workers in Christ Jesus,
4. who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles:

Salute my fellow-workers. Aquila and Prisc(ill)a are found at Rome again. All church members ought to be co-workers with their pastors. At some particular time these two had exposed themselves to an especial peril for the sake of Paul. Because of his life being thus saved, "all the churches of the Gentiles" gave thanks that he is able to work among them.

CONCLUSION.—An humble calling may offer great opportunities. The tentmakers became the hosts of Paul and teachers of Apollos. They became esteemed, life-long friends of both. They were vehicles for the spread of the Gospel in the greatest cities of the Roman empire. Eternity alone will reveal the fruits of their labor through these great men.

The most accomplished theologian may learn from the humblest private Christian what is of more value than all his learning. Those Christian teachers who are prepared to learn the truth even from the lowly are pretty sure to be rewarded with what their books have failed to teach them, from some who have studied in a higher school.

For the Teacher of the Little Ones.

BY MRS. H. W. ELSON.

Today's lesson tells us about three very interesting persons — Aquila, Priscilla, and Apollos. In our last Sunday's talk, we left Paul at Athens; now, today we find him at Corinth, another city in Greece.

Here was living a Jew, named Aquila. He and his wife, Priscilla, had just come from Italy. They left that country because the Roman emperor had commanded all Jews to depart from Rome.

Aquila and Priscilla believed in Christ. They thought a great deal of Paul, and he had his home with them.

They were not rich, and had to work hard for their living. You remember, Paul was a tent-maker, and so were Aquila and Priscilla. These three worked hard at their trade; they did not live an idle life. Here we can learn an important lesson: we should try to do as much good in the world as possible, but at the same time we must not neglect our daily duties. God intends for little children to be busy; they have also a work to do.

I am going to draw two suns on the blackboard—the beams of one may tell different kinds of work that children can do, and the beams of the other may tell the different ways of being good. I am going to let you name the beams; and next Sunday I shall ask how many little children had these beams shining during the week in their every-day conduct—how many can work with their hands and think of God, and love Him in their hearts. He will thus bless you in everything you do.

St. Paul says a great deal in one of his letters about living a busy life; that, "if any would not work, neither should he eat." If people are poor like Paul and his friends were, they should work hard to get their living, that they may not be troublesome to any one.

After a time, Paul, Aquila and Priscilla left Corinth and sailed toward Syria. On his way to this country, Paul stopped at Ephesus, and left Aquila and Priscilla there. About this time there came to Ephesus a Jew, named Apollos. He was a young man, and loved the Lord Jesus Christ. If we love a person, we desire to know all we can about him, and so Apollos was very anxious to learn all he could about God. Aquila and Priscilla used to invite him to their home; and then they talked to him about the Saviour, and explained to him many things that he did not know, for they were older than he was.

I hope all the little children before me are anxious to go to Sunday-school to have holy things explained to them.

Apollos then left Ephesus and went to other places, preaching and telling the Jews of Christ.

Bible Class Department.

BY REV. W. L. HUNTON.

LESSON OUTLINE.

I.—MEETING OF AQUILA AND PRISCILLA WITH PAUL IN CORINTH, AND THEIR CONVERSION THROUGH HIS AGENCY (Prof E. F. Krauss).

Paul enters Corinth and finds "a certain Jew." He never knew him, never saw him before. How did he find him? How do the roots know where the sun is? Paul came to Aquila and Priscilla because they were of the same craft. They had something in common.

1. The handicraft of Aquila and Priscilla became the instrumentality of bringing them in contact with Paul, and led to their conversion. What humble means God employs to bestow His grace!

2. What an honorable place these humble tent-makers occupy in the Apostolic Church, and what an influence for good they were enabled under God to exert! Neither money nor intellectual brilliancy are essential to usefulness in the Church. The simple prayers and the humble service of God's poor and lowly ones are often a far greater blessing to a congregation than the unconsecrated dollars of the purse-proud (Prof. Krauss).

II.—AQUILA AND PRISCILLA AT EPHESUS, WHERE THEY MEET APOLLOS, AND EXPOUND "UNTO HIM THE WAY OF GOD MORE PERFECTLY (Prof. E. F. K.).

Apollos, an eloquent man,—a gift we all do not possess; a fervent man. These qualities cannot be imitated, you can paint fire, but it will not warm you. He was "mighty in the Scriptures." This is a gift of God. Oh, the depth of the riches of the wisdom and knowledge of God! He was instructed. The industry and devotion of a lifetime are required to be instructed in the way of the Lord.

III.—NOTICES INDICATING THE ACTIVITY, THE POPULARITY AND THE ESTEEM OF APOLLOS, AQUILA AND PRISCILLA IN THE APOSTOLIC CHURCH (E. F. K.).

The examples and lives of these earnest workers, faithful teachers and illustrious ones are all ours. The sun belongs to the very poorest man that lives. "All things are yours, whether Paul, or Apollos, or Cephas," etc. Let us claim every article in the inventory.

FOR SPECIAL STUDY AND COMMENT: (E. F. K.)

1. Why were the Jews driven out of Rome by Claudius?

2. Is this decree also mentioned by secular writers?

3. What proofs have we from Scripture that Apollos was not guilty of "ministerial interference" at Corinth?

The Lesson in Line and Picture.

BY REV. CHARLES L. FRY.

Tent-making had been taught Paul as his trade in early life. This rule of every boy's learning a trade was based on the idea that without some means of honest subsistence there might be temptation to become a cheat or thief. The same custom still prevails to some extent in Germany and Russia.

From the fact that Aquila owned a house in Corinth, and another in Ephesus, and one also in Rome, he must have conducted an extensive and prosperous business, whilst at the same time he was not above laboring with his own hands. Hence the example of Aquila, as well as of Paul, affords a signal illustration of the precept: "Not slothful in business; fervent in spirit; serving the Lord." They show us that daily labor, whether of the hand or brain (both equally honorable), consists perfectly with and helps to promote spirituality of mind and consecration of heart.

Note also what a beautiful example we have in this narrative of Aquila and Priscilla, of man and wife cooperating in the work of the Gospel. It is remarkable that these two are always mentioned together, as being of one heart and mind in religious things. An old proverb says, "A man can be no richer than his wife will let him." This holds true of the riches of faith and good works as well as of the vulgar riches of earth. On the other hand, it is equally true that the wife can accomplish little against the influence of her husband. Therefore, let those knit together in holy wedlock seek to be truly one in this highest and noblest of all cooperation—the fellowship of the Gospel. There are no more touching chapters than those which tell of the friendship between this devout couple and this noble apostle; and the tender tone in which he always associates the name of Priscilla with that of her husband proves how false is the modern libel that St. Paul was deficient in his appreciation of womanhood (Ibid).

"Priscilla and Aquila, my helpers in Christ Jesus."

How to Teach This Lesson.

BY REV. F. F. FRY.

From Athens to Corinth! St. Paul devoted most of his time and energies to the important centers of population.

At Corinth he meets with more encouragement and a larger measure of success.

Here he organizes a famous Church, to which he subsequently addressed two epistles.

Being an entire stranger in the city, and without adequate means of subsistence, he is providentially directed to the house of Aquila and Priscilla, who are skilled in the same craft as himself.

An imperial decree had driven them hither from Italy, and in consequence of this unjust and dictatorial edict, they become acquainted with St. Paul and entertain him as their companion and guest.

Misfortunes and hardships are often blessings in disguise.

Every Jewish youth, of whatever station or circumstances, was required to learn some trade as a means of livelihood.

To this custom St. Paul conformed that he might not be burdensome to the churches and that his motives might not be misconstrued.

When God removes a workman, He always supplies another. No sooner does St. Paul leave Ephesus, than Apollos takes his place. "An eloquent man, and mighty in the Scriptures." Admirable qualifications for every successful preacher. His humility furnishes additional proof of his greatness. He was willing to learn from tent-makers, and thereby add to the treasures of his knowledge.

The oft-repeated story of factional contentions within a congregation. "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

Such are more attracted by some favorite teacher than by the message he teaches.

To silence this party cry, Apollo determines to remain away until their differences are settled.

THE CHURCH YEAR.—Which Sunday is this? **School:** Eighth Sunday after Trinity. What is the Gospel for today? **School:** "Beware of False Prophets." Where is it written? **School:** Matt. 7:15-23. What is the Epistle for today? **School:** The Sonship. Where is it written? **School:** Rom. 8:12-17.

THE CATECHISM.—1. WHAT GIFTS OR BENEFITS DOES BAPTISM CONVEY? **School:** IT WORKETH FORGIVENESS OF SINS, DELIVERS FROM DEATH, AND THE DEVIL, AND CONFERS EVERLASTING SALVATION ON ALL WHO BELIEVE AS THE WORD AND PROMISE OF GOD DECLARE. 2. WHAT ARE THESE WORDS AND PROMISES OF GOD? **School:** THOSE WHICH OUR LORD JESUS CHRIST SPAKE, AS THEY ARE RECORDED IN THE LAST CHAPTER OF MARK, VERSE 16: "HE THAT BELIEVETH AND IS BAPTIZED, SHALL BE SAVED; BUT HE THAT BELIEVETH NOT, SHALL BE DAMNED."

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's lesson. Where was last Sunday's Lesson written? 1. Who were Aquila and Priscilla? 2. Who was Apollos? 3. What trouble arose among the brethren?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

GALLIO, THE DEPUTY.

Corinth. A. D. 53.

AND he continued there a year and six months, teaching the word of God among them.

And he. Paul. **Continued.** At Corinth. **A year—months.** This includes the "good while" of v. 18. The reason Paul stayed so long at Corinth is given in vs. 9-10. That he was greatly successful there is evident from v. 10; and this infuriated the Jews.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

Gallio. His brother, the famous Roman philosopher Seneca, says of him that he was universally beloved, exempt from vices, and of a kindly, impartial disposition. These virtues, however, were those of nature, not of grace (Comp. last clause of Rom. 14:23). **Deputy.** proconsul, Roman governor; A. D. 53-54. **Achaia.** Greece. **Made—against.** Unanimously rushed upon and seized. **Judgment seat.** An elevated seat, or throne, on which the proconsul sat as judge (Comp. 12:21).

13 Saying, This fellow persuadeth men to worship God contrary to the law.

This fellow. A contemptuous reference to Paul. **The law.** That of the Jews, not that of the Romans (v. 15). The Jewish religion, as set forth in the Old Testament, had been made lawful by the Romans. The religion of the New Testament, taught by Paul, was regarded by the Jews as contrary to their own. Hence they thought Gallio would punish Paul for teaching something unlawful. They no doubt presumed on Gallio's mildness and desire for popularity, and also on his inexperience as proconsul, he having but recently arrived at Corinth.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked

A PRAYER.—O Lord, God Almighty, grant to us the spirit to think and do always such things as are right; that we who cannot do anything that is good without Thee may be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Where did Paul continue? 2. What is meant by "deputy"? 3. What other name for Achaia? 4. What was the judgment-seat? 5. How (v. 13) did the Jews speak of Paul? 6. What "law" did they refer to? 7. How may we render (v. 14) the words, "matter of wrong," and "wicked lewdness"? 8. What (v. 15) is meant by "words"? 9. By "names"? 10. Who was Sosthenes? 11. What (v. 17) are meant by "these things"?

II. Historical.—1. How long was Paul at Corinth? 2. When did the event of our Lesson occur? 3. Who was deputy of Achaia? 4. What sort of a man was he? 5. What did the Jews do with Paul? 6. What charge did they bring against him? 7. Was it true? 8. What standing did the Jewish religion have among the Romans? 9. How did the Jews want the Christian religion to appear to them? 10. Did Paul have an opportunity to speak in his own defence? 11. What did Gallio say to the Jews? 12. In what case only could Gallio have acted as a judge? 13. Why would he not decide in this matter? 14. Who attacked Sosthenes? 15. Where did they attack him? 16. Why? 17. How did Gallio regard the whole event?

III. Doctrinal.—1. Can a man be moral without being religious? Yes, externally. 2. Can he be religious without being moral? 3. According to Rom. 14:23, what is sin? 4. Can the man who is not religious but moral have faith? 5. If not, can he be saved? 6. Was Gallio right in refusing to settle the religious questions of the Jews? 7. By what authority alone are all such questions to be settled? 8. How many kinds of laws did God give in the Old Testament? 9. Which of these is still in force?

IV. Practical.—1. What is the Main Lesson? 2. How long are we to work for Christ in any one place? 3. Whose will must we consult in all we do? 4. What should be our conduct when others are trying to teach us God's will? 5. What was Gallio's great fault? 6. To what extent may we care for the things of this world? 7. What should we care for above everything else?

When Paul was at Corinth, Gallio, a brother of the famous Seneca, was proconsul of Achaia. Before him the Jews brought Paul and lodged against their prisoner the accusation: "This fellow persuadeth men to worship God contrary to law." Paul was about to open his mouth to reply to the charge, when Gallio interrupted him and with supreme contempt for the Jews and their law, said: "If indeed it were a matter of any wrong or wicked villiany, O ye Jews, reason would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves, I am not minded to be a judge of these matters." And he drave Paul's accusers from the judgment seat. For Gallio cared for none of those things.

Acts 18: 11-19.

lewdness, O ye Jews, reason would that I should bear with you:

And—mouth. The Jewish plaintiffs having brought in their accusation, Paul, as the defendant, was about to answer it. But Gallio regarded the accusation of so little consequence that he would not hear what Paul had to say. **Gallio said.** "Either because he favored Paul, or because he despised the Jews." **If it were.** Had it really been. **Matter of wrong.** Some act of injustice. **Wicked lewdness.** Crime. Gallio, as judge, could act only when the case was one of crime or injustice. **Reason would.** It would be reasonable. **That I—you.** He was no friend of the Jews, and would have found it difficult to bear with them even if they had had a case.

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

But if, as your complaint shows, it be, etc. **Question.** (Comp. 23:29; 25:19.) **Words.** Doctrines. **Names.** The names of Jesus and Christ. As to whether Jesus was Christ (v. 5). **Your law.** Therefore not the Roman law, but that of the Jews. **I—matters.** The emphasis on "I." He thus spoke as an officer of the state. Church and State should not be mingled (Comp. Matt. 22:21, and John 18:36).

16 And he drave them from the judgment seat.

Drave. Dismissed. This he did because their complaint was one which he neither could nor would entertain.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of these things.

Then—Greeks. Who were bitter enemies of the Jews. **Sosthenes—synagogue.** The successor of Crispus (v. 8). He was no doubt the leader and spokesman of these Jews. **Before—seat.** In the very presence of Gallio. **And Gallio—things.** By "these things" are meant, not only the treatment that Sosthenes received from the Greeks, but also (v. 15) the "words," "names" and "law," in fact, the whole matter at issue, both on its Jewish and its Christian side.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

DAILY BIBLE READINGS.

Monday.—2 Sam. 19:1-10, A Father's Grief.
Tuesday.—1 Chron. 21:1-30, Pride and Its Penalty.
Wednesday.—1 Chron. 22:1-19, Father and Son.
Thursday.—1 Chron. 28:1-10, Fear God.
Friday.—1 Chron. 29:1-23, Honor the King.
Saturday.—2 Chron. 1:1-13, True Wisdom.

THE STORY APPLIED.

MAIN LESSON.—The careless in regard to the Name and Word of Christ, however gentle, fair-minded, judicial, moral and intelligent he may be, will miss eternal salvation just as surely as will the bitterest opponent of Christ.

v. 11. **Continued there.** Be content to stay where the Lord has work for you, until by His providence He calls you elsewhere.

v. 12. **Brought—seat.** Questions of religion are not decided by worldly or human judgment. They must in all cases be judged according to the Scriptures. Be not surprised; there is always opposition to the truth, even by nominal Christians. Here the Jews, not the heathen.

v. 13. **Contrary to the law.** So the Jews at Corinth declared. But Paul did not persuade men to worship God thus. The civil and ceremonial law of the Old Testament had passed away with the coming of Christ. Paul could therefore do nothing contrary to the law in these respects. The moral law, or Ten Commandments, remained and still remains; and Paul never preached contrary to this. Learn from this that they who hate Christ will not consider what He accomplished by His coming.

v. 14. **And when—Gallio said.** Be careful lest, as Gallio did with Paul, you check, by your talking or inattention, those who would teach you the ways and doctrines of eternal life.

v. 15. **Words and names.** To many the subjects of our holy religion. But they forgot that the "Words" are those of the Holy Spirit, and the "Name" is that before which every knee shall bow.

v. 17. **Gallio—things.** To care for power, pleasure, money, etc., alone, and not for God's Word and Name, is to care for the dreams of the night and not for the realities of the day. Some excuse for Gallio, none now. Are you a Gallio? No care for those things and Him who cared and cares for you and your soul?

For the Teacher.

By Rev. J. B. Fox, Ph.D., Prof. Wm. Wackernagel, D.D., Rev. L. Groh, Rev. M. L. Zweizig, Rev. W. A. Lambert, Rev. G. C. Rees, and by Rev. Ernest M. Grahn.

Acts 18:11-19.

OFFICIAL INDIFFERENCE.—Lucius Junius Gallio, the elder brother of Seneca, was a man of ability, and possessed an unusually amiable temper and disposition. While he was the proconsul at Achaia, St. Paul came to Corinth, a city notorious for its pleasures and vices. The Jews who had already set themselves against Paul, made the coming of the new governor the signal of a general attack. But Gallio was not like Pilate, driven into injustice by the clamor of the Jews; yet he overlooked, with strange indifference, an outbreak of violence which a more stern and imperious governor would have promptly arrested. Though an upright Roman magistrate, his easy-going gentleness was only too likely to lead him to connive at wrong-doing, and fail adequately to punish the wrong-doers.

Gallio's example teaches that religious quarrels may often wisely be treated with silence, and even quiet contempt, especially by the civil authorities. In religious assemblies or associations there is often needed the wise, firm ruler, like Gallio, who will refuse to hear useless contentions about trivialities and names, or who smothers the flames of partisan and selfish disputations by refusing to recognize them.

Real or affected indifference to the maltreatment of another, as that of Sosthenes, is not, however, becoming a just and humane official who is responsible for the guardianship of the personal rights and liberties of his subjects. Though "the very flower of pagan courtesy and pagan culture," Gallio was an indifferent and haughty cynic, the type of religious indifference, and taking no cognizance of injustice.

11. And he dwelt there a year and six months, teaching the word of God among them.

Dwelt. Paul remained, "sat," a year and a half in Corinth amidst discouragements many and great in obedience to the truly encouraging command, vs. 9-10.

Teaching the Word of God. Paul was faithful to his trust as a minister and stuck to his text. Having been driven from the synagogue he made his quarters near by at the house of Titus Justus, probably the Titus afterward bishop of Crete and recipient of an Epistle.

12. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment-seat,

Gallio, governor of Achaia (Greece) under the emperor Claudius, was of distinguished Roman family. His father was the rhetorician M. Annaeus Seneca of Corduba, Spain, his brothers, the famous philosopher Seneca, Nero's tutor, and the geographer Annaeus Mela. He was also the adopted son of the famous rhetorician Gallio in Rome. He was bynamed "sweet Gallio" because of his widely reputed amiability. After his return to Rome he became a member of Nero's court, but, like his brothers, fell a victim to the murderous insanity of his imperial master A. D. 64.

One accord. Wickedness is ever only a unit in opposition to Christ and his followers. Unanimity is commendable only when in the line of truth and righteousness.

Rose up, etc. The Jews would make trial of Gallio's disposition in their behalf and presume upon his official inexperience as soon as he comes to Corinth.

Judgment-seat. Here under the cloak of justice it is intended that Paul shall become the victim of cruel injustice. It is ever thus that the world treats those who labor to do it the greatest good. See that you never countenance such conduct.

13. saying, This man persuadeth men to worship God contrary to the law.

Persuadeth men. The charge against Paul was that he undermined the previous beliefs of men, whether Jews or heathen. He was guilty of teaching them *to worship God* through Jesus Christ. But what was wrong in this? If they had the truth they could easily show his error. Had he been guilty of compelling men to worship God in a manner different from their own choice there would be reason to deal with him severely. It is of the essence of the true religion that it appeals to men's free will, persuades them in a rational manner.

Contrary to the law, i. e., the Jewish law. The Romans accorded the Jews the free exercise of their religion,—"licensed" it. For this reason the Corinthian Jews pleaded for their protection against Paul's heretical attacks and insinuations. They feared his power of persuasion. Incensed at the defection of Crispus (v. 8), they would punish Paul. Hence they charge him with violating that Roman law which permitted them to worship according to their forms and ceremonies.

14. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villainy, O ye Jews, reason would that I should bear with you:

When Paul, etc. Paul, as all Christians should ever be, was ready to conduct the defence of the right whenever and wherever assailed. But Gallio, regarding it unnecessary, permitted him not to speak.

Wrong or wicked lewdness. The former points to an act of injustice or a crime against the civil code, the latter to malignant recklessness or profligacy.

Reason would, etc. i. e., I would very naturally take up your case. The evident meaning of Gallio is, that if Paul's conduct had been in violation of any of the Roman laws, even the setting up of an unlicensed (illicita) religion, as proconsul he would have to go into the matter and declare it a villiany to be punished severely.

15. but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters.

Words and names. To a heathen, such as Gallio was, the application of prophetic designations of the Messiah to Jesus of Nazareth and the disputes concerning them were mere *words and names.*

Your own law. The law of Moses, which, because it came not in conflict with the Roman civil law, was of no concern to a Roman judge.

Look to it yourselves. He admits and presses upon them their own right to decide religious disputes, without, however, granting them the privilege of inflicting civil penalty (Matt. 27:4; John 18:31).

I am not minded, etc. This betrays the impatience of Gallio with a class of troublesome people. Nor was he anxious to involve himself in things that did not concern the welfare of the state.

16. And he drave them from the judgement-seat.

Drave them, etc. Raising an uproar at his decision, perhaps, the lictors were ordered to remove the Jews from the court by force.

Gallio the Roman did not like the Jews and their ways. He knew their turbulent fanaticism, which made them an object of particular hatred on the part of cool-headed, matter-of-fact Roman officials. Regarding the case as one of those numerous angry disputes and feuds in the synagogues, not worthy of judicial recognition, the proconsul declined to hear the case and left the contending parties to settle the matter by synagogue law, as they had power to do within certain limits. "Though Gallio's motive was mainly religious indifference, his action was right and a model that should be imitated by every secular government. Matters that merely pertain to man's relation to God and religion the state ought not to meddle with" (Dr. Stellhorn).

17. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

Laid hold on Sosthenes. Probably under the pretext of sustaining the opinion of Gallio in the case and carrying his favor in his ill-disguised contempt for the Jews, the bystanders thus treat the ruler of the synagogue. That they were Greeks, as in the Authorized Version, is not declared in the best MSS. That this Sosthenes was thus roughly handled by his fellow Jews because he turned favorably to Paul and became his "brother" (I Cor. 1:1) is not clearly established, for the name was quite common in those days. If it is supposed that those who seized Sosthenes were Greeks it follows that they meant thereby to show their friendliness and sympathy for Paul in thus wreaking vengeance on the one who was the leader of the Jewish movement against him. In any event the victim was a Jew and the failure to interfere in his behalf is proof of the early existence of "Jew-baiting." Men's conduct ought never be controlled by their passions or prejudices.

Cared for none, etc. Gallio's opinion of the Jews was not bettered by their treatment of Paul. His contempt for them and his desire to see them brought into disrepute impelled him to take no official notice of what was occurring. The lictors were there and if matters went too far they would interfere.

While Gallio's opinion on Paul's case was eminently wise even though formed under the influence of an improper motive, his course cannot be approved with regard to Sosthenes. The latter was suffering violence and had Gallio been true to principles of justice, even when applied to a Jew, he would have protected him. But what can be expected of a man not under the influence of the Gospel of Christ?

18. And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreae: for he had a vow.

Tarried. In obedience to the will of the Lord and that he might do more for the welfare of the Church of Christ in that needy community.

19. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews.

Came to Ephesus. After a sail from west to east across the Aegean Sea of from eight to ten days with a fair wind, Paul and his companions, Priscilla and Aquila, arrived at the capital of Asia (Minor). Ephesus was, at the time, eminent for orators and philosophers and was adorned with many most splendid buildings.

Entered into the synagogue. Paul's time was short, but he did not go around to see the sights or hunt up friends. He was God's servant and loved God's house, hence there is where he went. When you, teacher, go away from home, this summer, perhaps, to country, mountain, or seashore, even though your time is short, do you find your Church on Sunday? Tell your scholars about it too.

CONCLUSION.—Gallio, the bright, discreet, cultured and agreeable Roman, is an interesting study of the best class of unchristian men. He is quite in contrast with the man Paul in whose case he must take an unwilling place. Think of Gallio's kind of life, his character, his work, his name to posterity. Run over the same characteristics with reference to Paul. Gallio had wealth, fame, power, but what kind of a heart? Paul was despised, poor, weak, and persecuted, and yet his heart, stayed on Christ, knew the joy that is a reality in this life and a promise for eternity. Choose between Gallio and Paul, between vanity and eternity, between the world and Christ.

For the Teacher of the Little Ones.

BY MRS. H. W. ELSON.

Children, today we find Paul at Corinth,—here he remained a year and six months. There were people here who did not like Paul, and those who did not love Jesus, and tried to do them harm. But God promised to take care of Paul and told him not to be afraid, but to teach the Word of God to the people.

At last the Jews were so angry with Paul that they took him before Gallio, the Roman governor of Achaia, to be judged. They said, "This fellow persuadeth men to worship God contrary to the law." How rude they were! and, besides, what they said was an untruth. Paul was just going to explain that what he preached was true to the law; but Gallio was impatient and would not listen. He said, "All this is no business of mine. I don't understand your law; you must tend to the matter yourselves, for I will be no judge of such things." Then he drove them away from the judgment-seat. How unjust and unkind of Gallio not to give Paul a hearing! It reminds us of the way Pilate treated Christ.

So the Greeks took Sosthenes, the ruler of the synagogue, and beat him; but Gallio said nothing to them, "for he cared for none of these things."

What a sad thing it is not to care for Christ our Saviour, the One who died for us. Gallio was not as cruel as many of those who were enemies of the Gospel; but he was really, perhaps, as much an enemy as any of them. He knew nothing of God nor Christ; and he wished to know nothing of them.

I heard of a little boy, who, when he does wrong, puts his hands over his ears or runs away when he is told of it. I am sure if he knew how wicked it is to do that, and how much like Gallio and Pilate his actions are, he would listen and try to do right.

To know about Christ, to love Him, is far more important than to know about worldly things. All will care for "those things" at the last day,—but then it will be too late. We must begin early in life. Yes, when we are little children let us care for heavenly things; let us love the Saviour, and do those things that will please Him, for He says, "If ye love me, keep my commandments."

How often in Sunday-school we see a little girl or boy talking or laughing,—not listening to what the teacher is saying; or it may be that a beautiful hymn is sung and a little child has not his thoughts on it. Does that little boy or girl know that he is a Gallio?

Bible Class Department.

BY REV. W. L. HUNTON.

LESSON OUTLINE.

I.—THE OCCURRENCE WHICH MAKES GALLIO'S NAME APPEAR ON THE PAGES OF SCRIPTURE: VIZ, PAUL'S STAY IN CORINTH, AND HIS ACCUSATION BY THE JEWS (Prof. Elmer F. Krauss).

Bad men sometimes undertake to report the doings of Christians. It is necessarily a perversion. No one is qualified to report religious matters who is not religious. True testimony of Christian experience must come from the spiritually-minded.

II.—GALLIO WILL NOT SUBMIT TO BE A TOOL TO WREAK THE VENGEANCE OF THE JEWS UPON PAUL, BUT SHOWS HIS CONTEMPT OF THEM BY

1. In his unwillingness to be concerned with the questions which were at the basis of the accusation (E. F. K.).

Religious liberty is a better law than religious bigotry. Gallio was a prophet of American democracy.

2. In driving the accusing Jews from the tribunal.

3. In refusing to interfere in the act of mob violence perpetrated upon Crispus (E. F. K.).

PRACTICAL POINTS OF VIEW.

1. The character of Gallio as evinced by this narrative is amply corroborated in secular history.

2. Gallio's speech is a valuable testimony to the righteousness of Paul.

3. This experience of Paul before the tribunal of Gallio is a solitary and refreshing exception to the long list of the Apostle's sufferings for the Gospel of Christ.

4. The answer of Gallio to the Jews suggests the subject of the relation of State to Church (E. F. K.).

All good governments protect religion without forcing men to accept it. The Greeks take Paul's part, because they see that he has been abused.

FOR SPECIAL STUDY AND COMMENT: (E. F. Krauss).

1. To what eminent Roman writer and philosopher was Gallio related?

2. Describe the character of Gallio, as we find it portrayed in secular literature.

3. Is Gallio's conduct on this occasion explained by a positive inclination on his part to the truths of Christianity? (E. F. K.)

LIBRARY REFERENCES.—"Bible Characters," by Alexander Gardiner Mercer, D.D., G. P. Putnam's Sons, Pubs., pp. 292-301; some excellent comments will be found in Jacob's "Side Lights on Scripture Texts," Chap. 31. On "Relation of Church and State" see "The Lutheran Cyclopedia," Scribner's.

The Lesson in Line and Picture.

BY REV. JOHN W. RICHARDS.

This is a fitting picture and theme for the heated term, when indifference is so common a thing. Perhaps it is mid-summer as Gallio sits so listlessly in the judgment-seat with one arm dangling over its side. That attitude of soul does much damage now, especially in our cities, to ourselves and the Church. Some folks hide away in the cool woods at camp-meetings. But Gallio comes hither, too, in spite of the seeming intensity of zeal. For many it is only a religious picnic; others crowd in with no other motive than would draw them to a circus. And, worst of all, this variety of Gallio comes not for the Divine Means of Grace, substitutes anecdotes often for the Word, and flitting human feelings for God's abiding baptismal grace. Our Lutheran Gallios, on the other hand, may be forgetting to keep the Lord's Day, or read their Bibles, or straying in search of novelty in distant cities and forgetting the missions, which a good Mother-Synod has planted in our seaside towns. This is not a "question of words and names," but of loyalty to our confirmation vow, and of worshiping in spirit and truth.

Look again at Gallio's limp figure. That is what each Christian becomes who despises the "words" of our Catechism and Confessions, and thus the "names" of the denominations. We do not feel that way about our family, neither is a good soldier careless whether he fights in his own regiment or another. Such are stragglers.

This judicial jelly-fish is a fair type of all who speak so lightly of the things of God. We should acquaint ourselves with them, the way God is to be worshiped, what the Word reveals about our Baptism and the Lord's Supper, and all that Creed and Catechism deal with, are questions of vast importance.

"Gallio cared for none of those things."

How to Teach This Lesson.

BY REV. F. F. FRY.

There were four potentates before whom St. Paul appeared,—Gallio, Felix, Festus, and Agrippa. Each of these differed from the others, and each presents characteristics widely prevalent among men.

Gallio was a type of religious carelessness and indifference. He "cared for none of those things." He was a brother of Seneca, the philosopher and moralist, and reigned as proconsul of Achaia during the period in which St. Paul dwelt at Corinth. He was a successful ruler so far as the temporal interests of his subjects were concerned, but he took no thought for their spiritual welfare. All his energies were centred in the material development and prosperity of the State, without regard to any higher needs.

It was a matter of no concern to him what belief a man held, provided it was not connected with sedition or rebellion.

To have religion or no religion, to worship Jehovah or Jove, was of no consequence in his estimation.

Many of the statesmen, educators and politicians of today think similarly.

Hence when the Jews made insurrection against the apostle, and brought him to the judgment-seat, Gallio said, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters."

"He drave them from the judgment-seat," ordered them out of court, annoyed at such a case, over which he claimed to have no jurisdiction.

What multitudes today care for none of these matters of vital spiritual significance,—these concerns of the soul and questions of the hereafter, and easily dismiss them from their thoughts!

THE CHURCH YEAR.—Which Sunday is this? **School:** Ninth Sunday after Trinity. What is the Gospel for today? **School:** The Unjust Steward. Where is it written? **School:** Luke 16:1-9. What is the Epistle for today? **School:** Paul's Warning to Christians. Where is it written? **School:** I Cor. 10:6-13.

THE CATECHISM.—HOW CAN WATER PRODUCE SUCH GREAT EFFECTS? **School:** IT IS NOT THE WATER, INDEED, THAT PRODUCES THESE EFFECTS, BUT THE WORD OF GOD WHICH ACCOMPANIES, AND IS CONNECTED WITH THE WATER, AND OUR FAITH WHICH RELIES ON THE WORD OF GOD CONNECTED WITH THE WATER. FOR THE WATER, WITHOUT THE WORD OF GOD, IS SIMPLY WATER AND NO BAPTISM. BUT WHEN CONNECTED WITH THE WORD OF GOD, IT IS A BAPTISM, THAT IS, A GRACIOUS WATER OF LIFE AND A "WASHING OF REGENERATION" IN THE HOLY GHOST.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's lesson. Where was last Sunday's Lesson written? 1. What did the Jews do when Gallio was deputy? 2. How did Gallio act in this matter? 3. Where did Paul then go?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

THE VAGABOND JEWS AND THE BURNING OF THE BOOKS.

Ephesus. A. D. 57.

THEN certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

Then. (vs. 11-12.) Paul had confirmed the truth of his preaching by great miracles. **Vagabond.** Wandering from city to city. **Exorcists.** Those who pretended to heal sickness and expel evil spirits by repeating the name of God and using certain charms said to have been derived from Solomon. Ephesus was full of heathen magicians and books on magic; and many Jewish sorcerers and exorcists resorted to that city. **Took upon them.** Undertook. **Call over.** Pronounce upon. **Them—spirits.** Those over whom the evil spirits or devils, had entire control, and in whom they dwelt. **Name—Jesus.** Paul, by that Name, had driven out evil spirits, and by it these Jewish exorcists thought they could do the same. **Adjure.** Charge solemnly. This implied, of course, that, if the evil spirit did not come out, Jesus would punish them. **Whom Paul preacheth.** Note, they do not say, "Jesus who is the Christ." This shows that they had no faith in Jesus as the Son of God (Matt. 16:16).

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

Seven. Perhaps they relied on this particular number as some superstitious people do even nowadays. **Chief of the priests.** Either had been a high-priest at Jerusalem, or a chief of one of the 24 courses (II Chron. 24:1-19; Luke 1:5); otherwise he is entirely unknown.

15 And the evil spirit answered and

A PRAYER.—Almighty and most merciful God, who causest all things to work together for good to them that love Thee: Keep, we beseech Thee, Thy people safe from all sin and from false religion, and may those who have followed the arts of the devil, willingly give themselves unto holy living; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. To what does "then" refer back? 2. What is meant by "vagabond"? "Exorcists"? "Took upon them"? "Call over"? "Them which had evil spirits"? "Adjure"? 3. What is meant by "chief of the priests"? 4. How did the evil spirits speak? 5. What, v. 17, is mean by "magnified"? 6. What is meant by "curious arts"? 7. Why had the "book" been used? 8. To what are the "fifty thousand pieces of silver" equivalent in American money?

II. Historical.—1. When and where did the events of our lesson occur? 2. What sort of superstition was especially common at Ephesus? 3. What did Jewish exorcists there attempt? 4. What name did they pronounce over those who had evil spirits? 5. Why this name? 6. Had they any faith in Jesus? 7. Who was the father of the seven sons mentioned in our lesson? 8. What did those sons attempt? 9. How did the evil spirit answer? 10. Why did it not obey them? 11. What did the demoniac do? 12. What became of the seven sons? 13. Did this event become known? 14. What effect did it have upon them? 15. What did those do who believed? 16. What did those do who had used curious arts? 17. What did they do with their books? 18. At how much did they estimate their value?

III. Doctrinal.—1. By the power of whose name are all evil spirits driven out? 2. What makes that name avail for us? 3. Is it sufficient to believe in Jesus as a mere man? 4. What must we believe that He is? 5. Does the devil influence men nowadays? 6. What sort of men does he fear? 7. How may the sincerity of our repentance be known? 8. Will the Church ever be free from opposition? 9. How does the Word of God grow?

IV. Practical.—1. What is the Main Lesson? 2. In what way must we never use the Name and Words of Christ? 3. Against what Commandment did the five sons of Sceva sin? 4. What is the fate of those who practice any sort of superstition? 5. For what do some men often practice it? 6. What should be done with all bad books? 7. Dare we lend, keep or sell them? 8. What sacrifices are they called upon to make who turn unto God?

This took place in Ephesus. Certain strolling Jews who made a business of "exorcising" evil spirits, looked with wonder on the miracles wrought by Paul and took it on them to name over them which had evil spirits the name of Jesus. Among others who conjured with this name were the seven sons of Sceva, a Jew and chief of the priests. But the evil spirit said to them: "Jesus I know and Paul I know, but who are ye?" And the man who had the evil spirit leaped on them and mastered them, so that they fled out of the house naked and wounded. This sorry success, in which "the name" worked the wrong way, was noised throughout Ephesus, and put a summary stop to the blasphemous business. Many also that believed came, and confessed and showed their deeds. And not a few magicians brought their books and burned them. Mightily indeed grew the Word of God and prevailed, when men's purses were touched and emptied to the amount of fifty thousand pieces of silver!

Acts 19:13-20.

said, Jesus I know, and Paul I know; but who are ye?

And—spirit. Which had taken possession of a certain man. **Said.** Spoke through that man's organs of speech. **Jesus I know.** I recognize Him as my superior (Matt. 7:29). **Paul I know.** As the servant of Jesus (16:7). **But—ye?** The emphasis on "ye." The evil spirit did not recognize these seven sons as believers in Jesus, hence was not afraid of them. What the devil fears in man is faith.

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

Leaped. Sprang upon, assaulted. **Overcame.** Mastered. **Prevailed—them.** Handled them violently. **So—wounded.** This was the result of what the evil spirit did through the men possessed by it.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

Was known. Became known. **Fear—all.** (2:43). They feared when they saw how dangerous it was to misuse the name of Jesus. **Magnified.** Exalted, praised. First came the fear, then the praise (Luke 7:16). Even exorcists and devils here, though unwillingly, became instrumental in leading the people to fear and praise God (Comp. Ps. 76:10).

18 And many that believed came, and confessed, and shewed their deeds.

Many. Among these were certain exorcists and sorcerers of whom we hear more in v. 19. **Believed.** On account of what occurred in v. 16. **Came.** Voluntarily. They **confessed** their sinfulness and **shewed,** made known specifically, **their** evil **deeds.**

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

Curious arts. Cunning practices of sorcery, bewitching, dreaming, fortune-telling, etc., and deception. **Books.** Those which taught how to practice these arts. **Burned—men.** Publicly and wholly destroyed the instruments of their evil deeds. **And they.** Namely, the converted sorcerers who brought the books. **Counted.** Reckoned up. None could do this so well as the sorcerers themselves. **And found—silver.** About $9,000. They had counted the cost, and gladly paid it (Comp. Luke 14:28).

20 So mightily grew the word of God and prevailed.

So mightily. With such power. **Grew.** In the outward spread of the Church. **Prevailed.** Inwardly in the hearts of men. When the Church grows outwardly in membership and inwardly in goodness it is the **Word of God** that grows.

DAILY BIBLE READINGS.

Monday.—1 Kings 3:16-28, Wise Judgments.
Tuesday.—1 Kings 4:22-34, Good Understanding.
Wednesday.—1 Kings 5:1-18, For the Temple.
Thursday.—2 Chron. 3:1-17, The House of God.
Friday.—I Kings 8:22-53, The Man of Prayer.
Saturday.—1 Kings 7:1-12, The King's House.

THE STORY APPLIED.

MAIN LESSON.—When men use the Name and religion of Christ for their own wicked or selfish purposes their efforts will effect their own destruction, and will be overruled to the glory of God and the advancement of His Church.

"Pow-wowing" a violation of the Second Commandment.

v. 13. **Then.** The Church at Ephesus had greatly succeeded. But success meets the devil's opposition. Most stones and clubs are found under the most fruitful trees.

v. 14. **Which did so.** The exorcists and sorcerers practiced their arts for money; and because "there is money in it," to some men any sort of practice, even superstition, will be justified.

v. 15. **But who are ye?** The devil is not afraid of those who, without faith, use the Name and words of Jesus for selfish purposes, as many a hypocrite does. Even the devil despises them.

v. 16. **They fled—wounded.** A far more disgraceful defeat will, at the hands of the devil, be the fate of those who assail him without faith in Jesus as the Son of God.

v. 17. **The name—magnified.** The kite rises when the wind is against it. The Name of Jesus is exalted when the world opposes it.

v. 18. **Confessed—deeds.** The sincerity of our repentance is tested by our readiness to confess all sins to God, and such sins to our neighbor as we may have committed against him, and by our willingness to give them up.

v. 19. **Burned them.** The true Christian will neither keep nor sell bad books. He burns—utterly destroys them.

v. 20. **So—prevailed.** God's word is a seed whose growth is found in a better individual life and in the spread of God's kingdom. Is that Word growing in us? And are we trying to make it grow elsewhere?

For the Teacher.

By Rev. Junius B. Fox, Ph.D., Prof. Wm. Wackernagel, D.D., Rev. L. Groh, Rev. M. L. Zweizig, Rev. W. A. Lambert, and by Rev. Joseph Stump.

Acts 19:13-20.

SUPERSTITION VS. FAITH.—The whole Orient at this time was full of exorcists, interpreters of dreams, fortune-tellers, charmers, and jugglers. Ephesus was the chief seat of the black art; magicians and astrologers swarmed in her streets, and there was a brisk trade in books of divination, charms, incantations, rules for interpreting dreams, and the like.

In such a superstitious atmosphere, dark, mysterious and heavily charged with magical credulity, some wandering Jewish jugglers proposed to reap a financial harvest for themselves through the use of the name of Jesus, and Satan proposed through them to counterfeit the work of the Holy Ghost. Their ambitious effrontery and fraud were, however, destined to meet with defeat, exposure, and summary punishment. The man on whom they experimented, leaped upon them with wild fury, and, endowed with supernatural strength, overcame the two leading imposters, stripping them of their garments, so that they had to flee from the house "naked and wounded." A wonderful impression is made on the public mind. The name of the Lord Jesus is exalted, and is seen to be of a wholly different nature from those which the exorcists had been in the habit of employing. Practical evidence of the genuine repentance of the "many that believed" is shown in their public acknowledgment of their base imposture, and, on the part of the magicians, a public conflagration of the books containing their incantations, charms, nostrums and other magical arts. It was a striking attestation of the triumph of Jesus Christ over the powers of darkness, contributing greatly to the accelerated progress of the Gospel. "So mightily grew the Word of God and prevailed."

13. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

Vagabond, itinerant, people who traveled wherever there was any probability of commercial gain. R. V. "strolling." Heathen writers tell us of vagabond Jews who strolled about all over the world, trading on the superstition and credulity of men and women, professing to be magicians, fortune-tellers, practicing the exorcism of evil spirits, etc.

Exorcists. "These persons are called exorcists from the Greek word that means 'to exact an oath,' and then also 'to adjure,' i.e. to charge solemnly, as if under oath or penalty. Hence an exorcist is a person that really or pretendedly casts or drives out an evil spirit by religious or magical formulas or ceremonies, expels them by means of adjurattion, incantation and the like" (Dr. Stellhorn). Among the Hebrew race there seems always to have been a strange hankering after these dealings with unlawful arts, and we find in the Mosaic law repeated enactments against these sorcerers, witches, dealers in charms, and the like. At the time of our Lord many of the Jewish exorcists pretended to possess a power of casting out evil spirits by some hidden art, which they said was derived from Solomon.

We adjure. (Cf. Mark 9:38; Luke 9:49). To this the exorcists had doubtless been led by seeing the miracles of St. Paul done in the name of Jesus. For the formula, see Acts 3:6. These impostors, seeing that Paul could really do what they only pretended to do—or something achieved by Satan's help—attempted to use what they fancied was his powerful incantation; powerful it was, indeed, only they were ignorant *how* that glorious name alone could be used.

14. And there were seven sons of one Sceva, a Jew, a chief priest, which did this.

Sons of Sceva. Among these vagabond Jews were found seven sons of a prominent priest, who probably was a member of an old high-priest family, many of whom had changed their names into Greek ones. The name does not appear in the list of high-priests given by Josephus.

15. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

Jesus I know and Paul I know. The evil spirit answers concerning both the names used by the exorcists. The evil spirits knew Jesus (Matt. 8:29) and recognized Him as their superior and Master; and this evil spirit knew him and Paul His servant. In the original there are two different words employed, the first implying knowledge that produces an emotion of the mind, the latter greater familiarity but with no such result as reverence. It might be rendered "I acknowledge Jesus and am acquainted with Paul."

Who are ye? Certainly you have nothing to do with Jesus and Paul. "Jesus and Paul are emphatic by position, and the definite article points to the fact that they are well known." "Ye" also is emphatic, but in contempt.

16. And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

Leaped on them. Springing at the two nearest, the possessed one overpowered them, so that they were glad to flee from the house wounded, and with their clothes torn from their backs.

When iniquity reaches its height, the hour of its judgment comes.

There are other instances on record of the power and rage of people possessed with evil spirits. (See Mark 5:3, Luke 9:42).

17. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

This was known. Such a result of the abuse of the Holy Name soon spread not only through the Jewish quarter, but also among the heathen population, filling all with dread of One so mighty.

Fear fell on them all. Jews and Greeks were alike awe-struck by the ignominious defeat of the exorcists. "The first impression of something extraordinary, especially supernatural, whether emanating from God or Satan, is fear."

The name of the Lord was magnified. The occurrence was a wonderful testimony to the truth of Paul's teaching and preaching. Impostors could not work such miracles as he did. When they attempted it they utterly failed, and were covered with shame and disgrace. This is the result of all opposition to the truth; it is overruled to the glory of God.

18. Many also of them that had believed came, confessing, and declaring their deeds.

That believed. Rev. Ver. "that had believed." They were people, it seems, who had become believers some time previously, but had not so far been influenced by their faith to renounce the magical arts, either using them themselves or applying to the magical skill of others.

Their deeds. Their evil course of life. Whatever evil deeds the converts had committed, they confessed to the apostle of whom they stood in awe. This was another result of the occurrence and the first fruit of true repentance. No one is truly converted who is not willing to confess and forsake his sins.

19. And not a few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver.

Which used, i. e., the exorcists themselves.

Curious arts. Arts which pried into matters beyond the limits of human knowledge. The pointed literal translation of "curious arts" is "impertinent and superfluous things."

Their books, in which their formulas and rules of exorcism, etc., were written.

The "Ephesian books" contained directions for producing magical results and were reckoned of great value to all who practiced sorcery (like the so-called 6th and 7th books of Moses, probably written by a "vagabond" Jew of later years. Shame on our Christian culture that the sale and use of such satanic books is tolerated among us.) The Ephesian letters were one of these impertinent and superfluous things. They were written on strips of parchment and were worn as charms on the neck of man or beast. There were scribbled on them unintelligible words found on the statue of Diana. The books told how to use these words to the best advantage. These books and amulets were eagerly bought by those who also provided themselves with silver shrinelets of the moon-goddess. The Christians felt that they were insulting their Lord by continuing to make, sell or use these impertinent things, and now make short work of them by burning them.

Burned them. This procedure was much more effective than it would have been after the invention of printing. At that time books were less widely scattered than now.

Note that these people did not sell these books and bring the price as an offering to the apostles; for it would have been as the wages of an harlot which could not be offered to the Lord. Deut. 23:18. (Grotius.) Only by the *destruction* of their books could they prove their sincerity.

Fifty thousand pieces of silver. In a Greek town the reference is probably to a drachma, making the sum about nine thousand dollars, a sum however which had a larger purchasing power then than a like sum would today. True Christianity makes men willing to make sacrifices.

20. So mightily grew the word of the Lord and prevailed.

Grew. There was growth extensively and intensively. Many were brought to faith in Jesus; and those who had already believed were greatly strengthened in their faith.

Prevailed. Became powerful. The verse might be translated: "Thus according to the power of the Lord (Eph. 1:19) the word of the Lord increased (Acts 6:7) and showed forth its power." Cf. Matt. 13:31, 32 and 33. The "increased" maybe referred to the parable of the mustard seed, the "showed forth its power" (prevailed) to the parable of the leaven.

CONCLUSION.—There is a wide difference between a real miracle and the performances of votaries of the black arts.

2. Spiritualists, fortune-tellers, palmists, "pow-wow" doctors and the like are the successors of the sons of Sceva.

3. Christians must have nothing to do with the black arts under any guise whatever, either to practice them or to have them tried upon themselves.

4. Those who deny real miracles are frequently the greatest dupes of superstition and are easily deceived by pretended miracles.

5. To free themselves from the bondage of sin, Christians must be ready to make sacrifices. Those at Ephesus burned their books for conscience's sake.

6. When a thing is evil, it is to be destroyed, not parted with to others for money and thus sent forth on a further errand of destruction.

For the Teacher of the Little Ones.

BY REV. F. W. WACKERNAGEL.

To make a wrong use of holy things by mockery, jest, or in connection with evil deeds, is a grave sin, and the guilty shall not go unchastised. Luther fought hard for the correct use of Word and Sacraments, and we as Lutherans endeavor to keep them inviolate. The misuse of holy things dates back to Adam, was practiced in the times of Moses, Jesus, and the apostles.

A sin rife in apostolic times, also obtaining today (pow-wowing), was the misuse of the sacred name of Jesus (cf. II Cor., "conjure").

At Ephesus, where the goddess Diana was worshiped, lived seven sons of Sceva, a Jewish high priest, who practiced sorcery. Like vagabond Jewish peddlers, they went among the houses and, no doubt for money, called forth the spirits out of the possessed. They were imposters, for they were not called of God to cast out demons, and used certain formulæ, or words, together with the names of Jesus and Paul, in their devil's work. To appease Paul, his name was coupled with Jesus', and, being thus honored, thought they, he would say nothing against them. They knew not Paul, much less Jesus.

But they were sons of Belial, and had no place among the servants of Christ. Now, Satan knew Christ and Paul, and knows all Christians. His own he also knows, and punishes them if they rebel.

The sons of Sceva were unbelievers, and when they called upon Satan to leave off tormenting the possessed, he attacked them, leaping upon them and belaboring them until, naked and wounded, they had to flee the house for their lives. It is foolhardy to attack Satan singlehanded (cf. 2d stanza of "A Mighty Fortress is Our God"), but called of God and arrayed in His armor (cf. Eph. 6), a successful warfare can be waged against him. The news of the violence meted these sorcerers by the evil spirit was noised abroad in Ephesus and came to the ears of Jewish and Gentile citizens, who saw in it the finger of God. Other disciples heard of the affair, came and told Paul what they had accomplished by preaching the Gospel of Jesus, over against the manner of Sceva's sons.

But there were other sorcerers in Ephesus. However, their hearts were not totally bad, for, seeing the chastisement of their fellow-workers, they repented and showed their repentance by bringing the books of black art, magic and sorcery and burning them publicly,—books valued at $1,250 (cf. Groschen—2½ cents).

Sorcerers are not Christians, but may become angels, for God's grace is never shut against penitents.

God's Word is more powerful than Satan's, and truth than error.

Bible Class Department.

BY REV. W. L. HUNTON.

**I.—Conjurers Who Cannot Preach.

Every good man has hypocritical imitators. A counterfeit proves the existence of a genuine (G. M. Jones, Esq.).

This lesson might well be entitled The Power of the Word of the Lord, with reference to v. 20. "So mightily the Word of the Lord grew and prevailed." That Power exercised upon the Lord's enemies; it prevails over them. Such enemies are they who say, "Lord, Lord," in their incantations, but who do not believe in Him and do not work the works He commands (Matt 7:21-23). Such were the wandering Jewish exorcists. It was a misusing of the Name, of the Word, in violation of the Second Commandment. These seeing the power of Jesus' Name as used by Paul, attempt to use His Name in their exorcisms. But the utterance of the name of God without faith, without any personal union with Him, can avail nothing good (A. F. Seibert).

II.—False Teachers Bring no Comfort.

The fruitless words of an imposter are his worst accusers and Christ's witnesses (G. M. J.).

III.—Not All Knowledge Is Power.

Knowledge of evil is death (G. M. J.).

Practical Points of View.

1. Powerful indeed is the name of Jesus on the lips of a believing teacher.
2. Evil shrinks from before truth, as darkness recedes when light appears.
3. The world in many ways admits the blessed influence of religion.
4. That the Word of God can grow, soil must be given it to grow in.
5. The religion that costs nothing is worth nothing.
6. Vicious books and novels that pollute the mind should be burned. Weeds must be burnt if the good seed is to grow. Banish the Sunday newspapers and Bible reading will wonderfully increase. When the books of curious arts are destroyed, the Book of eternal life grows mightily and prevails.

For Special Study and Comment:

1. Faith cures, so-called, and fortune telling in the light of God's Word.
2. The elements and fruits of faith.
3. The need of a proper and careful selection of books.

Library References.—"At Leisure Paper" in "The Lutheran," March 28, '89, deals with "Spiritualism." "What to Read," is important. Many books are better burned than read.

**Headings of Outlines for August are by Geo. M. Jones, Esq.

The Lesson in Line and Picture.

BY REV. CHARLES L. FRY.

These vagabond exorcists at first tried to turn their little knowledge of the Gospel to account as a mercenary speculation. They saw Paul casting out evil spirits, and immediately, after the fashion of Simon Magus with Peter, they concluded that if they could add the apostle's gift to their magical mummeries, they would increase their gains.

It is equally bad when men unite with the Church for the selfish gain which they can make out of it; perhaps adding to their position in society, or giving them respectability in the neighborhood, or improving their business chances. The evils of our times will not recede before any such mammon-worshipers, but only before the Pauls whose hands are clean, whose hearts are pure, and whose weapons are spiritual, and therefore mighty.

Look at the Ephesian magicians in this picture, and see an illustration of earnest, believing, and sincere hearing of the Gospel. Their repentance was not of that cheap sort which spends itself only in tears. It was like that of the woman who, when she had heard a sermon on false measures, went straight home and burnt her own scanty bushel-measure. These men did not care what it cost them. They were determined to be done with their evil calling, and they utterly destroyed everything which might tempt them back to it again. They not only crossed the river, but they burnt the bridge behind them and so made their return impossible. They did not stand debating, What shall we do? They did not try to sell to others that which they felt was wrong for themselves to keep. But they burnt their precious books to ashes, and left it to God how to take care of them.

"So..the word of God..prevailed."

How to Teach This Lesson.

BY REV. F. F. FRY.

An instance of Christ's victory over Satan. Casting out evil spirits from those who were possessed. For this purpose the Son of God was manifested that He might destroy the works of the devil. Certain wandering or traveling Jews, who went from place to place practising exorcism, made a profane use of the Saviour's name in their enchantments. They endeavored to turn religion into a source of revenue, a money-making scheme for their own enrichment. The profaneness of which they were guilty consisted in calling over evil spirits the name of the Lord Jesus, not as those who reverenced and confided in that name, but as those who were willing to subordinate all means to accomplish their end. Seven sons of Sceva, a Jew, and chief of the priests, degenerate descendants of the house of Aaron.

"Jesus I know," for He has conquered principalities and powers.

"Paul I know," for he has authority to cast out devils in His name.

"But who are ye?" By what authority do ye these things? An expression of unmeasured contempt.

Note the clear distinction between "the evil spirit which answered and said," and "the man in whom the evil spirit was." How real the demoniac possession, and how forcible the expression!

Who can wonder that such a convincing testimony at once against those profane impostors and in favor of Paul and the Master he preached, should make a deep and lasting impression upon all the dwellers at Ephesus, and fill them with fear!

The name of the Lord Jesus was magnified and glorified as the name above every name.

Many that believed came forward and made public acknowledgment of their error.

THE CHURCH YEAR.—Which Sunday is this? **School:** Tenth Sunday after Trinity. What is the Gospel for today? **School:** Christ Weeping Over Jerusalem. Where is it written? **School:** Luke 19:41-48. What is the Epistle for today? **School:** Paul's Instruction on Spiritual Gifts. Where is it written? **School:** I Cor. 12:1-11.

THE CATECHISM.—HOW CAN WATER PRODUCE SUCH GREAT EFFECTS? **School:** IT IS NOT THE WATER (etc. See last lesson) AS ST. PAUL SAYS TO TITUS, IN THE THIRD CHAPTER, VERSES 5-8: "ACCORDING TO HIS MERCY HE SAVED US, BY THE WASHING OF REGENERATION, AND RENEWING OF THE HOLY GHOST; WHICH HE SHED ON US ABUNDANTLY THROUGH JESUS CHRIST OUR SAVIOUR; THAT BEING JUSTIFIED BY HIS GRACE, WE SHOULD BE MADE HEIRS ACCORDING TO THE HOPE OF ETERNAL LIFE; THIS IS A FAITHFUL SAYING."

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's lesson. Where was last Sunday s lesson written? 1. What did the Jewish exorcists do? 2. What was the answer they received? 3. What was the result of their deception?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

LYSIAS, THE CHIEF CAPTAIN.

In Jerusalem. A. D. 58.

AND as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

They. Jews. **Him.** Paul, hated for Christ's sake; what we must expect, and rejoice, Matt. 5:12. A false report, that Paul had taught against the Law and had brought Greeks into the temple, stirred up the people. Paul taught that the Gospel is the fulfilling of the Law and that Christ is "the end of the law" (Rom. 8:4; 10:4; Col. 1:25). Mob rule is no honor to God. Majorities are not always right. **Chief captain.** Prefect, tribune or colonel. Claudius Lysias. **Band.** Roman cohort or regiment, guarding Jerusalem.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

Centurions. Captains. **Left beating.** Fearing Lysias more than God (Ex. 20:13). Lysias unwittingly did God's will. Willing deeds of faith please God and prove us God-fearing.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

Two chains. One on each wrist, the other ends attached to two soldiers.

34 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried

A PRAYER.—O God, who overrulest all things for good to them that love Thee: Grant that Thy Holy Spirit may enable us to serve Thee truly in this life and in the end to obtain Thy heavenly promises; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. What was the Jews' intention? 2. How did the chief captain discover it? 3. How did he prevent it? 4. How did the chief captain treat Paul? 5. What orders did he give? Was this lawful? 6. How did the centurion caution the chief captain? 7. What revealed the chief captain's uneasiness? 8. How could men obtain Roman citizenship? 9. What was the chief captain's name? 10. To whom did he write? 11. What was the character of Felix?

II. Historical.—1. Where and when were these scenes enacted? 2. Why would the Jews kill Paul? 3. Describe the several terms, "chief captain," "band," "centurion." 4. How was Paul bound? 5. Where was he confined? 6. Explain the examination by scourging? 7. Where was Paul born? 8. How then was he a Roman citizen? 9. What was Lysias' duty to Paul as a Roman? 10. What was the usual superscription in Latin letters? 11. Where was Felix? 12. Did Lysias write him the exact truth?

III. Doctrinal.—1. Why do the wicked hate Christians? 2. How is the Gospel related to the law of Moses? 3. Is mob rule freedom, and does it create justice? 4. Did Lysias serve God by interfering? 5. How do we know the Jews feared God less than man? 6. What rights have Christians as citizens here below? 7. What rule is to be observed in making compliments? 8. What is the ruler's duty to his fellow-citizens? 9. What two faults do you find in Lysias' letter? 10. To what sin is prevarication near akin? 11. How does God cause His will to be done?

IV. Practical.—1. What must we expect from unbelievers? 2. What should we do when hated for Christ's sake? 3. What should we think of the saying, "The voice of the people is the voice of God"? 4. When are our right deeds acceptable to God? 5. How can we know that we fear God above all things? 6. What claims may we make as citizens of this country? 7. Would you subscribe a letter "Your obedient servant"? 8. What is your duty to our country's laws? 9. What danger is there when one explains his actions? 10. How is God's will done through us? 11. What is the Main Lesson?

Claudius Lysias, the chief captain, came to the rescue and saved Paul just in the nick of time. In a few minutes more the Jews would have beaten the apostle to death.

Paul finds it necessary to teach Lysias his official duty. Lysias had commanded that Paul be examined by torture until a confession had been extracted from him. But Lysias had neglected first to inquire whether Paul were a Roman citizen—whom it was not lawful to scourge uncondemned. On the chief captain being certified of Paul's citizenship, he was afraid, for he had been guilty of a violation of orders whose discovery might cost him his captaincy.

Claudius is careful to conceal his guilt in his report to his military superior, "the most excellent governor Felix." He gives a plausible version of the affair and does not neglect to set forth the doings of a certain "Claudius Lysias" in a favorable light.

Acts 21: 31-33; 22: 24-28; 23: 25-27.

so against him.

Castle. Of Antonia. **Scourging.** Whipping to make him confess.

25 And as they bound him with thongs Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

Exemption from the disgrace of being scourged by rods and whips was secured to every Roman citizen by the Lex Valeria in the year 254 N. C. and by the Lex Porcia in the year 506 N. C. before every Roman tribunal.

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

Take heed. It is a ruler's duty to protect citizens' rights. We are to obey "the powers that be" (Rom. 13:1-4).

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

Born. In Tarsus, Cilicia; how Paul was a free Roman citizen by birth is not known.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

Claudius Lysias. Writer's name first, then addressee's, **Governor Felix**, who lived in Caesarea. **Most excellent.** Felix was a wicked man. Our letters should tell the truth. Courtesy is proper (I Peter 3:8), when true. Any deviation from truth is a lie, a sin.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

Army. A small one (ch. 21:32). **Understood.** A prevarication, for he did not know Paul was a Roman till later (ch. 22:26). We should be careful to explain our actions truthfully. Thus God's will was done in the saving of Paul's life.

DAILY BIBLE READINGS.

Monday.—1 Kings 9:1-9, The Divine Covenant.
Tuesday.—1 Kings 10:1-13, Prosperity.
Wednesday.—1 Kings 11:1-13, Sin.
Thursday.—1 Kings 12:1-24, The Kingdom Divided.
Friday.—1 Kings 13:1-32, Prophets, True and False.
Saturday.—1 Kings 14:1-20, Pursuing Sin.

THE STORY APPLIED.

MAIN LESSON.—1. The wicked who have God's Word band themselves together against the witnesses of Christ. The Lord protects His saints against their fury. As instruments to do His will He uses even those who do not know His Word. 2. The Christian Church in its early days owed much to the protection of the State, just as the State now owes much to the restraining and cultivating efforts of the Church.

Ch. 21, v. 31. Fanatics hate us for Christ's sake and their aim is to root out the pure faith. **In an uproar.** The Gospel turns the world upside down (Acts 17:6). Mob rule is often worse than oppressive government; a mob of professed servants of God than an infidel tyrant.

v. 32. In those who hate the truth the fear of man is stronger than the fear of God.

Ch. 22, v. 24. Trial by scourging was a cruel crime of heathen Rome; not less cruel and far more wicked were its imitators, the heresy hunters of the Roman Church. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for so persecuted they the prophets before you."

v. 25. **Bound with thongs.** Though we are citizens of heaven we have citizens' rights here that our rulers must respect. So men would bind the Word of God! Yet nothing so hopelessly shuts out and binds the Gospel as incapable teachers and indifferent superintendents and officers.

v. 27. **Captain came.** Proof of his uneasiness. He knew he had done wrong. His conscience troubled him. He makes no reparation by confessing his fault, but adds to his guilt by telling a lie. To conceal one fault requires half a dozen lies.

Ch. 23, v. 25. Honor is due to rulers and to all men, but lying flatteries are an abomination to God.

v. 27. **I understand.** White lies, blue lies, black lies and pious frowns are alike reprehensible, and subject to the curse of God. **He was a Roman.** In that day a pledge of protection over the world. But our citizenship is in heaven (Phil. 3:20).

For the Teacher.

By Rev. H. K. Shanor, Prof. Wm. Wackernagel, D.D., Rev. F. W. Kohler, Rev. W. A. Lambert, and by Rev. Ernest M. Grahn.

Acts 21:31-33; 22:24-28; 23:25-27.

TRUE CIVIL JUSTICE.—Lysias appears as a model officer. He restored order; he arrested the man who was apparently the cause of the disorder; he protected him from illegal harm; he proceeded to make an orderly investigation; he respected the legal rights of the accused; and finally sent the case,—as one above his authority—to his superior. And yet his worldly prudence failed in one essential point, which he subsequently tried to cover up.

The true character of a mob as a source of injustice and its consciousness of its illegality and of the injustice of its procedure appears.

Paul shows that there is a sphere in which we may appeal for protection to the government, though it be not Christian. Under such a government, we may have and exercise rights.

The proposed scourging of Paul was not wanton cruelty, but a legal method of examination. Even in the methods of criminal procedure, the influence of Christianity is felt. Wherever it prevails, judicial torture has been abolished.

21:31. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

Paul, having been seen in Jerusalem in company with a Gentile, was charged by Asiatic Jews with taking him into the temple unlawfully. Hence the tumult in the city and Paul's seizure in the temple. (See vs. 27-30.)

Seeking to kill. Justified by the great rabbis who taught that the secret murder of an apostate from Judaism was to be approved as an act of justice. Hence the even greater demand for Christ's death. How quick mobs are to perpetrate injustice and indulge base passions!

Chief captain. Chiliarch, military tribune, commander of a cohort (regiment), equal in rank to a U. S. army colonel. This was Lysias.

Band. Cohort, consisting of 600 to 1,000 soldiers. It was strengthened during the festival seasons because of frequent tumults (confusion), even on the Temple hill.

32. And forthwith he took soldiers and centurions, and ran down upon them, and they, when they saw the chief captain and the soldiers, left off beating Paul.

Forthwith. Immediate and fearless action is necessary in seeing and dealing properly with injustice. Evil unchecked always grows in intensity.

Centurions. Officers over 100 soldiers.

Ran down, from the fortress Antonia, a castle to the northwest of and overlooking the temple and its courts and connected with it by two flights of steps. It was originally a Maccabean stronghold, afterward rebuilt by Herod the Great and renamed in honor of Mark Antony, the Roman Triumvir.

Left off beating. The soldiers with their swords quick to strike mortal blows at the despised Jews soon brought the mob to their senses. What a pity that so many people stop sinning only because they dread punishment!

33. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

Bound with two chains. Paul's rescue by Lysias meant his arrest. He was chained to a soldier on each side, both to protect him from the mob and to prevent his escape. He was naturally considered a dangerous offender (v. 38).

Inquired of the now quieted mob.

Vs. 34—22 : 23 refer to the indefinite accusations and tumult of the mob, Paul's being taken to the castle on the steps of which he was permitted to speak. He told his history in Hebrew and was quietly heard until he mentioned that great cause of offence to the Jews, his being sent of the Lord to preach the Gospel to the Gentiles when a tumult was again made against him.

22:24. the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.

That he might know. Lysias, who did not understand Paul's speech in the Hebrew tongue, thought perhaps that he had chosen this language to cover seditious proposals, and ordered him to be taken into the barracks and scourged in order to extort some explanation of the ferocious hatred he had excited. What questionable devices are so frequently resorted to in order to fasten crimes on the innocent! Lysias' first thought was not to do justice to Paul, but to put an end to a very uncomfortable and threatening Jewish uproar. To accomplish his end his scourging of Paul may have been a sop to the mob; or it may have been in accordance with legal precedent and instruction in such cases.

25. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

Tied..with the thongs. Paul, bared to the waist, was tied with leather thongs to the whipping-post in a manner suitable to receive his torture.

Paul said unto the centurion. When the soldier detailed to scourge the criminal, was raising the cruel lash with which to smite him, the centurion standing by to listen to any confession made, heard Paul ask a question that could not but surprise, astonish, and alarm him.

Is it lawful for you to scourge a man that is a Roman, and uncondemned? Paul here

asserts his citizenship and Roman rights. The whipper's hand is stopped instantly. The centurion knew that it was illegal to bind a Roman citizen to a whipping-post, to lay him in the stocks, or to beat him without first giving him a trial. Cicero, in the trial of Verres, asserted this illegality strongly, adding, "unheard, no Roman can be condemned!"

26. And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman.

What art thou about to do? The question indicates the friendly interest of the centurion in his commander and his desire to prevent him from getting into serious trouble. Is it not an example to Christians to take such an interest in their brethren as will impel them to warn them when they make mistakes? Again, this question teaches that if it was dangerous to violate a Roman statute, it must be infinitely more so to break God's commandments. The true Christian will be perfectly terrified at every evil suggestion.

27. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea.

Chief captain came. Thoroughly frightened Lysias is quite condescending to his important prisoner.

Tell me, art thou a Roman? "Thou" is emphatic and the sentence is more correctly read as an exclamation of surprise, *thou* (who lookest only like a poor Jew) art a Roman! Appearances are often deceptive. Abraham entertained angels unawares. It is always best to treat strangers kindly until there is the best of reason to do otherwise. A great deal of unnecessary humiliation is very often saved by such a course.

28. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.

With a great sum obtained I this citizenship. "I" is emphatic. Lysias tells Paul that he, being perhaps a Greek or Syrian, had obtained citizenship by bribing a favorite courtier of Emperor Claudius. In his reign Roman citizenship was bought and sold at a high price. Later on the "freedom" of Rome was often sold to rich aliens in order to fill the imperial treasury. At a subsequent date it could be secured for next to nothing. But to put in a false claim to this privilege was a capital crime.

Paul said, I am a Roman born. The chief captain had been told by Paul that he was a citizen of Tarsus, but although it was a "free city" with many privileges accorded only to Romans, this did not make him a Roman citizen, and his mean appearance seemed to assert that he was too poor to purchase the franchise. Paul's father or grandfather had obtained it, perhaps as a reward for services rendered the state, or by direct or indirect purchase.

On the morrow Paul appears before the Jewish Council assembled at the command of Lysias. But only an uproar results. A conspiracy of forty Jews to slay Paul reached his ears through his nephew, and Lysias determines to thwart it. (See 22:29—23:24.)

23:25. And he wrote a letter after this form:

26. Claudius Lysias unto the most excellent governor Felix, greeting.

Felix was born a slave in the "family" of Antonia, the mother of Emperor Claudius. His brother Pallas became a favorite of Claudius and procured for him the lucrative office of governor of Judea. Felix had no conscience, he was greedy, lustful and cruel. The historian Tacitus says of him that he wielded "the power of a tyrant with the temper of a slave." Felix ruled in Judea from A. D. 52 to 60, when he was deposed by Nero and replaced by Festus, who was a much better man.

27. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman.

This man. The original word used for "man" in Lysias' letter and referring to Paul expresses a certain respect, perhaps because of his Roman citizenship, but still more probably because Paul's Christian character could not help but create a favorable impression upon him.

CONCLUSION.—The interest of Christians in Lysias, the chief captain, lies in his relations with St. Paul. His character can be judged by Christian standards, but his accountability must be measured by his knowledge, or rather lack of it. He is to be commended for his promptness in rescuing the apostle from the clutches of the angry Jews, for seeking to have him tried before the tribunal of his countrymen, for interesting himself in his welfare, and delivering him from the cruel and murderous plot of the Jews by sending him under a strong escort to Felix in Caesarea. Lysias may be imitated in this.

The duty of all who are in authority to protect all interests and persons under their control, particularly the weak, to refrain from questionable methods, though they seem "short and easy," and to be scrupulously just and careful in such case, is a conspicuous lesson here.

But the Sunday-school teacher will have something to say from the lesson about the conduct of Paul. He suffered most gladly for the sake of Christ. Deeming it to the glory of his Lord, he insisted on the civil rights as a Roman. But he thought likewise of the Christian citizenship in heaven and its purchase price, the blood of Christ.

For the Teacher of the Little Ones.

BY MRS. PHILIP S. ZIEBER.

Dear children, I know by this time you are very much interested in St. Paul, and you will be very sorry to hear that in today's lesson he is arrested. The Jews hated him because he had become a Christian and was now preaching to others, so when they saw him go into the temple they took hold of him and cried out that he was teaching the people to break the law, and was even polluting the holy temple. The reason they said that, was because they thought he had taken a man who was not a Jew into the temple. He had, however, not done so. In their hatred of Paul they did not stop to ask whether he was really guilty. This teaches us to be careful in forming our opinion about people and to speak only of their good qualities. Now, just as these Jews were going to kill St. Paul, Lysias, the chief captain, took his soldiers and ran to where Paul was and saved him from being beaten to death. Then the captain told his soldiers to bind Paul with two heavy chains while he asked the angry Jews who he was and what he had done. No one could tell. Some said one thing, and some another, and the captain could not find what he had done; so he told his soldiers to take Paul into the castle. Then Paul said to the chief captain, May I speak unto thee? The captain said, Yes; and Paul stood on the stairs and spoke to the people in the Hebrew tongue. He told them how he had been a Jew from his birth even as they were, but his heart had been changed, and he now believed that Jesus was the Christ and it was his mission to preach the Word of God to the Gentiles. This made the Jews still more angry, and they cried, Away with him. So Lysias commanded him to be taken into the castle and scourged. Do you know what scourging is? It is taking cords and tying little hooks on the ends of them, and then whipping the bare back so that these hooks tear the skin open. Can you remember any one else who was scourged? and why? But they did not scourge Paul, for he told one of the soldiers that he was a Roman citizen, and this soldier hurried to Lysias and said, "Take heed what thou doest; for this man is a Roman." Then the captain said to Paul, "Art thou a Roman?" And Paul said, "Yea." Then the captain was afraid, because they were not allowed to scourge a Roman until they had found him guilty. So the next day he loosed his bonds and called all the chief priests to appear, and brought Paul down and told him to tell these people what was the cause of this trouble. Then Paul told them the story of his life, which you remember, and the chief captain wrote a letter to Felix the governor, telling him that he should examine Paul and find out what he had done that was wrong.

Bible Class Department.

BY REV. W. L. HUNTON.

I.—God Has Often Used the Arm of the Law to Protect His Servants (21:31-33).

A mob is always cowardly. They ceased their beating of Paul so soon as they saw "the chief captain and the soldiers."

II.—The Rights and Privileges of Citizenship (22:24-28).

Before the law every man is held to be innocent until proven guilty. It is better that a guilty man should escape punishment than that an innocent one should suffer. It is a great blessing to enjoy the privileges of citizenship in a great and free country.

What rights and privileges belong to those who can present credentials as citizens of the kingdom of Heaven. "If God be for us, none dare be against us."

Free born is to enjoy that which is purchased by others at great cost. We have a right to be proud of noble parentage. It is a great blessing to a child to have Christian parents, and a special privilege, in Holy Baptism to be born anew of water and of the Spirit, and thus become true "free-born" sons of God—the heirs of eternal life.

III.—Officials Serve the Purpose of the King of Kings (23:25-27).

Claudius Lysias served God without loving or obeying Him. To him Felix was more excellent and adorable than Paul's Master (G. M. Jones, Esq.).

Lysias omits all reference to the bonds and threatened scourging. Possibly this was with Paul's consent. His prompt and wise methods to rescue Paul were allowed to outweigh his former mistakes.

Practical Points of View.

1. Mobs, even if called together for a righteous cause, are never justifiable.

2. An official's duty is to maintain law and guarantee justice.

For Special Study and Comment:

1. The rank and standing of the officers in the Roman army, together with the corresponding titles in modern armies.

2. What historic incident is referred to in 21:38?

3. Name and describe the castle to which the captain took Paul.

4. What were the qualifications and rights of Jewish and Roman citizens?

Library References.—In Robinson's "Biblical Researches," pp. 230-238 will be found a description of the castle to which Paul was taken. Luther's escape from Augsburg after his interview with Cajetan will serve as an interesting parallel to the history which our lesson presents to view.

The Lesson in Line and Picture.

BY REV. H. BRANSON RICHARDS.

Among the many rights of a Roman citizen, was that he should be exempt from scourging. Our picture shows us one occasion when St. Paul made use of his privilege. We do not know how he became a Roman, but most likely one of his ancestors had been a Jewish slave who was set free and then received citizenship. Now that Paul has been arrested and is about to be beaten, he declared himself to the centurion. The latter hastened to the chief captain with his information. It is well that the chief captain heard the warning for while it was unlawful to bind a Roman, it was an unpardonable crime to beat him.

We are proud in this country that we are free born, but amidst the great mass of Americans our Lord also has His people, born of water and of the Spirit. The freedom belonging to the Kingdom of grace is the highest kind. Men born into Christ's kingdom should prize highly their heavenly citizenship. They certainly should not show by their evil conduct that they are the slaves of sin. If we regard ourselves as citizens of Christ's kingdom and inheritors of the kingdom of heaven, we certainly should live as if we wished to manifest an earnest desire to be obedient to the divine will. The freedom and citizenship of Christ's people belong not merely to this life but also to the future. Here the child of God may not always lead a perfect life but he may believe that he will have still greater freedom in the great hereafter. Here he is to strive to bring his life into conformity with the life of Christ. Doing so he prepares himself for the greater citizenship of the future. Those who receive that will be eternally thankful to their Saviour and King that through His mercy they are made partakers of the highest kind of freedom. As Paul prided himself that he was a Roman, so we can be thankful that we are Christians.

"Take heed..this man is a Roman."

How to Teach This Lesson.

BY REV. F. F. FRY.

St. Paul in Jerusalem, contrasted with the Saviour's last journey thither. The nearer he approached the city, the clearer and more frequent became the predictions of impending suffering. Within the sacred precincts of the temple the infuriated Jewish mob seized him, dragged him out of its courts, and determined to kill him.

Tidings of the uproar were despatched at once to Lysias, the chief captain of the band, in the castle at Antonia. The entire garrison quartered there was summoned to quell the riot and rescue the prisoner. With difficulty he was wrested out of their hands by order of the captain, who knew nothing of the circumstances, and only sought to preserve the peace.

What a sublime picture of the heroic Apostle! Bound with chains as a notorious desperado, and ascending the castle stairs on his way to the barracks, he requests permission to address the crowd and tells the story of his miraculous conversion. His concluding words, which announce his commission to the Gentiles, rouse the people to madness.

The chief captain, being ignorant of the cause, since the apostle's speech was in an unknown tongue to him, inferred from the frenzied excitement that he must have been guilty of some crime. Accordingly he ordered him to be removed to the castle and examined by scourging. But on learning that his prisoner was a free-born Roman citizen, he was restrained and alarmed. How much richer and nobler to be a child of God and an heir of glory, than to inherit the rights and prerogatives of Roman citizenship!

With a great sum we obtained this liberty of the sons of God, for it cost a Saviour's life-blood.

Claudius Lysias! "Claudius," the Roman name he assumed on purchasing his citizenship; "Lysias," his Greek family name

THE CHURCH YEAR.—Which Sunday is this? **School:** Eleventh Sunday after Trinity. What is the Gospel for today? **School:** The Pharisee and Publican. Where is it written? **School:** Luke 18:9-14. What is the Epistle for today? **School:** Christ's Resurrection. Where is it written? **School:** I Cor. 15:1-10.

THE CATECHISM.—WHAT DOES SUCH BAPTISM WITH WATER SIGNIFY? **School:** IT SIGNIFIES THAT THE OLD ADAM IN US IS TO BE DROWNED AND DESTROYED BY DAILY SORROW AND REPENTANCE, TOGETHER WITH ALL SINS, AND EVIL LUSTS; AND THAT AGAIN THE NEW MAN SHOULD DAILY COME FORTH AND RISE, THAT SHALL LIVE IN THE PRESENCE OF GOD IN RIGHTEOUSNESS AND PURITY FOREVER.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's lesson. Where was last Sunday's lesson written? 1. Who rescued Paul from being killed? 2. How was Paul treated afterwards? 3. Who wrote a letter and what did it contain?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

TERTULLUS, THE ORATOR.

In Caesarea, A. D. 58.

AND after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

Five days. After Paul left Jerusalem. **Ananias.** Son of Zebedaeus. High priest's duty to atone for Israel's sins (Ex. 30:10), and tell them God's will (Ex. 28:30; I Sam. 28:6). Our **High Priest,** Jesus, atoned our guilt on the cross. All Christians are priests (I Peter 2:5, 9). Scripture authorizes no separate order of priests. **Elders.** Older men. Rulers. Our pastors are elders to lead, and not to lord it over the flock (Mark 10:42-44; I Peter 5:1-3). They may give evidence before court, but must avoid lawsuits (I Cor. 6:1-7). About politics they should preach only what Scripture says. **Orator.** Latin lawyer. Israel's lawyers were scribes (comp. Matt. 22:25; Mark 12:28), learned in God's law. Lawyers now sift evidence. They should defend their clients' rights. These things others cannot do so well.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

He. Paul. **Thee.** Felix. **Quietness.** Felix had stamped out lawlessness in Israel. **Worthy deeds.** Tertullus flatters Felix to gain his favor. **Care.** Forethought.

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

Thankfulness. No, the Jews hated him. Lawyers

A PRAYER.—Almighty and Everlasting God, whom to know is everlasting life: Grant us perfectly to know Thy Son Jesus Christ to be the way, the Truth and the Life; that following His steps we may steadfastly walk in the way that leadeth to eternal life; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Who descended with the elders? 2. Whither was he going? 3. What orator went with him? 4. What did Tertullus do? 5. Who was called forth? 6. What did Tertullus then do? 7. Whom did the orator address? 8. What flatteries did he use? 9. What did he say of the Jews' sentiments toward Felix? 10. What was the first charge against Paul? 11. What were the second, third and fourth charges? 12. What did Tertullus say the Jews intended to do with Paul? 13. According to what law? 14. Of what did he accuse Lysias? 15. What did he wish Felix to do? 16. What did the Jews say of the orator's speech?

II. Historical.—1. When and where did Tertullus make this speech? 2. Who was Ananias? 3. What were his duties as high priest? 4. Who were the elders? 5. What is meant by an "orator"? 6. Who was Felix? 7. What was his character? 8. How much truth was there in the accusation against Paul? 9. Who were the Nazarenes? 10. Why were they not a sect? 11. How was Paul supposed to have profaned the Temple? 12. Under what laws were the Jews governed? 13. How could Lysias answer the charge laid against him? 14. When had Paul consented to false charges against a Christian?

III. Doctrinal.—1. What have God's ministers to do with law courts? 2. Who are the elders of our Church? 3. Who are the priests? 4. Who is the High Priest? 5. How did lawyers in Israel differ from ours? 6. What is a lawyer's duty to an innocent client? 7. What should he do for a criminal client? 8. How may a lawyer seek to win the favor of judge and jury? 9. To what degree may he denounce the accused? 10. In how far should men obey wicked rulers? 11. Which is worse, to utter a falsehood or to assent to it? 12. Shall truth or falsehood prevail, and when?

IV. Practical.—1. What part should a pastor take in politics? 2. How are pastors to rule their congregations? 3. Why should a Church have no separate order of priesthood? 4. How are our sins atoned? 5. Why may we employ a lawyer? 6. What may we ask him to do with us? 7. How should we treat our rulers? 8. What habit of stump speakers is wrong? 9. Which political newspapers are the best? 10. Whom should we honor more, the man in office or the candidate we preferred? 11. When are we partakers of other men's sins? 12. What is the Main Lesson?

At last Paul is formally brought to trial before Felix. His accusers are Ananias the high priest with the elders. The attorney for the prosecution is a certain orator named Tertullus. His address is smooth and polished, flattering to Felix, but utterly untrue. After whitening Felix, Tertullus proceeds to blacken Paul. He also pays his compliments to Lysias, giving the Jews' version of his conduct in Paul's arrest, and concludes by declaring that he is prepared to certify Felix of all the things whereof the prisoner stood accused. And the Jews also assented, saying that these things were so.

"But all was false and hollow, though his tongue
Dropped manna; and could make the worst appear
The better reason, to perplex and dash
Maturest counsels" (Milton).

Acts 24: 1-9.

should be courteous to judge and jury, but should stick to the truth.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

Clemency. Gentleness.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

Pestilent fellow. A plague. **Sedition.** Rebellion. **Sect.** Heresy. They who choose false doctrine. **Nazarenes.** Christians; not a sect, but the Church of God. Paul was a leader, not a ringleader, among them; Tertullus is too severe. Lawyers must not belie the accused. Paul had himself once consented to falsehood against Stephen (Acts 8:1). He now sees its injustice.

6 Who also hath gone about to profane the temple: whom we took and would have judged according to our law.

Profane. Open to all; falsely hinting that Paul brought heathen in. Obey God's law, then State laws.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

Violence. Lysias did his duty under orders from Felix. Tertullus wickedly defames a ruler. Politicians and newspapers are guilty of this sin. Honor your rulers, under God, though they be wicked (I Peter 2:13-15).

8 Commanding his accusers to come unto thee: **by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.**

9 And the Jews also assented, saying that these things were so.

Assented. Partakers of Tertullus' lying, as bad as he. Truth shall prevail at last.

DAILY BIBLE READINGS.

Monday.—I Kings 17:1-24. Unfailing Grace.
Tuesday.—I Kings 18:1-46. Consuming Fire.
Wednesday.—I Kings 19:1-21. A Still Small Voice.
Thursday.—I Kings 21:1-29. The Covetous Man.
Friday.—II Kings 1:1-17. Seeking False Gods.
Saturday.—II Kings 2:1-18. The Chariot of Fire.

THE STORY APPLIED.

MAIN LESSON.—To persecute a man for his faith is a grave offense. The offense is more flagrant when officers of the State, lawyers, and ministers of religion abuse their power and influence to commit this sin. When they use an unprincipled tool to accomplish their purpose it is a double crime, yet deeper dyed.

v. 1. **Five days.** Christ's enemies lose no time. They take short vacations. Always be on guard. **Ananias.** A high priest, a persecutor! What will not men do under the cloak of religion! "They steal the livery of heaven to serve the devil in." In the name of the meek and lowly Jesus, men are persecuted for their faith in Him. **With the elders.** Our older men should never give way to malice and hate, but always set an example of moderation and charity for youth. **A certain orator.** The lawyer who permits himself to be used in an unjust cause, disgraces his profession.

v. 2. **We enjoy great quietness.** Even the violent acknowledge the value of peace and quietness, though they do not pursue these. **Worthy deeds—by thy providence.** Bad men flatter and love to be flattered.

v. 3. **Most noble Felix.** Flattery is cheap, but it is a bait that will catch vain men having a brief lease of power.

v. 4. **I pray thee.** Even the bloodthirsty will plead humbly before power to accomplish a murderous purpose.

v. 5. **Found this man pestilent.** Lies are easily spoken, but not easily recalled. They are recorded in the book of God's remembrance. Notice the four points in this indictment. How strangely true, though falsely intended! **Mover of sedition.** True believers must expect to be called ugly names. It is the reproach of Christ; not a disgrace, but an honor. **Ringleader of the sect.** If men call our Church a sect, they do not know what they say. It is the glorious body of Christ confessing the whole truth in His Name.

v. 6. **According to our law.** Men may judge falsely with the book of God's law lying open before them. He did not profane the temple, but pointed to Christ, by whom it was sanctified and glorified.

v. 7. **The chief captain Lysias.** The vituperations of the stump and of the press make some of our best men unwilling to serve the State. To defame the rulers is not a modern vice!

v. 8. **Commanding his accusers.** It is strange that impious unbelievers sometimes make better rulers than do the servants of the Church.

v. 9. **The Jews also assented.** He who approves a falsehood is no better than he who utters it.

For the Teacher.

By Rev. H. K. Shanor, Prof. Wm. Wackernagel, D.D., Rev. H. N. Fegley, Rev. E. S. Brownmiller, D.D., Rev. W. A. Lambert, and by Rev. Joseph Stump.

Acts 24:1-9.

TERTULLUS ARRAIGNS PAUL BEFORE FELIX.—This chapter begins Paul's two-years' captivity at Caesarea. It brings before us his first arraignment before a Roman magistrate. He was arraigned six times in all: twice before the Jews, and four times before the Roman courts. From the present instance onward he is released from the Jewish and in the hands of the Roman power.

The argument of Tertullus is very weak; he has a poor case. But he is determined if possible to secure the condemnation of Paul in some manner. He audaciously makes up for the lack of facts by gross flattery of the judge, and by adroit insinuations, unproved rumors, downright falsehood and perversions of the truth with respect to Paul. Before a judge who would let such things pass for arguments, a case might be made out against any man. When wicked men have made up their minds for their own purposes to wrong others, there is no limit to the violence which they will do to the truth. Of the charges against Paul, not one was true in any criminal sense. But in view of Felix's character and of his past experience with the Jews, they were calculated to influence him. Satan never wants for instruments to carry out his wicked designs. He has his Tertullus the orator ready to turn his tongue any way for a large enough fee.

1. And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul.

After five days, from Paul's departure from Jerusalem. The high-priest and elders were so angry with Paul and with Lysias who had taken Paul out of their clutches, that they lost no time in going to Caesarea, where as Lysias had doubtless informed them, they must bring their charges against Paul.

Ananias held the office of high-priest since A. D. 48. He was nicknamed "the glutton" on account of his greed. He belonged to the family of Hannas (John 18:13), the sworn enemies of Christ and His Church. Soon after this event he was superseded by Ishmael, the leader of a rival faction, and a few years later he was murdered by a mob.

The elders, "some elders," not the entire council of the Sanhedrin; men of like mind with the high-priest.

Tertullus. A professional pleader and rhetorician, whom they hired to make their cause more specious before the governor. His knowledge of Roman legal forms, law terms and usages might make the conviction of Paul more easy, as well as hide the lack of such knowledge in the accusers. Tertullus evidently belonged to that class of advocates which was always ready to plead any case for ready money. Not every Roman lawyer was a Cicero. The Roman shysters were called "tongue-thrashers." Tertullus made a formal declaration of the grounds of prosecution. The high-priest was the prosecutor. It may be that Tertullus wrote out the accusation in legal form.

The enemies of Christianity in their enmity and blind zeal count neither time nor trouble nor expense in seeking to accomplish their purpose.

2. And when he was called, Tertullus began to accuse him, saying, Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation,

Began to accuse him. Disingenuity and falsehood are far more prominent in Tertullus' address than oratorical abilities. But he understood the art of flattery and depended largely on this to attain his end. He made three charges in his indictment: viz: sedition, heresy, profanation of the temple. His speech as given here is divisible into two almost equal parts: first his encomiums upon Felix, and secondly his charges against Paul.

Seeing that by thee. Tertullus follows the orator's rule of rendering the judge favorable by praising him, and does it lavishly.

Very worthy deeds. His deeds were not regarded by the Jews as "worthy." His reputation was bad, and the orator's words are therefore mere flattery. It was true that peace was reigning in Judea and evils had been corrected, but the means which had been used to bring about the changed conditions are not touched upon. Felix's rule had been cruel and treacherous. Tacitus relates that Felix restored quietness in his province by putting to death on the cross hundreds of robbers. But this was about the only benefit which resulted from his government. He even employed secret agents to incite rebellion, and had the high-priest Jonathan murdered in the temple. So far was Felix's conduct from what Tertullus declared it to be, that according to Josephus the Jews accused him before Nero of insufferable oppressions.

3. we accept it in all ways and in all places, most excellent Felix, with all thankfulness.

Always, in all ways (R. V.) or on all sides.

Most noble. Most excellent. Cf. Luke 1:3.

With all thankfulness. A glaring falsehood; but Tertullus stops at nothing to accomplish his purpose.

Flattery is often taken by accusers as the sure way of success; but God does not always let it succeed.

4. But that I be not further tedious unto thee, I intreat thee to hear us of thy clemency for a few words.

Further tedious. Tertullus intimates that he might enlarge much more upon the excellencies and virtues of Felix but would not do so for fear of being tedious to the governor,—a most adroit form of flattery. He therefore

begs Felix of his clemency to hear a few words concerning the prisoner.

Thy clemency. The clemency of Felix was that of a satiated tiger.

A few words. "Briefly." It is hardly probable that the entire speech of Tertullus is preserved; that would be altogether too brief for a professional orator.

5. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes;

Pestilent fellow. Literally, a pestilence, a plague, "a man who infected every one with his pernicious principles and so became a public nuisance." Righteousness does not always exempt from slander and calumny. Paul was charged with being a plague-breeder, though he preached the Gospel of life. Servants of God are frequently held by the world to be harmful to society, while in truth it is for the righteous' sake that God spares the ungodly world. (I Kings 18:17; Jer. 38:4; Amos 7:10; Gen. 18:26).

A mover of sedition. i. e. against the government.

Sect. (Latin secta, way, school, from seco, to cut) is a body that cut itself loose from an established church, a faction.

Nazarenes. A name given contemptuously, meaning Jews the followers of a false Messiah. The true Messiah would not, according to their ideas come from Nazareth. This "sect" Tertullus would have Felix regard as dangerous to the welfare of the empire, though Jesus had expressly commanded "to render unto Cæsar the things which are Cæsar's."

6. who moreover assayed to profane the temple: on whom also we laid hold:

To profane the temple. They had seen Paul in company with a Greek, and had immediately concluded that he was attempting to bring the Greek into the temple (see chap. 21:29). The accusation was plausible, and the temple guard had the right and duty to arrest an offender. Tertullus multiples his accusations, so that should he fail to secure conviction by means of one, he may hope to succeed by means of another.

Would have judged (see chap. 21:31). Tertullus speaks as though the Jews had been about to try Paul in a legal manner when Lysias took Paul from them. The fact is, they were about to murder him on the spot.

8. from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him.

By examining of whom. As the reading stands in the Author. Ver., the "of whom" refers to Lysias. It was a clever stroke to introduce Lysias as a witness for the prosecution. As the reading stands in the Rev. Ver., where Lysias is not mentioned, "of whom" must refer to Paul himself.

Thyself mayest take knowledge. If Felix got no more real information from Paul than he had from Tertullus, he would know very little. That is rather a lame prosecution which must refer the judge to the accused for information on the points with which he is charged.

9. And the Jews also joined in the charge, affirming that these things were so.

Assented. "Joined in the charge" (R. V.). The Jews supported Tertullus in his railing accusation. They could not suppress their turbulent spirit even in the presence of the governor. They had not done it before Pilate nor before Lysias and his soldiers.

Tertullus is a flagrant example of an unscrupulous advocate. He advocated a bad cause; and he sought to win by base flattery, striking falsehood, and suppression of the truth.

CONCLUSION.—How active and persistent the wicked often are in the pursuit of sinful ends. The enemies of the Church are often far more energetic in their opposition to it than the Christians in its defence. Let us learn "earnestly to contend for the faith once delivered to the saints."

2. Tertullus was no doubt influenced solely by financial considerations in undertaking to plead the case of the high priest against Paul. In this he did a great wrong. But how often do not men today and sometimes even professing Christians act just as he did. They do not ask concerning the right or wrong of a certain course, but does it pay financially! The world *still* contains people who do not hesitate to sear their conscience for money.

3. The speech of Tertullus against Paul was a base slander and calumny. But the reputation of Paul was not damaged in the end. Falsehood will not be finally triumphant over truth. It matters not so much what men say of us as what kind of a life we are really leading. The early Christians were nearly all very much maligned by the worldly; but the apostle's advice was, "that with well-doing they should put to silence the ignorance of foolish men." In the end the world learned from the holy lives of the believers that the accusations of their enemies were calumnies.

4. In how different a light will not the characters of Felix and Paul appear on the judgment day from that in which they are represented in Tertullus' harangue. The basest and most criminal of men have often been most highly extolled by their fellow-men; while the most faithful servants of God have been reviled and persecuted, not only by the world, but by priests, elders, and persons in chief authority in the visible Church. We must not permit ourselves to attach too much weight to the praise or the revilings of men. We are to seek the praise, not of men, but of God.

For the Teacher of the Little Ones.

BY MRS. PHILIP S. ZIEBER.

Dear children, Do you remember last Sunday's lesson? You were told how Paul was arrested on false charges, because the Jews hated him for preaching the Gospel; and you remember that Lysias, the chief captain, sent him, guarded by two hundred soldiers, three score and ten horsemen (how many is that?) and two hundred men with spears, at nine o'clock at night to Cæsarea, to be tried before Felix the governor. When Paul arrived at Cæsarea, and Felix had read the letter that Lysias had sent with Paul, he commanded that Paul be kept in Herod's palace until the Jews who had him arrested should come and say what he had done to deserve punishment. After five days, they came: Ananias the high priest, the elders, and a lawyer named Tertullus, who was hired to plead the case against Paul. The speech of Tertullus against Paul is the subject of today's lesson. And a cunning speech it is; but it is false from beginning to end. He begins by saying a lot of nice things about Felix, calling him a good governor and the doer of many good deeds, for which he thanks him. This was cute in Tertullus, for by pleasing Felix he hoped to win the case against Paul. Those who praise the good deeds of others always make many friends. Others who are too zealous to do so often lose the friends they once had. Which would you rather do? Then Tertullus said Paul had profaned the temple, was a troublesome man, and was trying to make the people break the laws. This was not true. Paul had not done any of these things; and it was because Tertullus knew he had no case against Paul that he made these false charges in order to convict him. What an evil thing is hatred! Of course, we must all hate sin, but it is wicked to hate people. It leads to lying and sometimes to murder. Do you know of One whom the Jews, nearly thirty years before this, falsely accused of the same crime, and who was made to die upon the cross? Do you not suppose Paul thought of Him, and was comforted by the thought that his Master had also suffered unjustly? The fate of another one, the first of the Christian martyrs, who was also falsely accused of crimes he did not commit and stoned to death, must also have come before Paul's mind. Do you know who it was? After Tertullus had finished his speech, they called witnesses to prove the charges against Paul, but these could not agree. Then Paul answered them, and his defence was so complete that Felix had not the heart to condemn him. Now, children, if Paul suffered so much to spread the Gospel of Christ among the heathen, the least we can do is to support our missionaries, who are doing the same kind of work among the people of India who have never heard the Word of God.

Bible Class Department.

BY REV. W. L. HUNTON.

I.—THE ACCUSING JEWS HIRE A SMOOTH-TONGUED LAWYER.

The chief object of a professional advocate is not to get at the truth; not to secure justice at all hazards, but to win his case (D. H. Geissinger, D.D.).

II.—THE LAWYER'S ELOQUENT ADDRESS ANALYZED.

1. *Full of flattery for the governor.* By his sauve and complimentary introduction, Tertullus seeks to captivate Felix and to prejudice his judgment.

2. *Bold in accusation.* This distinguished orator assumes that Paul is guilty of all the counts in the indictment he presents against him.

3. *More rhetorical than logical.* It is interesting to examine the charges of Tertullus in the light of what we now know of Paul's character. Time tests the truth of things. Where is Tertullus? Where is the mighty empire that gave him his advocate's commission? What is Paul's place among the living forces of the centuries? How large a sphere of influence does Paul occupy in the world at this moment? (D. H. G.)

4. *Contains a thoughtless accusation of his clients.*

5. *Contains unintentional compliments of Paul.* "*A Pestilent fellow*"—Tertullus confirms our opinion that there is nothing negative about St. Paul. "*A mover of sedition.*" Paul, Luther, revolutionists of the right kind! "*A ringleader of the sect of the Nazarenes.*" The paid accuser makes Paul no little man. Paul was a natural leader, the very chief of the apostles.

III.—THE JEWS APPROVE THE ACCUSATIONS.

Only the merciful obtain mercy. Poor Jews! Mercy is a stranger in your gates. You know the clemency of Felix; but it goes out to Paul (G. M. Jones).

PRACTICAL POINTS OF VIEW.

1. Should the Christian lawyer defend one whom he knows to be guilty of a crime?

2. Prejudice has neither time nor inclination to secure evidence.

3. Men may strain after the letter of the law who have no conception of its spirit.

FOR SPECIAL STUDY AND COMMENT:

1. Name and characterize the high priests from the birth of Christ to the destruction of the temple.

2. Briefly sketch the life and character of Felix.

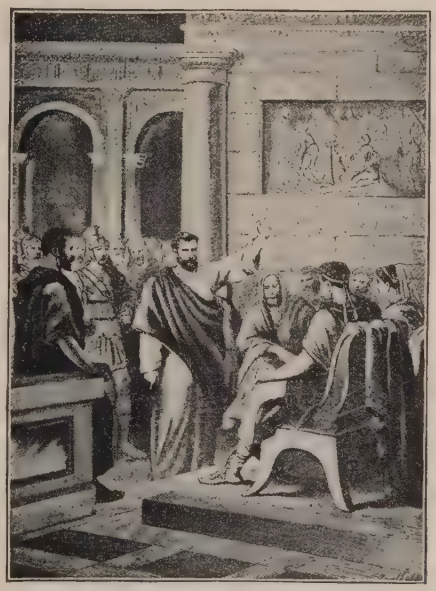
3. Cite instances of real profanation of the temple. Is there much desecration of the house of God in these days?

The Lesson in Line and Picture.

BY REV. A. B. MARKLEY.

The best illustration of the man and the effort can be gained by analyzing the speech and setting over against it the truth as we now know it. Tertullus was a true example of an unworthy, pettifogging lawyer. He first flatters Felix, who was unprincipled, full of bribery, corruption, assassination, a profligate sensualist. Then he expresses a word of regret and sympathy for trespassing on his time who detained Paul for two years and often called him for his amusement and hoped for gain. He accused Paul of being a "plague" when he had come to Jerusalem only to bring alms for the starving brethren, a mover of sedition, yet himself a Roman citizen, a ringleader of a new sect yet believing all things that are written in the Law and the Prophets, a profaner of the temple, yet there only to worship and purify himself. Tertullus claims that injustice was done to his clients, the Jews, when Lysias the captain saved Paul from death by the mob. Finally he asks for an examination of his false witnesses before a judge who is a professed bribe-taker. Almost every word of this "orator" was false. Yet Felix was not an altogether hopelessly lost man. He had a more perfect knowledge of the way than the Jews, his heart not wholly hardened nor his conscience wholly seared. He trembled when Paul preached, yet was anxious to hear him again. He died a victim of procrastination, "tomorrow, or next time I will be saved."

The noblest men in the world are those who defend the innocent or see that the accused have justice before the law. They have been the strength of State and Church.



"These things whereof we accuse him."

How to Teach This Lesson.

BY REV. F. F. FRY.

A deputation from the Sanhedrim, headed by the high-priest Ananias, journeys from Jerusalem to Caesarea to make formal charges against the Apostle Paul. To insure their success they secure the services of a professional attorney, a certain orator named Tertullus.

He was one of those Roman advocates who were skilled in the Roman law and language, and therefore best fitted to plead a cause before the Roman Procurator, Felix, and most likely to gain favor. This lawyer's plea was a mixture of flattery and falsehood.

Four specific charges are lodged against the apostle. First charge,—a pestilent fellow. Second charge,—a mover of sedition among all the Jews throughout the world. Third charge,—a ringleader of the sect of the Nazarenes Fourth charge,—a profaner of the temple. Contrast with these charges the truth of the case.

Instead of being a plague, St. Paul was a man of exemplary goodness and usefulness. Instead of exciting disturbances, he was a peacemaker. Instead of being a notorious ringleader of a sect, he was a man of broad charity. Instead of profaning the temple, he reverenced its sacred courts.

All truly heroic men have been the targets for the poisoned darts of slander and malice.

The servant is not greater than his lord. If Christ thus suffered, St. Paul must expect similar treatment. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings."

THE CHURCH YEAR.—Which Sunday is this? **School:** Twelfth Sunday after Trinity. What is the Gospel for today? **School:** The Deaf Mute Healed. Where is it written? **School:** Mark 7:31-37. What is the Epistle for today? **School:** The Law and Gospel. Where is it written? **School:** II Cor. 3:4-11.

THE CATECHISM.—WHERE IS IT SO WRITTEN OF BAPTISM? **School:** ST. PAUL, IN THE EPISTLE TO THE ROMANS, CHAPTER 6, VERSE 4, SAYS: "WE ARE BURIED WITH CHRIST BY BAPTISM INTO DEATH; THAT LIKE AS HE WAS RAISED UP FROM THE DEAD BY THE GLORY OF THE FATHER, EVEN SO WE ALSO SHOULD WALK IN NEWNESS OF LIFE.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's lesson. Where was last Sunday's lesson written? 1. Who informed against Paul? 2. What speech did he make? 3. How did this please the Jews?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Texts.

THE SPEECH BEFORE KING AGRIPPA.

In Caesarea. Autumn, A. D. 60.

I THINK myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

King. Paul uses Agrippa's official title without flatteries. Herod **Agrippa** II, grandson of Herod the Great; cynical, fond of display (Acts 25:23). **Answer.** Defends himself, like Jesus, with the truth. **Accused** (see last lesson).

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

Expert. His father was zealous for Moses' law. All should be experts to answer objections to our doctrine (I Peter 3:15).

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

Life. Born in Tarsus; educated there and in Jerusalem; taught by "Rabban" Gamaliel, "the glory of the law," who advised the Jews to let the apostles alone (Acts 5:38). Paul was of the strict Pharisees (v. 5). They taught the resurrection of the dead. Children brought up strictly, with kindness, develop the highest qualities. Looseness in faith or practice tends to badness.

13 At midday, O king, I saw in the way a light from heaven, above the bright-

A PRAYER.—Merciful and gracious God, who knowest Thy saints to be set in the midst of so many and great dangers, and who believest them in due season: Grant us such full assurance of hope that we may be supported and carried through all temptations and seasons of doubtfulness; through Jesus Christ our Lord. Amen.

QUESTIONS.

I. Textual.—1. Why does Paul think himself happy? 2. Whom does he address and whom also answer? 3. In what is Agrippa expert? 4. What does Paul request of him? 5. Where had Paul lived from his youth? 6. Who knew his life? 7. What did Paul see? 8. At what time of day? 9. What did he ask? 10. What was the answer? 11. How did Paul act then? 12. Who helped him? 13. What had Paul done since? 14. What had he said? 15. What did prophets say should befall Christ? 16. What did they say He would do? 17. How near was Agrippa to being a Christian?

II. Historical.—1. When and where did Paul speak before Agrippa? 2. Who was Agrippa? 3. What was his character? 4. How did he learn the Jews' customs? 5. Where was Paul born? 6. Where was he educated? 7. What famous professor taught him? 8. What good advice did Gamaliel give? 9. Of what sect was Paul? 10. What did the Pharisees teach? 11. Where did Paul see the bright light? 12. What help had he from God? 13. Where did Paul witness for Christ? 14. By what names was Christ known to the prophets? 15. How did Christ rise first from the dead? 16. To whom has He shown light?

III. Doctrinal.—1. Whose example justifies Paul's defense of himself? 2. How did Paul show proper respect for rulers? 3. In what should Christians be experts? 4. Do the strict or the lax develop the noblest character? 5. Whose children will become the best Christians? 6. What is brighter than the sun? 7. How did Saul persecute Christ? 8. Why is Jesus called Lord? 9. What is a heavenly vision? 10. How does God help His saints? 11. Who are Christ's witnesses? 12. Where did the apostles get their texts? 13. Which are the leading subjects for sermons? 14. For whom was the Gospel given? 15. What is "almost" a Christian?

IV. Practical.—1. With what may we defend ourselves? 2. What titles should we give our rulers? 3. How expert should we be in Scripture? 4. Should we be strict or lax in our views and practice? 5. How should children be brought up? 6. When may we see the heavenly glory? 7. When do we maltreat Jesus? 8. Whose Lord is Jesus? 9. May we see visions? 10. Who will help us in our need? 11. When are we God's witnesses? 12. After whom should our sermons be modeled? 13. What should be our favorite subjects of conversation? 14. Are we of "the people" or of "the Gentiles"? 15. What is the Main Lesson?

The court is changed. Felix has been removed. Festus has come in his room. Agrippa is associated with him on the bench. Before them Paul speaks in his own defence.

He expresses his pleasure in speaking before one so well acquainted with Jewish customs and questions. He describes the scene and relates all the circumstances of his conversion. He tells how he "was not disobedient unto the heavenly vision." He affirms that those things spoken by the prophets and by Moses are fulfilled in Christ. This great truth, he says, has been the subject of his preaching and the object of his labors. And of these things the king must know, for this thing was not done in a corner. And then he makes the direct personal appeal: "King Agrippa, believest thou the prophets?" And while the king remains silent, the apostle himself answers, "I know that thou believest." But Agrippa was not prepared to admit what was implied in such a confession of belief, and he made that flippant, uneasy answer: "With but little persuasion thou wouldst fain make me a Christian."

Acts 26: 2-4, 13, 15, 19, 22-23, 27-28.

ness of the sun, shining round about me and them which journeyed with me.

Light. On the road to Damascus (v. 12). Heavenly glory, brighter than the sun. We shall see it when Christ comes.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

Lord. Jesus, Son of God, Lord of all. **Persecutest.** What is done to Christ's saints, is done to Him. Saul (Paul) was persecuting Christians (vs. 9-11).

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

Vision. Something seen, as that light, or an angel. We may see visions (Acts 2:17).

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

Help. Saved his life through bad men, and sent him to preach Christ. **Continue.** Stand. **Witnessing.** Telling what he knew of Jesus, in Judea, Antioch, Asia Minor, and Europe. Apostles' texts were from the Old Testament. They wrote most of the New. The prophets called Christ "the woman's seed," "Abraham's seed," "Shiloh," "Lord," "Angel," and other names. We should use words of apostles and prophets.

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Rise. The first to rise and live forever. This and His death the chief subjects for sermons and for edifying conversation. **People.** Israel. **Gentiles.** Heathen. The Gospel is for all. It shines brightest on Europe, America, and Australia.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

Almost. Or somewhat, a little.

DAILY BIBLE READINGS.

Monday.—II Kings 4:8-37. The Dead Alive.
Tuesday.—II Kings 5:1-27. Leprosy of Sin.
Wednesday.—II Kings 6:8-23. Ministering Angels.
Thursday.—II Kings 7:3-20. Patriotism.
Friday.—II Kings 8:1-15. Fruits of Sin.
Saturday.—II Kings 9:1-37. Prophecy Fulfilled.

MAIN LESSON.—Better be a prisoner in chains, innocent, strong and happy, than a king on the throne, guilty, weak and trembling.

v. 2. **Think myself happy.** Thus should we feel when opportunity is given to give testimony to the Saviour and His salvation. Always and everywhere our sole defense is God's Word of truth. Happy is the man whom men accuse but God approves. **King Agrippa.** Kings of the earth must give ear to the Word of God.

v. 3. **Expert in all customs.** It is the glory of kings and commons to know God's Word. The wisest of experts is the expert in heavenly wisdom. **Hear me patiently.** Be content with nothing less than thorough knowledge of the Scriptures.

v. 4. **My youth.** Patient instruction in God's Word and strict but kind discipline are debts we owe to our children. Young folks, you are noticed, marked, registered by the people around you. They keep your history.

v. 13. **A light from heaven.** In creation and in grace, the first thing is light. We shall be "like them that dream" when we behold the heavenly glory. It is the true light from heaven. This Light is a light when it comes through the mind into heart and soul.

v. 15. **Who art thou, Lord?** This the first supreme question. What think ye of Christ? Whatever we do to any of Christ's people, be it good or evil, it is done to Him.

v. 19. **Not disobedient.** Hence obedient. When we cease resisting, we receive power to comply. Blessed are they who obey the visions granted to God's prophets of old.

v. 22. **Obtained help.** All our help is from God; by Him we stand and witness for Christ this day.

v. 23. **Christ should suffer.** Christ is the central Sun of theology; all true sermons radiate from His life and doctrine.

v. 28. **Persuadest me.** Such testimony from such men, even if a blasphemous jest, nevertheless witnesses the power of God. Almost a Christian is not a Christian at all; altogether a Christian, that is the right word.

For the Teacher

By Prof. E. F. Bartholomew, D.D., Prof. Wm. Wackernagel, D.D., Rev. H. N. Fegley, Rev. W. A. Lambert, and by Rev. Ernest M. Grahn.

Acts 26:2-4, 13, 15, 19, 22-23, 27-28.

A GREAT SPEECH.—Paul's personality back of his speech gave it much of its magnificence. The speaker can challenge his accusers to prove aught against his character from youth up. He is a specimen of noble manhood, high-minded, self-possessed, conscious of rectitude before the law.

The substance of Paul's speech is the thrillingly interesting story of his conversion. He narrates his interrupted worldly career, his divine and immediate call to be an apostle by persecuted Jesus, and his consecrated obedience and glory in the cross from henceforth. To King Agrippa, as to the humblest hearers, he proclaims the essence of the Gospel, Christ crucified and risen from the dead, the hope of glory. His conclusion is a well-directed personal appeal. The whole displays a remarkable knowledge of men, and is a model of an evangelical sermon.

Its effect was convincing. His words touched the heart, as is ever the case when Christ only is magnified in preaching. If Agrippa was not moved to embrace Christianity, he was affected by its power. God blesses His Word and will not permit it to return unto Him void.

2. I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews:

Paul, having made his defence before Felix to the charges of Tertullus (last lesson), was sent back to prison to await the arrival of Lysias. After several conferences with Felix and his wife Drusilla, in which Felix looked for a bribe for his freedom, Paul was allowed to languish in prison for two years until Felix was succeeded by Porcius Festus. Festus finds Paul innocent, but, to favor the Jews, makes a proposal that compels Paul to appeal to the emperor. On a visit to Festus by King Agrippa and his wife Bernice, Paul is brought from prison, and delivers the speech of this lesson.

King Agrippa. Agrippa II, son of Agrippa I (the Herod who slew James (Acts 12:1-4), and imprisoned Peter, wherefor the angel of the Lord smote him), was born at Rome, A. D. 27. He was the brother of Drusilla, the wife of Felix, and of Bernice, one of the most beautiful and immoral women of antiquity. Emperor Claudius favored him, increased his territory, gave him the title of a king, and made him superintendent of the Temple, with the right to nominate the high priest. He was a well-meaning, but weak man, full of sensuality and void of conscience. He flattered the Romans by erecting statues and theatres, and quieted the rabbis at Jerusalem by gifts to the Temple and to themselves. In the Jewish wars he sided with the Romans and gave a shelter to the Christians fleeing from the doomed city in his town of Pella. He died at Rome, A. D. 100.

3. especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

Expert. Agrippa, like the Herods before him, was a Jew by religion. The first Herod, Antipater, on becoming the ruler of Judæa, ceased to be an Edomite outwardly; but the whole Herodian family remained inwardly strangers to the Israel of God. Agrippa in his capacity of supervisor of the Temple, and by his official intercourse with the priests and rabbis, was *especially expert* in understanding and appreciating Paul's argument. He knew of the new Way, although it was too narrow and straight for him.

4. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews;

Agrippa himself belonged to "all the Jews" who knew Paul's *manner of life* since he came to Jerusalem as a lad eager to study for the ministry of the law. Paul would prove that he was no stranger. His moral character was above reproach. "The child is father of the man." "The childhood shows the man as morning shows the day." Paul as a boy was neither a thief nor liar. Let the Sunday-school do much to mould childhood.

13. At midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

Above the brightness of the sun. "If the countenance of Christ while on earth shone as the sun (Matt. 17:2), it is right that it should shine more now that He reigns in heaven; and if the righteous shall shine as the sun (Dan. 12:3; Matt. 13:43), how much more the Prince of all the righteous" (Grotius). (Cf. 9:3.)

Those who will, can see at any time in the Gospel of Christ the Light of life. Alas, for those who choose not to see this blessed light!

15. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

I said. In reply to the question of v. 14.

Who art thou, Lord? Paul addressed the vision of a man which appeared to him. Hence the term *Lord* here is not equivalent to God, but only a respectful address, the same as the modern "Sir" (see John 4:11).

I am Jesus whom thou persecutest. Jesus Himself appeared to Paul, and reproved him for his groundless persecution. Jesus, since His resurrection, can no longer be persecuted in His immediate person. Paul's persecution of Him was in the person of His Church and of His faithful followers (see Luke 10:16). How would people feel today, if they realized that their conduct toward the Church, its ministers, its members, and its work is toward Jesus Himself! And yet it is even so. How careful all must be in their conduct toward everything Christian, that they be not found persecuting and bringing pain to Christ!

The purpose of Christ's appearance to Paul

is found in vs. 16-18. Every appearance of Christ to every person in the preaching or reading of the Gospel, is for the purpose of enlisting that person in His work.

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

Not disobedient (see Isa. 50:5). This implies that his will was free to obey or to disobey. The overwhelming light and power of Christ's appearance for the moment were irresistible, but his engaging with full faith in Christ to perform the duties of his apostolate was a true act of his own free will.

Christ today asks obedience to His Gospel, but the hearers have full choice in the matter. But is there not every reason why young and old should engage in the service of such a Master as Christ, and every reason why there should be no disobedience?

Heavenly vision. So called because it came from heaven (v. 13). That Paul calls it a *vision* does not make it a dream, nor conflict with the reality of Christ's appearance (cf. I Cor. 9:1; 15:8).

22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

Obtained the help, etc. Paul could not have been delivered from his persecutions (v. 21) without God's help. He as much as says, "This life of mine, so marvelously preserved, in spite of all the plots against it, is upheld for the Gospel's sake; therefore *I stand unto this day testifying.*"

Small and great. Young and old, rich and poor, everybody who will hear.

Prophets and Moses. Literally translated, "What not only the prophets did say, but also Moses." The *prophets* especially predict the coming of the Messiah, but also *Moses*, in word (Gen. 3:15; 12:3; 49:10; Numb. 24:17; Deut. 18:15) and type (Col. 2:16, 17). Moses and the prophets, the usual and natural order, is equivalent to the Scriptures of the Old Testament.

23. how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

The Christ must suffer (see Isa. 53; Gen. 3:15; cf. Luke 24:26, 46).

Resurrection of the dead (see Ps. 16:10). *Light* (see Isa. 42:6; Luke 2:32; John 1:9). This verse is the outline of the Gospel in its most vital features as St. Paul preached it. It proves the necessity of Christ's death and resurrection, and the universality of the atonement in Him, for the *people* (Jews) and Gentiles (*heathen*). Note the effect of this upon Festus (v. 24).

27. King Agrippa, believest thou the prophets? I know that thou believest.

"Paul wants the questions that so far might have appeared to concern him only, to become a personal matter, a matter of conscience and heart; also to the king—being intent even now upon saving souls, more than upon saving his own life, and thus a shining example to every Christian, especially to every minister of the Gospel" (Dr. Stellhorn).

Believest thou? Agrippa was a Jew, and should have believed the prophets.

I know. St. Paul in his earnestness thinks it impossible that others should not share his faith; so plain is the truth to him. At the same time, he attempts to awaken Agrippa's conscience by this direct appeal.

Thou believest. It is one thing to believe that what the prophets wrote was truth, another to accept it for one's self. Agrippa could not, as a Jew, question the prophetic facts regarding the Messiah. But to yield himself to Christ as Paul had done, is another matter. There are few who question the truth of the Bible. There are many who fail to make it the rule of their life. This is clearly inconsistent, yet sin is the most inconsistent thing in the world.

28. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.

The original of this passage is disputed. Perhaps the translation of the best attested reading is, "In little thou persuadest me to make a Christian," meaning, "by little effort thou thinkest thou canst persuade me to add one to the number of Christians, viz., myself." It appears to be a weak jest to turn aside the point of Paul's strong personal appeal. It is worthy of note, that Agrippa does not use the term "Nazarene," but "Christian."

Difficult as the words of Agrippa are to understand, they can hardly be taken seriously in the sense given them in the Authorized Version. They rather seem to be a good-natured jest, not lacking pointedness, aimed against St. Paul's apparent zeal, "So you think that with little trouble you could persuade me also to be a Christian,—that is a task of more difficulty than you seem to think."

Note the ways in which worldly men seek to avoid the truth (John 18:38; Acts 17:32; 24:25; 26:24).

CONCLUSION.—This lesson furnishes an example of patience, trust, and fidelity under difficulties. Paul, open to the full operations of God's grace, is the wonder and admiration of the world. Long and innocently imprisoned, he does not complain. Persecuted and hounded by enemies, he clings to God. Tempted and laboring under the most serious disadvantages, he is ceaseless in his efforts to do good. The secret of all is in verse 22, "having therefore obtained the help that is from God." Who is denied that help now? Only those who refuse to accept it. Contrast Paul and Agrippa, and dare to suppose that God is not gracious!

For the Teacher of the Little Ones.

BY "AUNT MARY."

Our lesson today tells us of a speech before King Agrippa. What is a king? A man who rules over a nation. Do we have a king in our country? No. What have we instead of a king? Yes; a president. Agrippa was king over the Jews, and was a wicked man. He did not believe in the Gospel, and had no concern for its truths or its promises.

But out of curiosity to hear a minister of the Gospel of Christ, he called the apostle of whom the lesson tells us, to speak before him. This minister was one who, on account of his religion, was persecuted by such men as Agrippa and Festus, the Roman governor.

My dear children, you all know what it is to make a speech. This minister who speaks here is an apostle, of whom you have already heard much in our Sunday-school lessons and in your pastor's sermons, and have read of him in the Bible and other good books. I will recall some of his doings, and perhaps you can then tell his name.

This apostle, with another, named Silas, was put into prison at Philippi. They were imprisoned just because they had preached about Jesus. These men sang and prayed in their prison cell and the other prisoners listened with wonder. At midnight, the doors of the prison suddenly burst open and the prisoners' chains were loosed. The jailer,—the man that is master at prison,—was frightened, and seeing the doors open, was going to kill himself, thinking the prisoners had escaped, and that he would be punished for it. But the minister who made the speech to Agrippa, said, Do thyself no harm; we are all here. Then the jailer fell down before these men, and asked, "What shall I do to be saved?" The apostle said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Today the Bible tells us to do the same thing, and we shall be saved.

In another place we are told this apostle was preaching in a city named Troas. As it was his last journey as a missionary, he preached longer than usual. There was a boy in the audience, who fell asleep, and fell out of an open window. They took him up for dead, but the apostle prayed over him and brought him to life again.

I mentioned to you that this apostle was on a missionary journey. Yes, he was a great God-sent missionary. He was the first foreign missionary of the Christian Church.

Can you tell me now what the name of this man was? Yes, St. Paul.

Do we learn of him in the Old or in the New Testament? Yes, in the New.

Do not forget this apostle's name, and always remember his godly deeds.

Bible Class Department.

BY REV. W. L. HUNTON.

I.—EXAMINE PAUL'S DEFENSE.

Paul before Agrippa realizes Shakespeare's profound observation: "Thrice is he armed that hath his quarrel just" (D. H. Geissinger, D.D.).

(*a*) *Paul gives personal testimony.* "Blessed is the man who can with boldness lay bare the record of his life. Not that such record necessarily ministers to salvation; but it defeats calumny; attests strength of character; exhibits honesty and noble sincerity of purpose" (D. H. G.).

(*b*) *He narrates wonderful experiences* vs. 13, 15. What must be the ineffable radiancy of a light that is brighter than the sun at noon-day? No wonder that Paul's natural sight was blinded! It is only spiritual vision that can endure the splendor of the Sun that is above the sun.

If Jesus comes in such a glorious way to one who persecutes Him, with what overflowing fulness of glory will He come to those who love and serve Him? Jesus comes to every one who persecutes Him, but not every one says: Who art Thou, Lord?" and "What wilt Thou have me to do?" (D. H. Geissinger, D.D.)

(*c*) *He acknowledges his own conversion* v. 19. Paul began the strictest of the Pharisees—rigid and zealous in self-righteousness. He ends with the principle of his life, "I determined not to know anything among you, save Jesus Christ and Him crucified." This is conversion,—not a brief experience, but an entire change from one principle of action to another.

(*d*) *He declares the source of his theme* vs. 22-23. As there is but one Saviour there can be but one Gospel.

II.—THE EFFECT ON AGRIPPA (vs. 27-28).

Is there a more pathetic, a more tragic utterance than this—"*almost* persuaded"? If there is, is it not, "the door was shut," or "too late"? Behold, *now* is the accepted time (D. H. G.).

PRACTICAL POINTS OF VIEW.

1. Only the innocent rejoice before their accusers (G. M. J.).
2. God gives us visions of His glory, the decision to yield to them must be made by us.
3. Christ crucified and risen is the centre of the Gospel.
4. There is such a thing as a dead faith in the living Word.
5. Almost persuaded is still to be in great danger of being eternally lost.

LIBRARY REFERENCES.—Read Donald Fraser's "Speeches of the Holy Apostles," pp. 222-230; "Sermons by the Monday Club," 1885, pp. 94-111.

The Lesson in Line and Picture.

BY REV. CHARLES L. FRY.

Paul has been powerfully preaching Christianity while defending it. Something he must have seen in Agrippa's expression, some manifestation of feeling, (certainly not scorn or contempt,) which led him to break off his sermon so suddenly, and give his preaching that intense personal turn—then so instantly and impressively to answer his own appeal.

Agrippa had, in spite of himself, so felt in his inmost soul the power of the truth of the Gospel that his remarkable confession was forced half unconsciously from his lips: "Almost," etc. Then what a large-hearted response was that which, quick as a flash, Paul returned as his answer! The picture is one of rare beauty and sublimity, as the words finely illustrate the spirit and epitomize the substance of that Gospel which the apostle had just been preaching. A prisoner, whose Christlike temper and whose burning words had fascinated the royal attention, stands in the attitude of blessing while he prays: "Not only to a little extent, but in fullest measure, I wish with all my heart that you might know and rejoice, as I know and rejoice in Christ and the Christian life." Then holding up his chained hands, he adds to his prayer for them, "Except only these bonds!"

"Except these bonds."

In this noble close to his defense, the absoluteness of his faith and the strength and breadth of his selfish yearning benevolence, stand out with wonderful distinctness. "King though you be," says he, "there is for you a higher crown and a more enduring kingdom, which I would to God you might share."

How to Teach This Lesson.

BY REV. F. F. FRY.

King Agrippa, one of those petty sovereigns who were allowed to maintain a shadow of royalty within the bounds of the Roman empire. It was no good stock of which he came. Children often inherit the vices as well as the virtues of their parents. He was the son of another Herod Agrippa, who is branded as the murderer of the Apostle James, and who was prevented by angelic interposition from killing Peter also; that Herod Agrippa who persisted so miserably, being smitten of God in the hour of his blasphemous pride. He was the great-grandson of that Herod, who slew all the babes of Bethlehem, trusting to include the Royal Child.

There was blood enough of God's servants on that wicked Herodian race; and to do this Herod justice, he has no desire to continue the crimsoned record. Had he, too, been a blood-thirsty tyrant, his story would not contain half, no, not the hundredth part of the solemn warning which it does contain. It might not have touched us at all.

Before this ruler the apostle makes his defense. Agrippa, Bernice and Festus assembled with much pomp, and Paul, the prisoner, with his chain.

Being permitted to speak for himself, he displays such a depth of wisdom and intensity of purpose, and so presses home the claims of Jesus of Nazareth, that King Agrippa declares, "Almost thou persuadest me to be a Christian."

But wherefore "almost," and why not "altogether"? "I know that thou believest,"—a home-thrust too much for the king. Our blessed Saviour did not "almost" redeem us,

THE GOSPEL OF THE HOLY GHOST.

The constant mention of the Holy Spirit, the constant recognition of the supremacy of the Holy Spirit, is more characteristic of the book, (the Acts of the Apostles) as regards religious teaching, than anything else. So prominent, or distinguishing a fact is this, that the book has been beautifully and truly termed "the Gospel of the Holy Ghost." The one most remarkable feature in the doctrine of the book is the prominence given in it to the work and offices of the Third Person of the Holy Trinity. The history of the early days of the Christian Church, as told in these Acts, is, so to speak, a specimen of the way in which the Lord Jesus will continue "to do and to teach" from His Royal Throne in Heaven, by the power of the Holy Ghost sent down according to His Own solemn words to His disciples the night before the Cross. "If I depart I will send the Comforter to you. When He is come He will guide you into all truth."

At the beginning of the Acts Whitsuntide breaks upon us like a sunrise. From the outset everything works up rapidly to this point. His apostles were to be "baptized with the Holy Ghost."

So also the whole account of the conversion of Cornelius is pervaded by the mention of the Holy Spirit. It was the voice of "the Spirit" influencing and directing, as St. Luke tells and St. Peter afterwards relates.

The same power is named as presiding over the earliest formation of the Christian ministry. The seven deacons chosen to assist the apostles are, by authority, selected, as "men full of the Holy Ghost," and Stephen, the most prominent of the seven, is especially named as "full of the Holy Ghost," while of the elders at Ephesus St. Paul expressly says that "the Holy Ghost had made them overseers" over the Christian flock.

So also when the first apostolic Missionaries, Barnabas and Saul, were sent forth, the personal direction of the Spirit is made as prominent as possible.

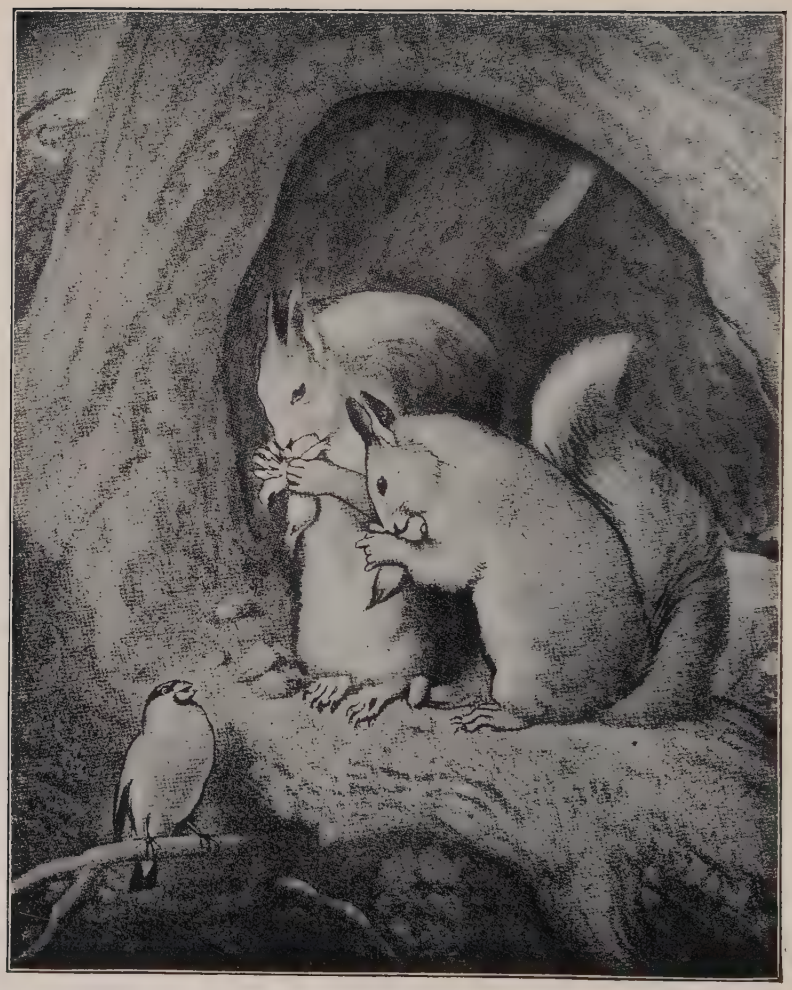
The same is the case when a solemn council is held to determine a momentous point of doctrine and practice, the decision is issued in this form, "it seemed good to the Holy Ghost and to us."

To complete the enumeration of what may be termed the larger and more commanding features of the case, we may pass to the preaching of St. Paul on his arrival in Rome. Just as the accusation brought against the High Priest and Council by Stephen, was "ye do always resist the Holy Ghost," so Paul says to those who believed not: "Well spake the Holy Ghost by Esaias the prophet, saying 'Hearing ye shall hear and not understand, and seeing ye shall see and not perceive.'" So do the Acts of the Apostles bear testimony to the Spirit "who spake by the prophets," bind together for us the Old Testament and the New, assure us of the fulfillment of the Saviour's promise, and introduce Christianity to the world as the dispensation of the Holy Ghost.

The supremacy of the Holy Ghost, this is the point to which I am always led upon a careful study of the Acts of the Apostles—the supremacy of the Holy Ghost in our system of doctrine and in the individual life. This is the inner meaning of the harmony of this book with the Gospels on the one hand and the Epistles on the other.

It is by keeping this great doctrine of the supremacy of the Holy Ghost in the prominent position that we keep all other religious truths in their right places. This great central book of the New Testament set forth that great central truth which keeps all others in due subordination. The Acts of the Apostles, with their other blessings to the Church, come to us with the serious admonition that, fixing our eye on this cardinal point, "if we prophesy," we take heed to prophesy "according to the proportion of the faith."—Adapted from Howson's Acts of the Apostles.

A recluse, celibate French preacher, the famous Massilon, "was one day asked whence he derived the marvelous knowledge which he displayed of the passions, the weaknesses, the follies, the sins, of human nature. 'From my own heart,' was the reply." The source was sufficient; the answer was wise. One need never look beyond his own heart to that of his friend and his neighbor. Our own lives need to be reformed first of all. If we require a certain standard of life from others, we ought to be sure that we are requiring as much, and more, from ourselves. Be what you would have others be.



DOES MIGHT MAKE RIGHT?

Lesson Commentary.

THE LUTHERAN SUNDAY-SCHOOL SERIES.

SEPT, 1901. LEBANON AND PHILADELPHIA, PA. VOL. V. NO. 4.

REV. THEODORE E. SCHMAUK, D.D., EDITOR.
REV. J. C. F. RUPP AND REV. W. L. HUNTON, ASSISTANT EDITORS.

JUDAH OFFERS to suffer for the innocent Benjamin; Jesus gives Himself a willing substitute for those who have sinned grievously against God.

✣ ✣

REVELATION AND reunion! What joy to Jacob and Joseph; What anxious suspense and fear of exposure to the guilty brothers. So it will be at the final day when Jesus makes Himself known and the secrets of all hearts shall be revealed.

✣ ✣

PHARAOH OWES much to Joseph. He gives proof of his wisdom and justice in his liberal treatment of Joseph, in the provision which he makes for his brethren. Good rulers desire and appreciate faithful cabinet officers.

✣ ✣

JOSEPH WAS a self-made man. Diligence and faithfulness, wisdom and uprightness, honesty and liberality, love for his fellow-man and confidence in God, were the essentials of Joseph's greatness, and made him without a peer in Egypt.

✣ ✣

EACH NATION and age has its great man. Alexander, and Napoleon, in secular history are stars of the first magnitude; Paul in the Apostolic and Luther in the Reformation era; Washington and Lincoln in American history; Homer and Shakespeare in Literature. So Joseph is unique in the place which he holds in sacred and Egyptian lore,—a bright, particular star of the orient,—the most fruitful of characters in the types which he presents of the One and only peerless One, Jesus the Messiah.

JOSEPH PROUDLY presents the aged shepherd to his chief; later he becomes the stay of the waning life of his aged father, a practical "illustration of that commandment with promise, afterwards given on Sinai.

✣ ✣

HOW OLD art thou? says Pharaoh. It is a natural and a common query. Life is not measured by days and months and years, for,

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best."

✣ ✣

ROLL CALL,—no name omitted! Past history and future prospects are a part of the final address. When the books are opened, at the Great Day, what a review, and with what keen interest will we listen for the prediction which will tell whether we are to share in the blessings of the heavenly Canaan.

✣ ✣

JOSEPH WEPT; Jesus wept. The Bible everywhere countenances tears. But the Christian sorrows not as those who have no hope. Christ's religion converts our tear-drops into telescopes through which we look through the gates of the grave to the golden streets and the palace beautiful where Christ has prepared places for those who believe in God and trust in Him.

THE FIRST THANKSGIVING.

The Pilgrim Fathers were a people who lived in England and who because of religious persecution, left their native land and went to Holland. Here they found people with queer customs, language and wearing apparel. But they did not remain among the Dutch long. They had heard of America and its wonderful resources, so they determined to go to the New World, where they could have their religious freedom and establish homes in place of those they had sacrificed in old England.

They crossed the ocean in a ship called the Mayflower, and landed at Plymouth, the famous Plymouth Rock being their pier. Plymouth Rock by the way would be exceedingly difficult to land upon nowadays, because it is quite a distance from the water. It is the real historic rock however, and is evidence of what time, the shifting sands and rolling waves will do.

It was a cold December day when the Pilgrim Fathers landed, the skies frowned, and the clouds scowled and the air was cold and damp. The winter was at hand, and cold and hungry and treacherous Indians made it a time of danger, and want for these early settlers.

By and by summer came and they succeeded in building some nice log houses and a little log church. They had left their native land because they had not been permitted to worship God in their own way, and they felt especially happy when they had a house of God, even if it was made of logs.

But their second summer was unpropitious. The crops were a failure and the Indians were becoming very jealous and hostile. They decided to have a special day for fasting and prayer. Meanwhile four young men were sent out to hunt. They returned very soon with a plentiful supply of game and the same day while the sun was setting in a halo of red and gold, a good ship, laden with supplies and friends from the old home, sailed into the harbor.

Then it was that these Pilgrims decided to have a Thanksgiving Festival. They began their Thanksgiving by all going to church and worshiping and praising God for His goodness and His blessings.

The women had prepared some of the game which the hunters had brought, also some of the good things which came in the ship and the Indians who had been invited brought a present of five large deer.

The festival lasted three days. It was such an enjoyable and thankful time creating good feeling and peace that ever after it was the custom among the Pilgrims whenever occasion offered to observe Thanksgiving.

Washington proclaimed a Day of Thanksgiving when the constitution of our government was adopted; President Lincoln also when the great Rebellion was ended.

And since that time it has become an annual custom for the President to call upon our wonderfully prosperous people to give thanks to the Ruler of the Universe for His care and His bounty. We are all glad to hear the President's proclamation, and if we are good Christians and patriotic citizens we will begin the day by going to our church, there to worship and praise and thank God for all His benefits. Then it will be our privilege to join with our friends in that social rejoicing which is the characteristic of our American Thanksgiving.

There is in Iceland a little flower which pushes its stem up through the snow out of the frozen earth; its beautiful petals press away the ice and there it blooms, in bleakest winter in the cold north-land. So we have our beautiful American Thanksgiving customs springing from stern, bleak New England, and growing into one of the brightest and most cheering of our National Festivals.

BLUE GROUSE IN THE YOSEMITE.

The blue grouse likes best the heaviest silver-fir woods, near garden and meadow openings, where there is but little underbrush to cover the approach of enemies. When a flock of these brave birds, sauntering and feeding on the sunny flowery levels of some hidden meadow on Yosemite Valley, far back in the heart of the mountains, see a man for the first time in their lives, they rise with hurried notes of surprise and excitement and alight on the lowest branches of the trees, wondering what the wanderer may be, and showing great eagerness to get a good view of the strange, vertical animal. Knowing nothing of guns, they allow you to approach within a half dozen paces, then quietly hop a few branches higher or fly to the next tree without a thought of concealment, so that you may observe them as long as you like, near enough to see the fine shading of their plumage, the feathers on their toes, and the innocent wonderment in their beautiful wild eyes. But in the neighborhood of roads and

trails, they soon become shy, and when disturbed fly into the highest, leafiest trees, and suddenly become invisible, so well do they know how to hide and keep still and make use of their protective coloring. Nor can they be easily dislodged ere they are ready to go. In vain the hunter goes round and round some tall pine or fir, into which he has perhaps seen a dozen enter, gazing up through the branches, straining his eyes while his gun is held ready; not a feather can he see unless his eyes have been sharpened by long experience and knowledge of the blue grouse's habits. Then, perhaps, when he is thinking that the tree must be hollow and that the birds have all gone inside they burst forth with a startling whir of wing-beats, and after gaining full speed go skating swiftly away through the forest arches in a long, silent, waving slide, with wings held steady.

During the summer they are most of the time on the ground, feeding on insects, seeds, berries, etc., around the margins of open spots and rocky moraines, playing and sauntering, taking sun-baths and sand-baths, and drinking at little pools and rills during the heat of the day.

I have seen young broods running beneath the firs in June at a height of eight thousand feet above the sea. On the approach of danger, the mother, with a peculiar cry, warns the helpless midgets to scatter and hide beneath leaves and twigs and even in plain open places it is almost impossible to discover them. In the meantime the mother feigns lameness, throws herself at your feet, kicks and gasps and flutters, to draw your attention from the chicks. The young are generally able to fly about the middle of July; but even after they can fly well they are usually advised to run and hide and lie still, no matter how closely approached, while the mother goes on with her loving, lying acting, apparently as desperately concerned for their safety as when they were featherless infants. Sometimes, however, after carefully studying the circumstances, she tells them to take wing; and up and away in a blurry birr and whir they scatter to all points of the compass, as if blown up with gun-powder, dropping cunningly out of sight three or four hundred yards off, and keeping quiet until called, after the danger is past.

An educated young lady from the West, who is deeply interested in our Sunday-school work, writes:

"Our old Teachers' Meeting is no good for the present graded system of Sunday-school lessons, so we have done away with it, and have substituted a Normal Class in Sunday-school teaching. I know that a number of our ministers are in the Pennsylvania Chautauqua and that Normal courses and discussions are held there. Do you suppose that any of their speeches and discussions are published and available, and if so, would they be of any use in studying how to teach our own graded lessons?"

The Teachers' Meeting using the lesson text of the Lesson Quarterly, should never be discontinued. The teachers who do not use it in instruction will find it stimulating, helpful and profitable to study.

It will increase the interest and value of the meetings to *supplement* with a Normal Course such as you contemplate; but let one feature of every weekly meeting be a quiz between pastor or superintendent and teachers on all the work of the several grades. Only in this way will the many perfect parts of our complete study scheme be fitly joined together by a harmonious body of students of the Divine Word.

"The Pennsylvania Chautauqua" is conducted by excellent men; but the Sunday-school instruction and Normal Work is all based on "International" methods, which do not harmonize with our plans, and are far inferior to them. Much may have been said there that might be helpful, if it were published and available; but as a rule it would not be found to be directly applicable to our own work, which is on entirely different and more correct pedagogic and ecclesiastical principles.

We hope in time to be able to give special attention to "Normal Courses," and perhaps develop manuals or text-books for Bible Teachers. Meanwhile, thoroughly convinced of the

correctness of our system and the richness of that part of it which is already developed, we should advise our teachers and schools to give their entire time to studying, using and adapting their work to our literature, which has appeared and is coming from the presses as rapidly as a progressive school can adjust itself to it. This, in the end, will prove the most profitable to all concerned.

JOHANNE AND HER CAT.

Johanne's home was in Sweden. She was a little orphan girl, and she lived in a poor hut with no one to take care of her save Sarah, a very cross old woman, who always locked Johanne indoors when she went out to work.

Johanne helped to support herself by making horse-hair chains, which old Sarah sometimes sold in the market-places, but then they were considered very pretty, and Johanne was skilful at weaving them.

The task was often tiresome, but Johanne never thought of grumbling, because there was so much to be done. What troubled her most was her loneliness, for many a day Johanne was left quite alone while Sarah trudged away to market with the door-key hidden deep down in her pocket.

One summer morning the old woman started off very early, calling out as she turned the key in the lock: "Don't be a lazy girl, Johanne. Mind that you finish that second dozen of plaits before I get back!"

Johanne worked hard all the morning. At 12 o'clock she poured out a bowl of milk and cut a slice of brown bread from the big loaf in the cupboard. This was her luncheon, which she shared with her cat—for pussy followed close at her heels, rubbing against her, and purring very loudly in the politest of cat-talk: "Dear, kind Johanne, please will you be so kind as to give some of that nice bread and milk to me?"

After luncheon she worked hard again at her hair-plaiting. It seemed like a long, long day to her. It was so pleasant out of doors. Johanne would have liked to run out into the meadow and roll down the hill, and wade in the little brook at the bottom. Her fingers began to ache over her work, and the hair grew tangled. Still she went on, till the last one was finished. Then she put her head down on the table and cried. Poor, tired, lonely little girl!

Pussy had been catching flies in the patch of sunlight on the floor, but when she heard her dear mistress crying aloud so bitterly she turned about and walked slowly toward her to see what was the matter. Johanne's face was hidden. Pussy was puzzled. She lifted a soft paw, and laying it sympathetically on Johanne's knee, said, inquiringly, "Purr-r-meouw?"

The little girl seemed not to hear.

"Purr-r-r-r-meouw?" asked pussy once more.

Still Johanne did not answer. Then poor puss worried and troubled, lifted up her voice and wailed: "Mi-eau! mi-eau!! mi-eau!!!!"

This went to Johanne's heart. "Poor pussy," she said, lifting the cat up in her lap. "I have made you feel unhappy. Settle down comfortably, and I'll stroke you softly. Would you like to scratch your chin? Well, there; now be still and I'll sing you to sleep."

She rocked to and fro near the open window, singing song after song, until pussy fell into a doze. A wondeful voice Johanne had. It was clear and sweet and strong. So sweet it was that a lady passing by the house in a carriage ordered her coachman to stop, that she might listen. "How beautiful," she said.

"Yes," said a neighbor, stepping up to the carriage. "Please, ma'am, it is little Johanne. The dear child! She has the sweetest voice in town."

Evidently the lady thought so, too, for she made inquiries about the little girl, and finally took her away from Sarah and sent her to a school to have her voice trained. From there Johanne went to another school, and when she left that she went out far and wide to sing in every country in the world.

People called her Jenny Lind, the Swedish nightingale, but when we hear that name we shall think of dear little Johanne and her cat. —Little Men and Women.

WHERE WHALES ARE CAUGHT SCIENTIFICALLY.

Three hundred miles north of St. John's, at Snook's Arm, on the east coast of Newfoundland, is the only scientific whaling-station in the Western hemisphere. The great cliffs, reaching from sea to sky, like the walls of some giant rampart, and polished smooth by passing icebergs, are broken by a narrow rift, which leads to a little oblong harbor. Lofty encircling mountains shut out the boisterous northeast gales, and the factory occupies one of the most sheltered nooks on the wild, remote shore. Until the whaling steamer Cabot came here last July, the whole region was the undisturbed play-ground of the great creatures of the deep. The naked ribs of wrecked schooners and occasional huts of fishermen and seal-hunters were the only signs of human intrusion.

Early in spring, the vast ice-fields, drifting from the north, bring down countless herds of seals. In less than twenty-four hours more than 10,000 seals have been slaughtered on one ice-floe by the crew of a single steamer. The crystal plains, stretching away from rocky shore to ocean horizon, are simply alive with these great floundering creatures from the end of February to the beginning of April. After the disappearance of the ice, the waters in the vicinity of Snook's Arm become the rendezvous of the clumsy porpoise, or grampus, the steel-colored finback whale, the treacherous sleeper-shark, the fighting sword-fish, his lieutenant, the thresher, and the swift, black, humpback whale.

Before the whale-hunters came here the great creature's only foes were those of his own watery realm—the sword-fish, the thresher and the sleeper-shark. The shark is the highwayman of the sea. He is no open assailant, but sneaks on the trail of other fighters, and steals bites the size of a man's head from the sides of the vanquished fish. The sword-fish, with long, sharp-toothed weapon, and the thresher, armed by nature with powerful fin, always go together against the whale. When a finback whale eighty or ninety feet in length is attacked by a sword-fish of fourteen feet, not including the sword, which is almost as long, and a thresher ten feet from nose to tip of tail, the conflict is a battle-royal. The amazed whale, bellowing till the cliffs resound with echo like thunder, strikes with tremendous force at his enemies, defending himself with gaping jaw and lashing tail; but the sword-fish and thresher are dexterous dodgers, and seldom suffer one of the whale's vicious blows to touch them. The sword-fish darts below his big enemy, and plunges his saw-like rapier upward, repeatedly piercing and wounding the whale's body. Meanwhile the thresher takes up his position on the surface of the water, springing at every opportunity on the whale's back and at his head, giving sledge-hammer blows with his strong fin. The whale is not easily beaten, and the fight often lasts for more than two hours, but when sword-fish and thresher are in league, no whale can withstand their furious attack. The shark sneaks into the fray at the end of the battle, when the poor whale is fagged and dying.

It is in this merciless and warring kingdom of the great creatures that the new scientific whaling station has been established, adding yet a deadlier foe to the number of the whale's enemies. Science has superseded the crude methods of former days, when schooners and frail skiffs, manned by hardy Eskimos, went whaling in Northern seas. In the North Pacific, in Cumberland Strait, Baffin's Bay, Davis Strait and the Hudson Bay there are still whaling stations where the primitive way of hunting the whale at close quarters with harpoon, spear and small firearms is continued; but at the great whaling stations of Iceland, Norway, and the one scientific factory in America at Snook's Arm, specially constructed steamers are employed, equipped with every appliance that science can devise. A small harpoon is no longer hurled from the hand of some skilful Eskimo; but an immense iron bar, more than six feet long, with great wings or flanges a few feet from one end, like the bars of a cross, only folded back close to the main shaft, is now fired from a cannon on the ship. There is a large projectile at the end, filed sharp and pointed, to penetrate the whale's body, and loaded with combustibles that generate volumes of gas.

Everything on the whaling steamer Cabot at Snook's Arm is managed with mathematical exactitude. The vessel steams within a hundred yards of the whale. A man with steady nerve and quick aim must be at the cannon; and in an instant there is a flash, and the great harpoon, with the sizzle and the rush of uncoiling cable lengths attached to one end, hurls through the air at such velocity that water must be poured in bucketfuls over the smoking unwinding rope to keep it from catching fire. With unerring aim the harpoon plunges into the whale's side, the wings on the cross-bars suddenly flying horizontal, and the exploding projectiles generating great volumes of gas that keep the body afloat. Death is very speedy and almost without suffering when the range is not too near. When the cannon is fired at close quarters, and the whale happens to be young, with tender, thin hide, the harpoon flies right through the body, the rope holding the wounded creature fast, and men are immediately dispatched in boats to spear the prisoner.

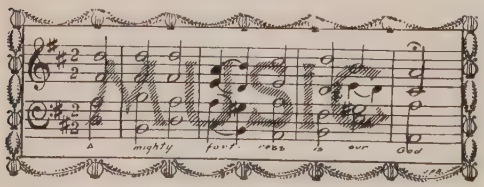
Since July, when the Cabot began whaling off Snook's Arm, more than 100 whales have been shot and not a single shot has been lost, though in one or two cases it was necessary to fire a second harpoon before a struggling monster was killed. The whales are towed into the harbor, moored there, and dragged by steam power and logging chains up the slippery, slanting wharf.—New York Evening Post.

He was rich, yet for your sakes He became poor.

Let every one of us please his neighbor for his good.

I am made all things to all men that I might by all means save some.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they seed of Abraham? So am I.



THOUGHTS FROM LUTHER ON MUSIC.

"Satan is a great enemy to music. It is a good antidote against temptation and evil thoughts. The devil does not stay long where it is practised."

"Music is the best cordial to a person in sadness; it soothes, quickens and refreshes his heart."

"Music is a semi-disciplinarian and school-master; it makes men more gentle and tender-hearted, more modest and discreet."

"I have always loved music. He that is skilled in this art is possessed of good qualities, and can be employed in anything. Music must of necessity be retained in the school. A school-master must be able to sing, otherwise I will hear nothing of him."

"Music is a delightful noble gift of God, and nearly related to theology. I would not give what little skill I possess in music for something great. The young are to be continually exercised in this art; it makes good and skilful people of them."

"With those that despise music, as all fanatics are wont to do, I am not pleased; for music is a gift bestowed by God and not by man. So it also banishes Satan and renders men joyful; it causes men to forget all wrath, uncharity, pride and other vices. Next to theology, I esteem and honor music. And we see how David and all the saints, clothed their pious thoughts in verses, rhymes, and songs; because in times of peace music rules."—From Luther on Education, by Prof. Painter.

XL. Sept. 1. 13 S. Trin. Judah Offers to Suffer for Benjamin.

Psalm 119 (Sel. 32. I).
Hymns, 25, 29, 233, 113, 117.
Bible Story, Moses Born.
Bible History, Israel under David.
Bible Geography, Chapter 40.

XLI. Sept. 8. 14 S. Trin. Joseph Makes Himself Known.

Psalm 146 (Sel. 16).
Hymns, 250, 8, 251, 65, 14.
Bible Story, The Ten Plagues.

Bible History, Israel under Solomon.
Bible Geography, Chapter 41.

XLII. Sept. 15. 15 S. Trin. Pharaoh Invites Jacob Down to Egypt.
Psalm 23 (Sel. 19).
Hymns, 29, 224, 222, 245, 220.
Bible Story, The Passover; the Crossing of the Red Sea.
Bible History, The Kingdom Divided.
Bible Geography, Chapter 42.

XLIII. Sept. 22. 16 S. Trin. Jacob Journeys to Egypt.
Psalm 23 (Sel. 19).
Hymns, 174, 223, 239, 245, 248.
Bible Story, At Mt. Sinai.
Bible History, Early and Wicked Kings of Israel.
Bible Geography, Chapter 43.

XLIV. Sept. 29. 17 S. Trin. Jacob Meets Joseph.
Psalm 103 (Sel. 29).
Hymns, 254, 46, 11, 236, 42.
Bible Story, Joshua and the Fall of Jericho.
Bible History, Ahab and Elijah.
Bible Geography, Chapter 44.

XLV. Oct. 6. 18 S. Trin. Jacob Presented to Pharaoh.
Psalm 103 (Sel. 29).
Hymns, 15, 58, 8, 4, 40.
Bible Story, Samson Breaks the Pillars.
Bible History, The Destruction of Ahab.
Bible Geography, Chapter 45.

XLVI. Oct. 13. 19 S. Trin. Joseph Buys the Whole Land.
Psalm 100 (Sel. 24).
Hymns, 2, 17, 223, 14.
Bible Story, Little Samuel.
Bible History, Elisha.
Bible Geography, Chapter 46.

XLVII. Oct. 20. 20 S. Trin. Egypt Under Joseph, Israel in Goshen.
Psalm 91 (Sel. 25), or The Te Deum.
Hymns, 300, 243, 232, 255, 220.
Bible Story, David kills Goliath.
Bible History, Jehu, Jezebel and Joash, Amaziah and Uzziah.
Bible Geography, Chapter 47.

XLVIII. Oct. 27. 21 S. Trin. Jacob is Ill.
Psalm 143 (Sel. 8).
Hymns, 215, 227, 230, 242, 228.
Bible Story, Absalom caught in the Oak Tree.
Bible History, Israel in Prosperity, Confusion and Captivity.
Bible Geography, Chapter 48.

XLIX. Nov. 3. 22 S. Trin. Jacob Blesses Joseph's Sons.
Psalm 103 (Sel. 29) or Psalm 46 (Sel. 17).
Hymns, 19, 32, 213, 186, 14.
Bible Story, King Solomon.
Bible History, Judah under King Hezekiah.
Bible Geography, Chapter 49.

L. Nov. 10. 23 S. Trinity (Luther's Birthday). Jacob Blesses His Twelve Sons.
Psalm 46 (Sel. 17) or Psalm 148 (Sel. 34).
Hymns, 180, 187, 184, 223, 39.
Bible Story, Elijah calls down Fire from Heaven.
Bible History, Josiah, Jeremiah and the Fall of Judah.
Bible Geography, Chapter 50.

LI. Nov. 17. 24 S. Trin. The Death of Jacob.
Psalm 90 (Sel. 28).
Hymns, 221, 282, 284, 290.
Bible Story, Elisha restores the Woman's Son.
Bible History, Daniel in Babylon. The return from Captivity, etc.
Bible Geography, Chapter 51.

LII. Nov. 24. 25 S. Trin. The Burial of Jacob.
Psalm 130 (Sel. 35).
Hymns, 283, 242, 286, 289, 291.
Bible Story, Daniel in the Lion's Den.
Bible History, The Old Testament Looking to the Coming of a Saviour.
Bible Geography, Chapter 52.

Some trees bear fruit much sooner than others. Do not be discouraged if **your boys** do not all show the same progress.

Boys like "goodishness" and affectation about as much as they do **castor oil.**

Some excellent medicines have a very disagreeable taste. Sometimes it is necessary to give a class "**what they need,** not **what they want.**"

Many an humble cottage here is the vestibule to a glorious mansion in the skies. **Shabby clothes** and an unpretentious dwelling do not determine the destiny of the soul.

Trifles make perfection, but perfection is no trifle. The teacher who is not faithful in little things, will never accomplish great things.

"**Instead** of cultivating **a more definite aim in life,** the average man wastes his time in searching for a larger and easier target."—The Cornerstone.

"**Youth and white paper** take any impression." The good teacher is not, however, of the bold "**impressionist style,**" but one who beautifully blends the truth as it is in Christ, with the delicate colorings of a moral life, thus presenting the picture of a true child of God.

The countenance is a window through which to look into the soul. Sometimes it is fitted with colored glass that gives a wrong impression as to what is within. Men may be hypocritical in what they say, but few can change their features to suit their false words.

THE METHOD WHICH SHOULD BE USED IN TEACHING BIBLE STORIES.

"If the fairy tale holds the moral element in solution, if the fable drills the pupil in distinguishing one moral trait at a time, the Biblical stories exhibit a combination of moral qualities, or, more precisely, the interaction of moral causes and effects; and it is important for the teacher to give expression to this difference in the manner in which he handles the stories. Thus, in the fables we have simply one trait, like ingratitude; and its immediate consequences. The snake bites the countryman, and is cast out; there the matter ends. In the story of Joseph we have, first, the partiality of the father, which produces or encourages self-conceit in the son, Joseph's conceit produces envy in the brothers. [We cannot agree to this analysis of the youthful Joseph's character.—The Editor.] This envy reacts on all concerned—on Joseph, who in consequence is sold into slavery; on the father who is plunged into inconsolable grief; on the brothers, who nearly become murderers. The servitude of Joseph destroys his conceit and develops his nobler nature. Industry, fidelity and sagacity raise him to high power. The sight of the constant affliction of their father on account of Joseph's loss mellows the heart of the brothers, etc. It is this interweaving of moral causes and effects that gives to the stories their peculiar value. They are true moral pictures; and, like the pictures used in ordinary object lessons, they serve to train the power of observation. Trained observation, however, is the indispensable preliminary of correct moral judgment."

Every earnest teacher who now aims to secure the best results, will, to the measure of his ability, gather a library of necessary reference books. Good workmen cannot do work without proper tools. A Teachers' Reference Bible, and the several grade text-books of our Lesson Series, should be a part of every Lutheran Sunday-school teacher's library.

GIRLS.

In dealing with girls the teacher should keep in mind the respects in which they differ from boys, and manage to utilize their quick sympathies, their loyalty to each other, and their measureless devotion to what they love.

Girls differ from boys materially in regard to their feelings. It is a well-known fact that girls exist in and are controlled by their sympathies to a greater extent than boys. The teacher who would be successful with girls should bear this in mind.

The attachments and resentments in girls are quicker and stronger than in boys.

They are also influenced by many things which fail to reach boys; such as dress, courtesies, and certain characteristics of sociability.

The confidence of girls is more easily gained than that of the boys. It is necessary to the happiness of some girls to have one in whom they can confide. A teacher who is tender, sympathetic, and lovable readily secures this confidence. One well acquainted with their joys, perplexities and desires, will not fail to present the lesson in an interesting and practical manner.

Love follows trust. The teacher having gained the girl's affections, has absolute control and an added responsibility. Underneath a girl's gayety there is often a seriousness, in discovering and meeting which the teacher should be vigilant.

A girl is very sensitive to correction. Too great care cannot be exercised in this matter. The teacher should bear in mind that a girl is more easily discouraged than a boy. A correction given inopportunely may discourage her in some good work eagerly begun. Moreover, it destroys her confidence to correct her when in the act of confiding in her teacher. A girl's modesty forbids public reproof. Loyalty to each other is so strong in girls that the teacher who reproves a girl in the presence of the others is in danger of losing the love of the entire class by so doing.

When interested, girls learn more rapidly and participate more readily in general exercises. They are also more faithful in their studies, hence can be led more easily to a systematic study of the Bible.

The love of girls for the beautiful interests them in the description of beautiful scenes and characters in which the Bible abounds; such as the splendor of Solomon's court and visit of the Queen of Sheba, the characters of Esther and of David. Stories, also, which enlist the girls' sympathies are most interesting to them; such as the lives of Joseph, Ruth, Elijah, Job, and Daniel. It is Christ the Healer, Comforter, and Sufferer whom they love. His ministry to the sick and sorrowful, His tenderness, his loyalty to woman, and His unwavering love appeal to them. Christ's sufferings at the crucifixion make the deepest impression upon girls; His heroism, upon boys.

While more anxious for self-improvement, girls are also more anxious to make themselves useful to others. In order that their interest may be maintained, they must be given something to do. Their sympathies are readily enlisted in any charitable undertaking. It is well if the work be pleasing, also, such as growing flowers for the flower mission, or making gifts to day nurseries and children's hospitals. Girls are immeasurably devoted to any work which they love; hence life-long devotion to Christian work may follow these small undertakings.

It is impressive to note the care Jesus showed for girls. Jairus' twelve-year-old daughter furnishes a good illustration: "And he took the damsel by the *hand*, and said unto her, 'Talitha cumi'; which is, being interpreted, Damsel (I say unto thee), arise. And straightway the damsel arose, and walked."

The Saviour was simply, in taking this girl by the hand and treating her with such love, exhibiting the tender consideration of which women, for a thousand years before, had been worthy, according to the Scriptures. He was familiar with the Proverbs, where lovely women are described as gracious, beautiful, kind, faithful, industrious, honorable, wise, helpful, prudent, reverent, charitable, and precious as rubies.—E. Campbell.

REGULARITY AND PUNCTUALITY.

Few things are so important in Sunday-school teaching as the homely virtues of regularity and punctuality. A Sunday-school class is usually an organization with little cohesion and it will go to pieces very readily if the teacher fails to be always present, and present at the moment of opening. Do lay this to heart. If you do not mean to be regular and punctual, better not undertake the work. If you have undertaken it, make it a matter of ambition, honor, affection, conscience, to go, and to go in good time. Better spare, fair sister, some of those last touches at the glass, if necessary, in order to wear the precious ornament of punctuality. Have a care, worthy brother, lest, if often late, the boys conclude you are lazy; for laziness in a teacher is with boys fatal to respect, an unpardonable sin.—John A. Broadus, D.D.

LIBRARY REFERENCE.

Commentaries.—The Standard Commentaries, Lange, Comprehensive, and "J. F. & B." are especially recommended.

Biographical.—"Joseph, Beloved, Hated, Exalted," by F. B. Meyer, Revell Co.; "Joseph, the Prime Minister," Wm. M. Taylor, Harper's; M. Dod's "Isaac, Jacob and Joseph;" Thornley Smith's "Joseph and His Times;" "Leighton's "Lectures on Joseph." "Joseph the Dreamer," by Robert Bird, is excellent for its narrative; Wardlaw's "History of Joseph."

Side Lights.—A good general preparation for the study of this quarter will be to read, article, "Joseph—Israel in Egypt," in Lord's "Beacon Lights of History," First Series II.

In the "Hulsean Lectures," by Rev. C. Benson, on "Scripture Difficulties," are some excellent remarks on Joseph's conduct toward his brethren. Dean Stanley's "Lectures on the History of the Jewish Church." Vol. I.

Osburn's "Monumental Egypt" and Tomkins' "Life of Joseph in the Light of Egyptian Lore," throw light on the famine.

"Egypt and Babylon from Sacred and Profane Sources," by Rawlinson, Chapter 14, contains suggestive matter concerning the later history in Genesis.

In Wilkinson's "Ancient Egyptians," Vol. 3, are interesting articles on "The Splendor of Egyptian Funeral Pilgrimages," and "Embalming."

Histories. — Geikie's "Hours with the Bible;" Kurtz's "Sacred History;" "Bible History;" Edersheim.

GOSHEN.

It is not yet decided just what limits must be set or what fixed outlines must be drawn so as to mark on a modern map the region exactly representing Goshen, as it must have been when, at Joseph's request, Pharaoh assigned it as the permanent abiding place of his father, with those families and attendants of his brothers that the old man brought down into Africa. It was a region quite extensive, lying along the famous river of Egypt, on the west side of what is now called the Delta. Information is coming in slowly but surely; and it will not be long before the facts will be established. We know that Rameses was in it and Pithon and On. On is just Heliopolis, where the obelisk now located in Central Park, New York, once stood.—Charles S. Robinson, D.D.

TEACHER AT STUDY.

As our teachers learn the permanent value of our "Lesson Commentary" they are rapidly discontinuing their subscriptions for the "Quarterly," and securing the "Bound Commentary." In this form the books are convenient for use, and the year's lessons are all in hand at the same time; and thus our teachers will gradually secure an excellent commentary on the Scriptures prepared *expressly for their use*, and from the Lutheran point of view. It is to every teacher's interest to buy the bound Lesson Commentary. In many schools which supply the quarterly but do not feel able to furnish the bound book, the teachers pay the difference, and they are the gainers.

JACOB'S WAGONS.

The Egyptian wagons for carrying produce, as pictured on the monuments, were rather carts, having only two wheels. Such vehicles were used in Egypt where the country was level, but were probably then unknown in Palestine, which was rough and hilly. These carts were so peculiarly Egyptian, and not likely to be obtained except from some great landowner, that they were visible assurances that the report of his sons must be true. They would not have bought such luxuries, and none but such a friend as Joseph among the rulers would have taken pains to send them.

This is an excellent illustration of the convincing proofs of Christianity. The religion of Jesus is not a mere theory; it is proved abundantly by facts. We would convince men of its truth by what it has done. The lives that have been made better, the fact that it does change for good all those that receive it into their hearts, that wherever it enters a community or nation it elevates them,—these are facts, like Jacob's wagons, that should convince men. When some one said to Wendell Phillips that the religion of India is as good as Christianity, he replied: "The map of India is the answer." The map of the world is the proof of Christianity; for wherever is the most and purest Christianity, there are the most happiness, the highest morality, the fullest manhood and womanhood.—Peloubet.

Learn to take a living interest in each one of your scholars. Get them to feel that you

are their friend, that you love them, and they will make you their confidante and cheerfully follow your teaching.—C. K. Hunton.

WIDE EXPERIENCE AND EXTENSIVE LEARNING.

In teaching the Bible, Luther recognized the value of wide experience and extensive learning. "Whoever," he says, "is to teach others, especially out of the Holy Scriptures, and rightly to understand this book, must first have observed and learned to know the world. One knife cuts better than another, and thus can one who understands the language and arts, teach best."

In preparation for teaching the Scriptures, Luther recommends the most painstaking examination of the words of the text, as well as prolonged meditation in the heart. "You should not only consider the words in your heart, but examine them diligently as they stand in the text, that you may arrive at the meaning of the Holy Ghost. And see to it, that you do not become weary and imagine after reading it once or twice that you understand it thoroughly; for such a course makes not profound theologians, but such as resemble unripe fruit that falls before its time."—Luther on Studies and Methods, by Prof. Painter.

MAP AND NAMES OF PLACES.

BY H. L. HUNGERFORD.

Sept. 8. **Joseph makes himself known.**
Egypt, The Land of Goshen.

Sept. 15. **Pharaoh invites Jacob down to Egypt.**
The Land of Canaan, Egypt.

Sept. 22. **Jacob journeys to Egypt.**
Beer-sheba, Egypt, Canaan, Padan-Aram, On.

Sept. 29. **Jacob meets Joseph.**
Egypt, Goshen.

Oct. 6. **Jacob is presented to Pharaoh.**
Canaan, Goshen, Egypt, Land of Rameses.

Oct. 13. **Joseph buys the whole land.**
Egypt, Canaan.

Oct. 20. **Egypt under Joseph; Israel in Goshen.**
Egypt, Goshen.

Oct. 27. **Jacob is ill.**
Luz, Canaan, Egypt, Padan, Ephrath which is Bethlehem.

Nov. 10. **Jacob blesses his twelve sons.**
Zidon.

Nov. 17. **The death of Jacob.**
The Field of Ephron which is Machpelah, Mamre, Canaan.

Nov. 24. **The burial of Jacob.**
Egypt, Goshen, The Threshing-floor of Atad, Jordan, Abel-mizraim, Canaan, Machpelah, Mamre.

THE SOCIAL SIDE OF OUR SCHOOL.

The public schools bring the pupils together on a perfect equality. The mutual social attraction creates strong friendships, that no subsequent elevation or depression can change. The Sunday-school, with a purer atmosphere and a loftier aim, not only maintains this equality, but crowns it with the spirit of the great Teacher.

The idea of social rank or grade never springs up among young people if left to themselves. It is too often introduced and nurtured by their parents, their relatives, their older brothers and sisters. The Sunday-school, to be helpful, need not insist upon absolute equality, but that state should be assumed.

The distinction, however, which comes from superior talent and devotion, may be recognized, as it is in other educational institutions.

Some scholars in every school are from poor families; others are naturally timid and retiring. To these special attention may be shown without, however, exhibiting partiality. Officers and teachers should take care, as far as possible, to speak to strangers thus setting a good example to the scholars, which they will readily fall in with.

If young people, when so spoken to, do not respond at once, it will not be for want of appreciation, but from timidity, inexperience and embarrassment natural to some persons. All such feelings will be driven away by hearty Christian sympathy. This cordiality should be unremitting.

A Sunday-school in successful operation furnishes abundant opportunity for sociability. The several classes should have meetings. These can be extended to the several departments. Let them meet separately for an evening with entertainment.

The teachers, as a matter of course, will visit their scholars, write them letters, and encourage them, in turn, to answer letters. As has been suggested in former articles, teachers should know the parents of scholars, and calls should be made often enough to secure thorough acquaintance with their surroundings.

It is desirable to notify the scholars in advance when calls will be made. The following plan has been found to work well at times: Announce on a certain Sunday, where the school is in the forenoon, that the afternoon will be employed by every teacher in making calls. Parents and pupils will then be at home and prepared. Where the class is large or widely scattered the teacher can arrange to call upon certain designated portions of the class. On such occasions the teacher, by judicious arrangement, can get the scholars to help in the matter of calling, thus engendering sociability and friendliness among them.

It has also been found helpful and encouraging to invite certain pupils to accompany the teacher in making these calls. It inculcates a sense of responsibility and fraternal feeling.

An occasional reception given by the officers and teachers to the parents and friends of the scholars is a good way to interest the old members of the school.

A short, spicy program can be arranged, light refreshments provided, and the balance of the evening can be spent socially.

Whatever makes Sunday-school scholars like each other, aids the work and enlarges the power of the school. Influences, therefore, which tend toward mutual appreciation, are helpful. Such influences are diverse and sometimes delicate, but they all originate in reciprocal esteem and grow in the general atmosphere of familiar intercourse.

Good influence flows as much from the spirit of management as from what is actually done. For instance, a generous public acknowledgment in favor of one will please all where the honor is bestowed merely because of membership. In such cases what is said of one is indirectly said of all.

Suppose a faithful teacher is about to leave on account of change of residence. It does all good to participate in some suitable morals of respectful regret. So, when occasion justifies, a hearty special welcome to new members will please every one, particularly where all can participate in extending the honor.

Prompt recognition of any distinct merit will gratify the whole school; will increase the liking for each other, and the effect will be to cement the organization into a more reliable force for accomplishing its great mission.

MRS. EVA BELLES.

Blackboard Instruction.

*BY REV. CHARLES K. HUNTON.

JOSEPH MAKES HIMSELF KNOWN.

Gen. 45:1-10, 13-15.

Joseph, though exalted far above his fellows, being the great and powerful ruler of Egypt, does not become haughty and proud, but is thoughtful, kind, dutiful, and returns good for evil in large measure. He forgives his brothers who had wronged him greatly and feels that God has directed the course of his life. What joy this first message of Joseph's must have brought to his father!

PHARAOH INVITES JACOB DOWN TO EGYPT.

Gen. 45:16-28.

Pharaoh gave an invitation to Jacob and his family which meant everything to them. The famine was so severe in Canaan that they had to go elsewhere for food. Jesus gives an invitation to every one to come unto Him. He promises not corn and the good of the land, but "A crown of life" and "an eternal home." We cannot supply these things ourselves. If we do not accept His invitation we shall perish (G. B. Overmyer).

JACOB JOURNEYS TO EGYPT.

Gen. 46:1-24.

Jacob hears the voice of God, trusts in Him, and goes obedient to the divine call. God provides a way to care for those who put their trust in Him. Jacob, with his sons and their families, went down into Egypt with all their cattle, flocks and goods.

Jacob
Hears the voice of God
Trusts in the Lord
Journeys to Egypt { Cattle, Goods, People }

Reuben	Judah	Gad	Benjamin
Simeon	Issachar	Asher	Dan
Levi	Zebulun	Joseph	Napthali

JACOB MEETS HIS SON JOSEPH.

Gen. 46:26-34.

The outline follows the text closely. The meeting of the father and son after their long separation is a touching incident. Joseph is very kind to his brethren and leaves nothing undone to provide for their comfort. They were shepherds by occupation. Joseph wishes them to state the facts, though the Egyptians might look down upon them on this account for the keeping of flocks and herds was not regarded with much favor by them.

Arrival in Egypt { Flocks, Herds, All possessions }
Affectionate Greeting
Joseph promises to intercede for his brethren
Shepherds

JACOB IS PRESENTED TO PHARAOH.

Gen. 47:1-12.

The severe famine in Canaan, proves a blessing to Jacob, for it is the means of restoring his son Joseph to him, and also of bringing just humiliation upon his other sons. Though they deserve nothing they receive every attention from Joseph. Through his influence they are assigned to Goshen, one of the best

parts of the land, and are provided with food. Jacob, 130 years old, a man of God, bestows a blessing upon Pharaoh.

FAMINE
Five brothers presented to Pharaoh
Dwell in Goshen
Jacob blesses Pharaoh
Jacob 130 years old
Joseph provides food

JOSEPH BUYS THE WHOLE LAND.

Gen. 47:13-20.

The people were in such need that they gave everything they had, money, cattle, land, even offered themselves in order to procure the necessities of life. The Christian gives himself and consecrates all his possessions to the Lord. He does this not to buy eternal life, but out of love to God who has bestowed such great gifts upon him.

THE EGYPTIANS
GAVE
1st - MONEY
2nd - CATTLE } TO PHARAOH
3rd - LAND
TO LIVE

THE CHRISTIAN
GIVES
1st -
2nd - HIMSELF
3rd -
TO GOD
FOR
EARTHLY AND
ETERNAL LIFE

EGYPT UNDER JOSEPH: ISRAEL IN GOSHEN.

Gen. 47:21-31.

Joseph displays great wisdom and judgment in ruling the land. He does not take any unfair advantage of the people though he might easily have done so. The people are very grateful and look upon him as their benefactor and as a great law giver. Jacob wishes to be buried in the land of his fathers and Joseph makes a solemn promise to carry out this last request.

JOSEPH
Rules the Land
Deals justly
Grateful People
Give one fifth
Jacob's last request

JACOB IS ILL.

Gen. 48:1-11.

Nothing stands out more beautifully in the character of Joseph than his deeds of love and thoughtfulness for his father. We have here a practical illustration of the Fourth Commandment. Jacob is quite sick, and very weak. He calls to mind the favor of God toward him and is thankful. He had mourned Joseph as dead but is now permitted not only to see him but also his children. God's ways are not our ways.

JOSEPH WITH HIS SONS VISITS HIS FATHER
JACOB { THANKFUL FOR THE DIVINE BLESSING
BLESSES JOSEPH'S SONS

God's ways not our ways

Honor thy father and thy mother

JACOB BLESSES JOSEPH'S SONS.

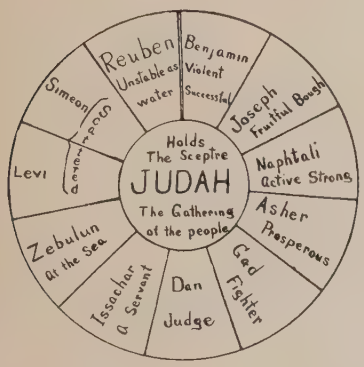
Gen. 48:12-22.

Joseph's sons, Ephraim and Manasseh, receive a blessing from their grandfather, Israel. Jacob here speaks as a prophet; and against the wish of Joseph declares that the younger shall be greater than the older, though the older shall become a great people.

JACOB BLESSES HIS TWELVE SONS.

Gen. 49:1-28.

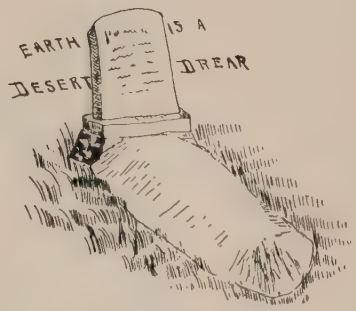
Judah is to be the centre of the life of all the children of Israel, for he shall hold the scepter, from him shall come the Redeemer, the Saviour of the world. Reuben is the oldest. Benjamin is the youngest. Jacob in a few words gives a prophetical insight into the character and history of each. The Lesson Commentary will explain each item.



THE DEATH OF JACOB.

Gen. 49:29-33; 50:1-6.

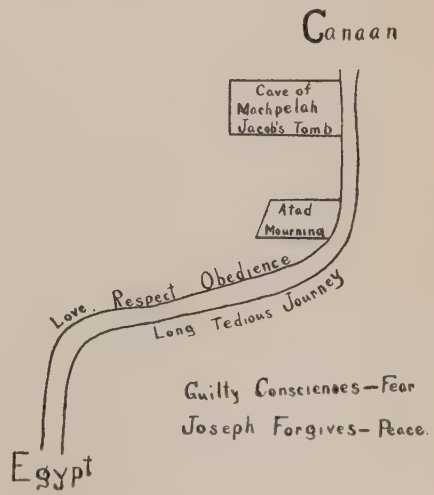
Jacob dies in a foreign land, far away from his own home and the burying place of his fathers. Hymn No. 275 in Ohl's School and Parish Hymnal, "I'm but a Stranger Here," may well be applied to the life of Jacob. In the drawing a picture of an ordinary grave is given rather than a rock-hewn tomb because it is more familiar to the children and is intended to impress the thought of Jacob's death (G B. Overmyer).



THE BURIAL OF JACOB.

Gen. 50:7-17.

The journey from Egypt to Canaan was a long, tedious one, but Joseph loved and revered his father and faithfully kept the promise he had made, to carry his body back to Canaan for burial. At the threshing floor of Atad they halted for what we might term memorial services. Jacob was laid to rest in the tomb of his ancestors, the cave of Machpelah. Upon their return to Egypt Joseph's brothers feared his displeasure; their guilty consciences smote them. He showed a truly Christian spirit by forgiving them all, and by dealing kindly and peaceably with them.



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The Lord's Suffering Son. 52.	The Lord's Last Request. 21.	The Unjust Judge. Luke 18.	Judah Pleads for Him. 44.
Matthew.	**Isaiah.**	**Acts.**	
The Coming of Christ. 1.	No Longer Forsaken, 62.	Gamaliel, 5.	
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Herod and Innocents. 2.	No Acclaims, 53.	Elymas, 13.	
Gathering Multitudes. 4.	No Fear. 43.	Timothy, 16, 19, etc.	
Perfect Children. 5.	No Exaltation, 42.	Epicureans and Stoics, 17.	
Purity in Heart. 5.	No Strength, 40.	Aquila, Priscilla, Apollos, 18.	
Alms and Treasures. 6.	No Trust but in the Lord, 26	Gallio, 18.	
The Golden Rule. 7.	No Sin in Heaven, 65.	Vagabond Jews, etc., 19.	
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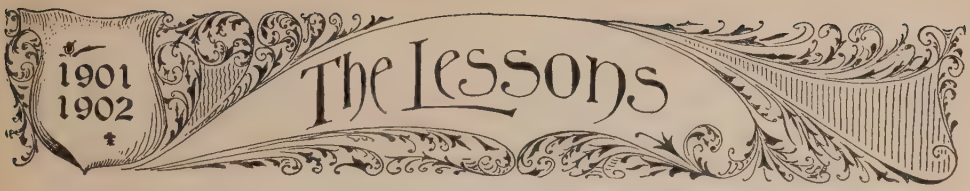
Who in Red Apparel? Is. 63.	Pouring Out of the Spirit, 32	Before King Agrippa, 26.	

JOSEPH MAKING HIMSELF KNOWN.



FOURTH QUARTER.

Sept. 1. 13 S..Trin.	JUDAH OFFERS TO SUFFER FOR BENJAMIN.	Gen. 44:25-34.
Sept. 8. 14 S..Trin.	JOSEPH MAKES HIMSELF KNOWN.	Gen. 45:1-10, 13-15.
Sept. 15. 15 S..Trin.	PHARAOH INVITES JACOB DOWN TO EGYPT.	Gen. 45:16-28.
Sept. 22. 16 S..Trin.	JACOB JOURNEYS TO EGYPT.	Gen. 46:1-24.
Sept. 29. 17 S..Trin.	JACOB MEETS HIS SON JOSEPH.	Gen. 46:26-34.
Oct. 6. 18 S..Trin.	JACOB IS PRESENTED TO PHARAOH.	Gen. 47:1-12.
Oct. 13. 19 S..Trin.	JOSEPH BUYS THE WHOLE LAND.	Gen. 47:13-20.
Oct. 20. 20 S..Trin.	EGYPT UNDER JOSEPH: ISRAEL IN GOSHEN.	Gen. 47:21-31.
Oct. 27. 21 S..Trin.	JACOB IS ILL.	Gen. 48:1-11.
Nov. 3. 22 S..Trin.	JACOB BLESSES JOSEPH'S SONS.	Gen. 48:12-22.
Nov. 10. 23 S..Trin.	JACOB BLESSES HIS TWELVE SONS.	Gen. 49:1-28.
Nov. 17. 24 S..Trin.	THE DEATH OF JACOB.	Gen. 49:29-33; 50:1-6.
Nov. 24. 25 S..Trin.	THE BURIAL OF JACOB.	Gen. 50:7-17.

FIRST QUARTER.

Dec. 1. 1 S..Adv.	A NEW KING IN A WICKED WORLD.	Isa. 61:1-4, 6-8, 10-11.
Dec. 8. 2 S..Adv.	THE REJECTED KING BECOMES OUR FINAL JUDGE.	Matt. 11:16-24, 27.
Dec. 15. 3 S..Adv.	THE COMING OF THE KING'S MESSENGER.	Matt. 3:1-12.
Dec. 22. 4 S..Adv.	THE KING'S MESSENGER BEFORE A KING OF THIS WORLD.	Matt. 14:1-12.
Dec. 29. S..Xmas.	THE KING'S EARTHLY KINDRED.	Matt. 13:55-58; 12:46-50.
Jan. 5. S..N. Y.	THE KING'S SWORD AND SERVICE.	Matt. 10:34-42.
Jan. 12. 1 S..Eph.	THE KING GOES FORTH TO GATHER HIS OWN.	Matt. 11:28-30; 12:15b-27.
Jan. 19. 2 S..Eph.	THE KING AT WORK IN HIS HARVEST.	Matt. 9:27-31, 36-38.
Jan. 26. Sept..S.	THE KING AND HIS LABORERS.	Matt. 20:1-16.
Feb. 2. Sex..S.	THE KING AND THE ROMAN CENTURION.	Matt. 8:5-13.
Feb. 9. Quin..S.	SELF-DENIAL FOR THE KING'S WORKERS.	Matt. 10:1-10.
Feb. 16. 1 S..Lent.	PERSECUTION FOR THE KING'S WORKERS.	Matt. 10:16-19, 22-24, 27-28, 32
Feb. 23. 2 S..Lent.	THE KING BEYOND ISRAEL.	Matt. 15:21-28.

THE CHURCH YEAR.—Which Sunday is this? School: Thirteenth Sunday after Trinity. What is the Gospel for today? School: The Good Samaritan. Where is it written? School: Luke 10:23-37. What is the Epistle for today? School: The Deliverance of Faith. Where is it written? School: Gal. 3:15-22.

THE CATECHISM.—1. WHAT IS THE SACRAMENT OF THE ALTAR? School: IT IS THE TRUE BODY AND BLOOD OF OUR LORD JESUS CHRIST, UNDER THE BREAD AND WINE, GIVEN UNTO US CHRISTIANS TO EAT AND TO DRINK, AS IT WAS INSTITUTED BY CHRIST HIMSELF. 2. WHERE IS IT WRITTEN? School: THE HOLY EVANGELISTS, MATTHEW, MARK AND LUKE, TOGETHER WITH ST. PAUL, WRITE THUS.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was the Lesson written? 1. What did Paul say when brought to Agrippa? 2. What question did Paul put to Agrippa? 3. How did Agrippa answer Paul?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JUDAH OFFERS TO SUFFER FOR BENJAMIN.

Egypt. 1707 B. C.

AND our father said, Go again, and buy us a little food.

Part of Judah's speech before Joseph to secure Benjamin's release (Gen. 44:18-24). Joseph's cup had been found in Benjamin's sack; he was to remain as a slave (Gen. 44:12, 17). Judah now described the father's great affection for Benjamin, and his extreme unwillingness to expose him to danger. One of the grandest and fairest speeches in the Old Testament. Love (for his brother) makes Judah bold.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

Cannot. Disobedience to the king's orders (Gen. 42:14-20) would confirm his suspicion that they were spies, and lead to their being made prisoners or slaves, and to the utter failure of their errand.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

Thy servant. A polite expression, just as we sign letters "Your servant." Already **my father,** Jacob was fulfilling (Gen. 37:9, 10). **Wife.** Rachel.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

The one. Joseph learns his father's distress on account of himself (Gen. 43:31-33), caused by the deception of these very brethren!

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Bring—grave. Sadden and shorten his life. **Grave** (Compare 37:35; Joseph was supposed to be eaten, and not buried). Hebrew "Sheol," Greek "Hades," the place of departed spirits, the world beyond the grave. Jacob believed in a future life.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

Bound up with. As in one bundle. Strong love.

A PRAYER.—O Lord, in whom are all the treasures of wisdom and love; Grant us Thy grace, that we may exercise that charity which is out of a pure heart and of a good conscience and of faith unfeigned; through Jesus Christ, Thy Son, our Lord. Amen.

QUESTIONS.

I. **Textual.**—1. What conversation did Jacob and his sons have about a second trip to Egypt? 2. How did Jacob refer to Joseph? 3. How did Jacob beg not to be robbed of Benjamin? 4. How did Judah use his father's grief as an argument for Benjamin's release? 5. What does he say of his own responsibility in the case? 6. What generous proposition does he now make to Joseph? 7. What were the last words of his earnest appeal?

II. **Historical.**—1. At what point in Joseph's history and Judah's speech do we resume our lessons? 2. What is the outline of the argument? 3. Why was Judah the proper person to utter this plea? 4. By what features is the speech characterized? 5. In what dilemma did Jacob find himself? 6. Why did Joseph inflict this distress on his father and brethren? 7. How did Joseph get the first news from home about himself?

III. **Doctrinal.**—1. What made Judah so bold? 2. What is meant by the "grave"? 3. What relation of mutual dependence exists between parents and children? 4. Whose love is usually the stronger? Why? 5. What is suretyship? 6. Wherein is each man his brother's keeper? 7. How do repentance, love, and faithfulness appear in Judah's conduct? 8. What is the test of Judah's love? 9. How does Luther praise Judah's speech? 10. Who intercedes for us? 11. How has He taught us to intercede for one another?

IV. **Practical.**—1. How is the grandeur of brotherly love exhibited? 2. What does old age call for? 3. What griefs do the aged experience? 4. Why is disrespect towards parents and disobedience a crime? 5. What sort of future are wayward children and unloving brothers and sisters preparing for themselves? 6. Why should the doctrine of the vicarious atonement profoundly touch our hearts?

We take up the story of Joseph's life at the point where his eleven brethren are about to return to their father, but the youngest is arrested on the charge of stealing the king's cup. The rest return with him. They prostrate themselves before the king, and Judah pleads boldly and eloquently for the life and liberty of Benjamin. But for the king's insistence and implied promise, Benjamin would not have accompanied them. With difficulty was their father persuaded to let him go. He bewailed the sad death of the older son and declared that the loss of this one would be his death. Judah plead with the king not to send him home to such a sight; but, as he had become surety for the safety of this beloved youth, he begged to be permitted to take Benjamin's place in slavery while Benjamin returned home to gladden his venerable father's heart.

Gen. 44: 25-34.

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

He will die. The father will die. A parent's love for his child is generally stronger than a child's for a parent.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

Surety. Responsible for (43:9). This explains why Judah acted as spokesman.

33 **Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.**

Bondman instead of. An humble, earnest, generous offer. It proved the sincerity of his repentance and of his love for father and brother. Judah was true to his trust. He would sacrifice his life, but not his plighted word.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

He calmly and firmly sacrifices home, family, and birthright, rather than see an aged father die of a broken heart. And yet makes no parade of his self-sacrifice. This an instance of intercessory prayer. "Forgive us our trespasses." Luther says, "What would I not give to be able to pray before the Lord as Judah here interceded for Benjamin, for it is a perfect model of prayer, nay of the strong feeling that must underlie all prayer." Christ is our Intercessor with the Father (Is. 53:12; Heb. 7:25).

DAILY BIBLE READINGS.

Monday.—I Thess. 5:12-28, Fruits of Peace.
Tuesday.—I Tim. 1:1-20, Faithfulness.
Wednesday.—I Tim. 2:1-15, Public Worship.
Thursday.—I Tim. 3:1-16, A Good Service.
Friday.—I Tim. 4:1-16, False Doctrine.
Saturday.—I Tim. 5:1-25, Holy Living.

THE STORY APPLIED.

MAIN LESSON.—The grandeur of true brotherly love. Judah (1) undertakes to protect Benjamin, (2) pleads earnestly when Benjamin is in peril, and (3) is willing to sacrifice life itself to rescue him. Such unselfishness, even to self-sacrifice, is true brotherly love, and beautiful to behold.

v. 25. **Our father.** We must sometimes decide between duty and personal interests. Filial duty binds us as long as we live. Noble is he who sacrifices himself on the altar of duty. It is a father's duty to care for his children as long as he can. And when the children are able they should do their part in supplying the home with bread.

v. 26. **We cannot.** Disobedience to parents is sinful; yet may children plead for release, when the service is too hard or fraught with great danger.

v. 27. A good father's thoughts are with his children, and his love for their mother draws the tie closer, though she be dead.

v. 28. **One went out.** O the desolation, the torn heart-strings, of a loving father who mourns a lost child, whether lost in youth or later snatched away by dreadful accident; let all console him with tender condolence.

v. 29. **Gray hairs,** especially a parent's, call for sympathy, pity, honor, love. The fears and anxieties of parents for their children should win the children's hearts; make the last days of your parents days of peace and rejoicing. Disobedience to parents is murder, for it brings — the grave.

v. 30. **Bound up.** How the father's heart hangs on his sons and daughters! Blessed is the son who regards his father's requests and wards off sorrow from an aged parent's breast.

v. 32. **Bear the blame.** Wrong done to brothers or parents in youth often fill the heart with bitter, remorseful memories through life. But it is a risk to bind one's self with a promise he may not be able to keep; it is better to promise less and do more.

v. 33. **Instead of.** As Judah would be Benjamin's substitute, so is Jesus ours. He suffers in our stead. We believe in a vicarious atonement.

v. 34. **How shall I go?** It is easy to break a promise, but not so easy to face the consequences of that sin.

For the Teacher.

By Rev. M. M. Kinard, Ph.D., Prof. W. Wackernagel, D.D., Rev. W. M. Rehrig, Ph.D., Prof. Elmer F. Krauss, Rev. Joseph Stump, and by Rev. S. E. Ochsenford, D.D.

Gen. 44: 25-34.

JUDAH BECOMES SURETY FOR BENJAMIN.—Famine prevails in Canaan. There is still corn in Egypt. Jacob's sons must make a second journey for food. During their first visit, Joseph asked them concerning their father and youngest brother. He knew them but they knew him not. He said they need not come again for corn without Benjamin. He would not be seen. Jacob urged his sons to make this second journey. Food must be had. They told him Joseph's demand touching Benjamin. His heart sank within him. Joseph is not, Simeon is not, and ye will take away Benjamin. This his lament. He still has a vivid recollection of Joseph's mysterious disappearance years before. Also of Simeon's recent detention in Egypt. Necessity compels. A decision is reached. Judah becomes surety for Benjamin. His brother's keeper. They set off with the paternal blessing. "God Almighty give thee mercy before the man." They come before Joseph. Judah is spokesman. He relates what occurred at home. His father's grief at parting with the son of his old age. Pleading before Joseph, Judah becomes eloquent. Eloquence of the soul. Luther covets such fervency of soul, when he would pray to God, as Judah exhibits before Joseph. Judah becomes a striking example of self-sacrifice for the sake of a brother and the affection of an aged father's grief. He cannot add to that father's grief. Thy servant became surety for the lad. Deep pathos attends every word that escapes his lips. Hold me. Let him go back. Mark this fidelity to obligation assumed. Note this example of paternal and fraternal love. Observe these points: Cannot add to father's grief; will take brother's place; cannot disregard my vows.

25. And our father said, Go again, and buy us a little food.

Go again and buy. Temporal blessings need to be renewed periodically. We pray: "Give us this day our daily bread." Likewise, spiritual blessings should be secured regularly and systematically. The means of grace are dispensed Lord's Day after Lord's Day. He who neglects to profit by them, is untrue to his highest interests, and mocks God.

Little food. This shows the dire necessity in which the family of Jacob was, for it is the second time that the patriarch uses the expression (43:2).

Go again. Spoken by Jacob with a heavy heart; for he knew that Benjamin would have to accompany his brethren.

A little food. Not knowing the length of time the famine should last, he would buy only enough to last till the next harvest was due.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

We cannot go, etc. Judah shows by these what a struggle they had with their father; the love the father had for the youngest son. Unpleasant conditions must often be fulfilled in the performance of duty. It is the part of wisdom to enter into as few entangling engagements and to make as few promises as possible, so that we may walk with unimpeded steps in the pathway of duty.

If our youngest brother. They would go only on this condition. If Jacob would have food, he must yield.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons:

My wife. Rachel was his only wife in the dearest sense of that word, the chosen of his heart, and as she was dead, her two sons are now the children of his affection. (Cf. Gen. 46:19).

28. And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since.

One went out, returned not, thus indirectly alluding to his death. By these words Joseph for the first time learns of his father's distress on his own account.

Torn to pieces. Judah does not give the facts, but merely his father's opinion concerning it. Jacob means that had Joseph been alive, he would certainly have returned, and the blood on the coat was a sufficient evidence that some beast of prey devoured him.

He is torn in pieces. He was convinced that Joseph was dead and was all unsuspicious of the happy reunion awaiting him. How often in our distress we are blind to the joys which God has in store for us in the near future! There is a sorrow which time cannot heal. Jacob still mourns for Joseph. God cannot be conceived to suffer sorrow. Yet revelation assures us that He is concerned in every one made in His image and likeness, who is away from the fold. The shepherd could not rest with the ninety-nine, but went searching for the erring one.

29. And if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

This one also. The loss of Benjamin in addition to Joseph would break Jacob's heart. This is a quotation from Jacob's refusal to let Benjamin go (Ch. 42:38).

Mischief befall. Shall befall him.

Sorrow to the grave. I will go down into the grave unto my son mourning. (Grave or sheol—the hollow place.)

Take also. Implying that they would in some way be to blame for such a calamity. Jacob thinks that the existence of Benjamin would not have been known to the man in Egypt if the brethren had not been imprudent in their conversation with him.

Sorrow to the grave. See to it that your solemn engagements in their non-fulfillment do not involve some one else in sorrow and ruin.

30. Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life;

Life is bound up in the lad's life. A beautiful expression of paternal affection and attachment. God assures us (Psalm 103:13) "Like as a father pities his children so the Lord pitieth them that fear him." *Bound up in the lad's life*—lit., his soul is bound up in the lad's soul.

31. It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

It shall come to pass. It is evident that a great change has taken place in Judah since his early years. His conscience bade him fear that in God's sight he would become guilty of his father's death, in addition to being guilty of the death or slavery of Joseph.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever.

Surety (see ch. 43:9). *The lad.* With the utmost tenderness, Benjamin is sometimes called the youngest child, sometimes the lad.

33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Let thy servant abide. Ready and willing to become a slave for Benjamin and his father's sake. This sublime act of heroism, or self-sacrifice on part of Judah, is impossible to over-estimate. Willing to be a slave for one whom he knew his father loved more than himself, and willing to renounce his liberty rather than see his aged father die of a broken heart. He would be as useful a slave to Joseph as Benjamin would be, and at the same time his father's life would be spared. "Perhaps the annals of the whole world do not produce an instance of so heroic and disinterested affection in a mere man."

Let thy servant abide. How different from the language when they saw the dreamer coming toward them years before at Dothan! Can Judah's kindness to Benjamin atone for his cruelty to Joseph? There is a law of compensation in the material universe; but you can not make up by kindness to one member of God's family for the transgressions you have accomplished upon another.

34. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.

How shall I go to my father? Judah still remembered the anguish and life-long sorrow over Joseph's loss. He cannot meet that sad face again if Benjamin be not allowed to return. This was sufficient to show that a great change and a noble one had taken place in all the brethren, especially in Judah. Everything was now ready for the final disclosure, the record of which is given in the next chapter.

CONCLUSION.—From verses 18-34 we have what has been called Judah's intercession for his brethren. It is one of the finest specimens of natural eloquence in the world, and one of the grandest to be found in the Old Testament. "In simplicity and touching pathos, it excels every composition I ever met" (Chalmers).

The struggle was a severe one. Judah and his brethren had had many things to contend with. In addition to the previous trials, now came this one concerning Benjamin, and with sad hearts they turned back and appeared before the governor of Egypt, not knowing what would happen.

"Judah is now the spokesman, and right well does his advocacy prefigure the pleading of his great Descendant. . . The language of his pleading is so tender, graphic, and earnest, that few have been able to resist its pathos" (Edersheim).

"Judah's offer to remain as a slave in place of Benjamin, and the touching pathos with which he tells the story of Jacob's agony of soul for fear of this last remembrance of Rachel vanishing from him as Joseph had done, showed that they are loyal to his brother" (Geikie).

Luther: "What would I not give to be able to pray before the Lord as Judah here interceded for Benjamin, for it is a perfect model of prayer, nay, of the strong feeling which must underlie all prayer."

"Blessed be God, One has so interceded for us, who has given Himself as our surety and become a bondsman for us! His advocacy has been heard; His substitution accepted; and His intercession for us is ever active with the Father."

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."
(Tennyson.)

Bible Class Department.

I.—Judah Tries to Influence Joseph by Quoting the Pathetic Speech of His Father.

The father's life is so bound up in the life of Benjamin that when he sees that he has not been brought back, it will bring his grey hairs with sorrow to the grave. Love and sympathy, if they exist in the Egyptian ruler's heart, ought to move him to yield.

II.—Judah Nobly and Generously Offers Himself in the Place of His Brother.

The story of Damon and Pythias, the honored characters of ancient Syracuse, whose unbroken friendship has been one of the world's ideals, informs us how Damon pledged his liberty and life for the condemned Pythias, but there was prospect of being spared on the strength of the promise of Pythias. We recall that Damon came near dying for his friend, Pythias, who on flying steed came just in time to prevent his execution. Even such a tyrant as Dionysius I, of Syracuse, was thrilled and touched by the beauty and loyalty of this friendship, that he pardoned both, set them free, and desired to share their friendship himself (F. W. E. Peschau, D.D.)

Judah, not free from the strain of criminality, wins our admiration, as he offers to save his brother at the expense of his own liberty and happiness. Judah's offer of self-sacrifice carries our thoughts onward to his great and glorious Descendant. If this was a noble act on the part of Judah, what is the countless ransom, the precious price, not merely tendered, but paid? What is the never-dying intercession—continually offering for us, by Judah's son and Judah's Lord?

Practical Points of View.

1. Judah had planned the sale of Joseph. He is now the man who must make a new plan, to repair the mischief.

2. This man had wronged father and brother. Their grief was sadness and his was remorse, a heavy heart and a rebuking conscience.

3. This man, the first Lion of Judah, did nobly; he suffered for his own sins, when he took the place of his innocent brother. The last Lion of Judah did more nobly; he suffered for my sins, taking the place of a guilty brother (Geo. M. Jones, Esq.).

For the Teacher of the Little Ones.

by mrs. g. w. m'clanahan.

It had been many years since Joseph's brethren sold him into Egypt. They did not know what had become of him, but thought he was dead. God took care of Joseph, and in our lesson today, we see him a ruler in the land of Egypt. There was a great famine in all the countries around Egypt, and in Canaan also.

Jacob, his sons and their little children had no food. So Jacob sent ten of his sons down to Egypt, where there was plenty of corn. But Benjamin, the youngest son, stayed with his father in Canaan. His father was afraid that some evil might happen to him if he should go with them.

When the brothers came to Joseph, they bowed down before him. They did not know him but Joseph knew them, and gave them corn. He had their money put back in their sacks, and when they reached home they found it. Joseph kept Simeon, and told them when they came again they must bring Benjamin. Now the famine became very dreadful, and Jacob told them they must go again for food or they would all starve. Then Judah said, they could not go unless Benjamin went too. This made their old father very sad. And he said, "Me have ye bereaved of my children. Joseph is not, Simeon is not, and ye will take Benjamin away. All these things are against me." Then Judah promised if he would let Benjamin go, he would take care of him, and bear the blame if anything happened to him. At last Benjamin was sent with them. Joseph was very glad to see them, and treated them very kindly. He took them to his house, brought Simeon to them, and made a feast.

Joseph wished to see if his brothers loved Benjamin. So he had their sacks filled with corn and put their money into the sacks, but in Benjamin's they put Joseph's silver cup, and sent them away. They had not gone far when the steward came after them for the cup. They said they did not have it, but if any of them had taken it that one should die. They quickly took down their sacks and opened them. The cup was found in Benjamin's sack! They rent their clothes and returned to Joseph's house. Joseph decided that Benjamin should stay and be his servant, and the others go home. Then Judah came to Joseph, and begged him not to be angry, but to let him speak. He said, he had promised to bring Benjamin safely to his father, and if he went home without him his father would surely die with sorrow. Judah begged Joseph to let him stay and be his servant in Benjamin's place; and to let the boy go home to his father.

The Lesson in Line and Picture.

BY THE REV. A. B. MARKLEY.

The picture reminds us of a dream long before this time (Gen. 37:5). Let us see how long it was in being fulfilled. Joseph was 17 years old when sold into slavery and 30 when he first stood before Pharaoh. Then followed the seven years of plenty. So it required something over 20 years to bring about the scene which is now before us. Some interpretations are a long time on the way. Twenty years is a period which tries a man's faith, takes the sap out of his strength, brings despair, unless he is fed with a divine meat and refreshed with living waters.

Time is often the last and supreme test of character. Ask a jeweler how you can infallibly detect the true from the imitation diamond and he answers, in these days it is often almost impossible to tell the true from the false at first. But if you keep or wear them, time will tell. The imitation diamond will grow dimmer, the genuine even brighter. The swinging pendulum ticks off the bad man's approaching doom, while it announces the good man's deliverance.

"Let thy servant abide instead of the lad a bondman."

Old sins come back to plague the sinner. The living brother, Benjamin, reminds them so often of the other brother, Joseph, whom they thought dead. You have used a dear friend very ill 20 years ago, and you have reproached and hated yourself ever since for it. But you cannot make it up by kindness to some other friend. Love your friend while he is with you. Give him the flowers now. If is but a short, grey day we are together. This is a time for mutual love and kindness.

The intercession and suretyship of Judah was never forgotten by Benjamin. When many hundred years later all the tribes deserted Judah, Benjamin still stood faithful. The magnificent plea of Judah, full of pathos and love, was never forgotten by Benjamin.

"God moves in a mysterious way
His wonders to perform:

"If Thou remember each misdeed,
If each should have its rightful meed,
Who may abide Thy presence?"

How to Teach This Lesson.

BY REV. J. H. ORR.

The introduction to this and the following lessons should be a rapid outline review of Jacob's life up to the point at which the lesson opens and a summary of Joseph's experience. The jealousy of Joseph's brethren, which could not endure his exalted position in the family, their cruelty toward him and their heartless disregard of their father's suffering should be brought out as the background against which their changed character is most clearly seen. The lesson exemplifies a true repentance. This is ever a prominent part of real Christianity, and it is well to emphasize the fact in these days when so many have the form of godliness without its power. The lesson illustrates the loving consideration for a parent's feelings which children, though men, should show; also the true spirit of brotherhood.

The opening words of the lesson invite a review. At what period of life was Jacob when the events of the lesson occurred? What were the most prominent events of his previous life? What had been Joseph's experience in Egypt? What events led to Judah's appeal for Benjamin's release? Emphasize God's promise of blessing; Jacob's intense love of Rachel and therefore of her children; his prevailing with God by faithful submission; his bitter experience of the cruel violence of his sons; his loss of Joseph—the truth which he did not yet know.

After this review the changed character of the brethren should be made prominent, especially as exemplified in Judah. His solicitude for his father's peace of mind and life (a child's duty); his willingness that Benjamin should receive that love which formerly aroused jealous anger; his willingness to become surety for his brother's safety and to suffer in his stead; his passionate eloquence as showing the heartiness of the change.

Then the change in the brethren may be used as an exemplification of true repentance, a change of heart, and its fruits in a changed life. Repentance is a vital part of real Christianity.

THE CHURCH YEAR.—Which Sunday is this? **School:** Fourteenth Sunday after Trinity. What is the Gospel for today? **School:** The Ten Lepers. Where is it written? **School:** Luke 17:11-19. What is the Epistle for today? **School:** Walking in the Spirit. Where is it written? **School:** Gal. 5:16-24.

THE CATECHISM.—WHAT DO THE HOLY EVANGELISTS WRITE CONCERNING THE LORD'S SUPPER? **School:** OUR LORD JESUS CHRIST, THE SAME NIGHT IN WHICH HE WAS BETRAYED, TOOK BREAD: AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT, AND GAVE IT TO THE DISCIPLES, AND SAID, TAKE, EAT; THIS IS MY BODY, WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was it written? 1. How did Judah begin his plea for Benjamin? 2. What did he say concerning his father? 3. What was his proposal?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JOSEPH MAKES HIMSELF KNOWN.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

Not refrain. The thought of his father's love for Benjamin (and himself), and of the loyalty and devotion of Judah to Jacob and Benjamin, overpowered Joseph's feelings. He could hold out no longer. There was no need for further concealment. **Have—out.** He would expose neither his joy nor his brethren's remorse to the curious gaze of the Egyptian officials.

2 And he wept aloud: and the Egyptians and Pharaoh heard.

Wept. Lifted up his voice in (free, uncontrolled,) weeping, as is usual among Orientals. His attendants heard and carried the news to the king (v. 16).

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

Said. Speaking in their language, without an interpreter. **Father—alive?** His thought was not of them nor their crime. **Troubled.** Terrified. The voice, the face were Joseph's! The hated dreamer was on the throne, and they were entirely at his mercy to revenge his wrongs.

4 And Joseph said unto his brethren Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Some reference must be made to the past. Joseph does in a spirit of elevated piety and tender charity. **Your brother.** The word, the gentle, persuasive tone must calm their fears.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

Grieved—yourselves. He understands why they are so distressed and remorseful. Back of their sin was a watchful, overruling Providence, who guided all things for good. "There's a divinity that shapes our ends, rough hew them though we will." God used their jealousy and hardheartedness to provide a Saviour for the Egyptians and Hebrews. Thus, also, the crime of Pilate and Judas accomplished the saving death of Jesus.

A PRAYER.—O Almighty God, Who doest wonderful things: Grant us Thine own spirit of meekness and shed abroad Thy love in our hearts, that we may be kind to one another, tender-hearted and forgiving, even as Thou hast been unto us; through Jesus Christ, our Lord. Amen.

QUESTIONS.

I. Textual.—1. How did Judah's plea affect Joseph? 2. What command did he give? 3. Describe his emotion. 4. How did he address his brethren? 5. How were they affected? 6. How did he reassure and comfort them? 7. How did he explain God's great purpose in his life? 8. What commission did he give them? 9. How were they to persuade their father? 10. How did Joseph convince them of his forgiving love?

II. Historical.—1. What caused Joseph's outburst of tears? 2. Why were the Egyptians dismissed? 3. How do Orientals show their feelings? 4. Why were the twelve afraid? 5. What thought was supreme in Joseph's mind? 6. How did Joseph refer to the past? 7. What was meant by "earing"? 8. What did they doubtless talk about?

III. Doctrinal.—1. How does this lesson show that "charity covers a multitude of sins"? 2. How does Joseph explain the beneficent course of events? 3. Is the world at the mercy of evil? 4. Does the beneficent use God makes of our evil relieve us of responsibility? 5. What part in the scheme of grace did the crime of Pilate and Judas play? 6. How does this lesson illustrate the workings of conscience? 7. How can a wounded conscience find comfort in the power and grace of God?

IV. Practical.—1. What is the first lesson taught? 2. What do we learn of brotherly love? 3. What concerning an over-ruling Providence? 4. Who is our Elder Brother? 5. Where does He say, Come? 6. What do we learn concerning forgiving ourselves and others? 7. Why is it unwise to judge hastily concerning events? 8. How does God often mercifully spare us? 9. Why, since He can, does He not always do so?

The climax is reached. Flesh and blood can stand the strain no longer. Nor is there need for it. Joseph is now sure that his brothers are penitent and may be safely trusted. He clears the room of Egyptians, bursts into tears, and makes himself known to his brethren. Speechless terror strikes them.

Now Joseph pleads. They must not give way to remorse, but rejoice with him. God's mighty hand was in it all. Joseph was sent to Egypt in order to save that land and his father's household. "Make haste. Return for Jacob, and tell him of all my glory. Tell him that I will nourish him and all his household in Goshen." And he fell on Benjamin's neck and wept. With tears and kisses and friendly talk the twelve were once more a happy, united brotherhood.

Gen. 45: 1-10, 13-15.

6 For these two years hath the famine been in the land: and yet there are five years in the which there shall neither be earing nor harvest.

Earing. R. V., "Ploughing." The river did not overflow, and moisten, enrich, and soften the baked soil.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Posterity. R. V., "A remnant." To keep Jacob's tribe from extinction.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Father. A not uncommon title of the chief minister, or vizier, of eastern kings. Joseph thus touched very lightly on their transgression and turned their thoughts to the wonderful providence of God, and, (v. 9) the duty and necessity of bringing their father down to Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

Haste. Relieve Jacob's anxiety.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

Goshen. A large, fertile pasture land east of the Nile, north of Memphis, and near the gulf of Suez. **All—hast.** Including numerous servants, who by circumcision became members of the Jewish church and nation. See 17:13.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

Tell—glory. As a comfort to Jacob and to make their confession of crime easier.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 **Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him.**

Kissed. Benjamin first, then all. A last, sure pledge of his brotherhood and their entire forgiveness. Tears relieved the strained feelings and sudden transition from being condemned criminals to being fondled brethren. **Talked.** Of many things that had occurred in the family since their separation.

DAILY BIBLE READINGS.

Monday.—I Tim. 6:1-21, Personal Duties.
Tuesday.—II Tim. 1:1-16, Incentives to Duty.
Wednesday.—II Tim. 2:1-26, The Soldier of Christ.
Thursday.—Titus 1:1-16, The Pure Life.
Friday.—Titus 2:1-10, Sound Doctrine.
Saturday.—Titus 2:11-15, Saving Grace.

THE STORY APPLIED.

MAIN LESSONS.—1. Of forgiveness. "To err is human, to forgive is divine." 2. Of brotherly love. It survives the lapse of time and the memory of injury suffered. 3. Of providence. God brings good out of man's evil. We, too, need to repent of our sins in dust and ashes.

v. 2. **He wept aloud.** The simple eloquence of filial love can move stern princes to tears. The tender heart, that can weep, is the heart of God. Forgiveness of injuries is true magnanimity. There is joy in reconciliation such as the unforgiving do not know.

v. 4. **Your brother.** Jesus also is not ashamed to call us brethren (Heb. 2:11). **Come** (Matt. 11:28-30).

v. 5. **Be not grieved, nor angry with yourselves.** It is harder to forgive ourselves than others. To effect reconciliation the cause of division is named and excused. When another's sin is forgiven, it should be forgotten: "Let the dead past bury its dead." **God did send.** God does not need, nor make, an evil, but He uses it. We must repent of the evil, but not despair of God's power and grace to fetch good out of it. God always leads His people, though men seem to lead them. God's prophets could tell the future; there are none who can do so now.

v. 7. **To preserve.** Long before the event God prepares for His people's needs. It is impossible to judge whether an event is a blessing or a misfortune until we know the whole.

v. 8. **Not you, but God.** God often spares us from the evil consequences of our misdeeds. It is the Lord who promotes men to honors, there is no preferment without Him.

v. 10. **Near unto me.** A son's honors are the glory of his father; he shares them with his son. A good son provides for his parents in need; a good return for good received. Good news from a son to a father bereft is like summer rain on thirsty ground.

For the Teacher.

By Rev. S. L. Harkey, D.D., Prof. W. Wackernagel, D.D., W. M. Rehrig, Ph.D., Rev. J. Stump, Rev. G. A. Genzmer, and by Rev. Ernest M. Grahn.

Genesis 45:1-10, 13-15.

GOD'S MYSTERIOUS PROVIDENCE.—The reconciliation of enemies is always a scene of rejoicing both to God and man. The incidents of that between Joseph and his brethren are all overwhelmingly pathetic. When they all stood before him with Benjamin, and the whole truth dawned upon his soul, he was overwhelmed with a sense of the goodness of God. How extraordinary are the ways of the Lord! Who could have expected the end from the beginning? Yet every step was ordered by the Lord, or the result seen would not have been accomplished. Let it be forever known that God maketh the wrath of man to praise Him, and the remainder of wrath shall He restrain.

"Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head."

1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

Could not refrain. Judah's pathetic appeal and unexpected offer (last lesson) moved Joseph deeply.

Every man to go out. The recognition accorded to his brethren was of such a tender and sacred nature, that witnesses had to be excluded. Wise Joseph had no desire to exhibit his emotion before his heathen subordinates nor to become the talk of the town.

Luther: "I doubt not, that Joseph's heart quivered and melted during the affecting and affectionate pleading of Judah; for every word touched his heart to the quick, and his bosom filled with new love for his brethren."

"I greatly admire Joseph's wisdom in refraining the impulse of his heart in order to lead his brethren as far as an inner voice advised him. A continuation of the restraint put on himself, whilst showering favors upon his wondering guests would have caused him torturing pains. The pent-up emotions might have burst his noble heart, if he had not unbosomed himself."

2. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard.

Wept aloud. In the East, emotions of joy as well as of sorrow are expressed by loud cries. Men's sentiments of joy or grief are properly transports. It was the breaking forth of the agony and emotion of Joseph pent up for years.

Heard. The weeping, so unrestrained, was heard outside the place where Joseph and his brethren were, and was reported to Pharaoh.

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

I am Joseph. This viceroy and lord of Egypt was the ill-used, long-lost Joseph! The effect of this announcement upon his brethren can better be imagined than described. No doubt the first thought that came to their minds was, what will he do unto us? It seems as though he saw their terror and amazement, for he immediately asks, *Doth my father yet live?* He no longer calls him "the old man of whom ye spake" (43:27), but *my father.* He proved by this that he still regarded himself a son of Jacob, and is filled with reverent love to him.

Could not answer—troubled. They were astonished at the suddenness of the revelation. And, too, they were terrified as their guilty conscience reminded them of their sin and deserved punishment, which Joseph was now in a position to administer to them.

4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Come near. They may have shrunk from his presence as they learned the astonishing fact of his identity, fraught, perhaps, with more remorse than pleasure to them.

5. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

Be not grieved nor angry, etc. The danger was that they would either be intensely troubled at their great guilt, or that they would indulge in angry recriminations and apologies toward one another.

God did send me, etc. Luther says, "Ye sold me, but God bought me for His good purposes." God had overruled their evil for good. Though this removed not their sin and guilt, it furnished them with a motive for deepest gratitude and hope for forgiveness.

God's sovereignty and man's responsibility are apparently contradictory. Yet both are clearly taught in Scripture, and must, therefore, be in harmony. Christian conscience and human experience bear witness to them. Eternity will show their clear reconciliation.

"There's a divinity that shapes our ends,
Rough-hew them how we will" (Shakespeare).

6. For these two years hath the famine been in the land: and there are yet five years, in the which shall be neither plowing nor harvest.

Famine. The lack of vegetation and crops seems to have been caused by the Nile's failure to overflow its banks. This caused an extraordinary drought, so that *ploughing* and sowing were useless, and *harvest* impossible.

7. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance.

To preserve you a remnant in the earth.

God's main object in overruling the crime of Jacob's sons was to preserve the family in a wonderful manner. Had Joseph not been sold and those marvellous events taken place leading to his present position in Egypt next to Pharaoh, it is quite likely that through the famine the Egyptians would all have perished. Then there would have been nothing left for Jacob and his sons save extermination, for Egypt was their dependence for bread. Through the divine leading of Joseph, God maintained the seed of His promise given to Abraham, Isaac, and Jacob.

8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.

Not you—but God. Joseph is emphatic in giving the credit to God for his present opportunities to do good. This may likewise prove, too, that his brethren shall not think their guilt lessened by attempting to feel that it was a good thing they did in selling their brother.

Father. A counsellor. The term indicates superiority of position by a reversal of the natural order, the son becoming as a father, and the subject as a sovereign.

Lord—ruler. Terms indicating and emphasizing the exalted position of Joseph.

God did not select Joseph for this important work in an arbitrary manner. It was because of his humility, intelligence, and moral strength.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

Haste ye. Joseph can no longer be happy without his aged father's presence; and after so many years' separation under such sad circumstances, and the test of his brothers' character and relation to their father, he is very anxious to see him.

Saith thy son Joseph. Although lord of all Egypt, he is still Jacob's son. Many another young man, treated as Joseph had been treated, would have turned against and forgotten his family. This filial affection on the part of Joseph is most commendable to all children.

10. and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

Land of Goshen. This region lies to the northeast of lower Egypt, and extends to the southwest border of Palestine. It was also called the land of Rameses and Field of Zoan. Though under the dominion of Pharaoh, it was scarcely in Egypt proper. It was a pasture land, inhabited chiefly by a nomadic population.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

Ye shall tell my father. Joseph, who no doubt now knew that his father had supposed him dead, is anxious that he shall, to his great joy, learn his mistake and Joseph's high honor. There is not one syllable of pride in this verse. It is the happy child telling his parent of a welfare in which he certainly will be interested. What a blessed thing it would be when children leave home to make their way in the world, if they could send back such good reports to their parents!

14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Fell upon—Benjamin's neck. Joseph cannot help but single out and greet first the child of his own mother, Rachel. The sudden transition in Benjamin's case, from a criminal condemned for stealing the silver cup, to a fondled brother, might have occasioned fainting or even death, had not his tumultuous feelings been relieved by a torrent of tears. What a touching scene this recognition of the two brothers!

15. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

Kissed all his brethren, etc. Joseph's attentions are not confined to Benjamin. He had been the victim of favoritism, and he will not be guilty of it. He affectionately embraces every one of his brothers in succession. His kisses are the tokens and seals of his pardon of their sin and his reconciliation with them. His tears mark the depth and sincerity of his emotion. Though he is the one sinned against, he declares forgiveness before it is even asked. Christians may well imitate Joseph in their dealings with their enemies.

After this. Astonishment gives way to joy. The brethren can no longer doubt Joseph's identity nor his affection for them. Now they talk with him as never before.

CONCLUSION.—This lesson is truly Joseph's making himself known to his brethren. They had never known him before. They thought they knew him as a precocious lad, a conceited, visionary dreamer, but they know him now as a *man.*

We have here a glimpse of Joseph's character that has been and must be the admiration of every noble soul, and should be a pattern. In his kissing his brothers and pardoning their sin, he is, to a certain extent, a type of Christ entreating His Father in behalf of His murderers. He here manifests the true greatness of forgiveness, as high above resentment and revenge as God is above sinful man, and truly *manly* because it is divine.

Bible Class Department.

No novel ever produced such a sublime scene. Even Walter Scott's historical productions in their vivid imagery and portrayals have not their equal to this. The story of Joseph is unparalleled in all the realms of literature (F. W. E. Peschau, D.D.).

I.—Joseph Makes Himself Known (vs. 1-4).

The forgotten and now so changed figure of noble Joseph, the splendor of whose godly character now bursts suddenly upon them, as the sun shooting out from behind the black storm-clouds, simply overwhelmed the brothers of Joseph. By the exclusion of Egyptian officials, and royal domestics, the scene is made all the more sacred as a family scene (Dr. Peschau).

II.—Joseph Comforts His Brothers in God's Providence (vs. 5-8).

The holy claim, "God did send me before you to preserve life," which contains not a word of censure or rebuke, nor even a hint at malice, nor a shadow of revenge, nor even an indication of triumph over those entirely in his grasp and power, shows a piety that is simply marvellous. It teaches that "God maketh the wrath of man, to praise Him" (Dr. Peschau).

III.—Joseph Sends for His Father (vs. 9-10, 13).

IV.—A Picture of Brotherly Love (vs. 14-15).

Practical Points of View.

1. The dreamer is now a ruler, weeping on the necks of his inferiors. He had become great by becoming a servant.

2. When you are master of a situation, use your power. Evil-doers are quick to show their power; let God's people do as much. Joseph did it.

3. The winter of Jacob's age will be warmed and cheered by a glowing tale of his son's glory. One great man has repaired the errors of many evil men. (G. M. Jones, Esq.)

For Special Study and Comment.

1. Show by Biblical illustration that crime is in no degree diminished because it worked out God's providence.

2. Illustrate and apply the principles of love and forgiveness as here taught.

3 The duty of children to their parents. Give reasons for and importance of "Church Homes for Aged and Infirm."

Library References.

"Old Stories of the East," by Jas. Baldwin, (pp. 83-86) Am. Book Co., N. Y. Helpful to Primary Teachers in showing style of simple narrative. "The Golden Rule in Business," by Chas. F. Dole, Crowell & Co., will prove good supplementary reading.

For the Teacher of the Little Ones.

BY MRS. G. W. M'CLANAHAN.

When Joseph saw how much Judah loved his father and his little brother, and was even willing to give up his home, and suffer for them, he could hide himself from his brothers no longer. He sent all his servants out, and when no one was in the room but him and his brethren, he wept aloud and said, "I am Joseph. Is my father still living?" They were afraid and troubled. They knew how they had treated him, and they thought he would punish them. But Joseph loves them; he has forgiven their unkindness. He does not want them to be unhappy now, when he is so glad to see them again, and to hear about his dear old father. So he says, "Come near to me, I pray you." And they came near. And he said: "I am Joseph, your brother, whom ye sold into Egypt." He told them not to grieve nor be angry with themselves, because they had sold him into Egypt, for God had sent him there to save the people, to lay up food to keep them from starving, and to be a great ruler over all the land. He did not mean that his brethren had done right, but that God had made good come out of the evil which they had done. Joseph loved and trusted God and God took care of him. He is our God, too. If we try to be good, and trust in Him, He will take care of us, and bless us when people treat us badly. He will forgive us when we do wrong, if we are sorry and ask Him to forgive us. But like Joseph, we must love and forgive those who are bad to us. Jesus says we must love one another. God can help us to be good anywhere.

Joseph not only loved his brothers and forgave them for their unkindness to him, but now he promises to take care of them during the famine which will last five years longer. It has already lasted two years. Joseph told his brethren to make haste and go back to Canaan and bring his father, and all their families down to Egypt, and he would take care of them.

Then he put his arms around little Benjamin's neck, and kissed him and wept. Then he kissed all his brethren. After that his brethren talked with him. How happy they must have been to know that Joseph loved them and forgave them! And to tell him about their father. And how glad Jacob will be when he sees Benjamin and hears that his son Joseph is still alive. That he is a great ruler in Egypt, and wants him to come and live with him.

The Lesson in Line and Picture.

BY REV. W. A. SNYDER.

Our picture presents the happy outcome of Joseph's dealings with his brothers. Joseph has heard Judah's appeal and seen his readiness to suffer for Benjamin. Judah's words have brought back the old home and the aged father to Joseph's mind; and the love of the son can no longer be silent. The astonished brothers now hear that he is none other but the long-lost one. "I am Joseph." The natural voice, the native tongue, the features now recognized, impress the truth upon their startled hearts. And yet fear soon gives place to joy, as Joseph embraces and comforts. Joseph's conduct here is noteworthy.

I. *He displays a forgiving spirit.* As soon as he has obtained a proof of repentance from his brothers, he reveals himself—not only his identity, but also his heart filled with kindness. The revengeful spirit which they expected, is absent. Such forgiveness is not a trait of human nature. He who suffers wrong and feels no impulse to retaliate, he who can endure wounds and insults without feeling malice, has reached a high pinnacle of grace and has learned to utter the prayer of Him, who raised His eyes from the Cross to pray, "Father, forgive them."

"He fell upon...Benjamin's neck, and wept."

II. *He shows the fruits of forgiveness.* Joseph's tears, the embraces, the commission to his father, and the home for them in the land of Goshen bespeak his forgiveness. True pardon never lacks in evidences of sincerity. It does not only consent to peace, but it is even the first to extend the hand of reconciliation. It not only forgives but also forgets.

III. *He points to God's purpose in His life.* He tells his brothers that God has overruled their wickedness to the saving of life, and even to their good. He recognizes God's hand in every event of his life. Happy we, if we have eyes for God's providence.

How to Teach This Lesson.

BY REV. J. H. ORR.

If the preceding lesson shows the character and fruits of repentance, the present one exemplifies a forgiving spirit; it is a type of the forgiveness of Christ. The lesson brings before us the following: 1. Joseph forgave from the depths of his loving heart. The depth of his feeling was shown in his inability to longer restrain his emotion as he did during the necessary testing of his brethren. Such a forgiving spirit is impossible except the heart is free from malice and filled with love. Christian forgiveness is a duty in which all must exercise themselves. It requires a heart from which the experience of the forgiving love of Jesus has driven all malice and which has learned of Him to love. God yearns to forgive the sinner, though before He reveals His forgiving love in the heart, He demands repentance which He Himself works by the Gospel. Jesus forgives perfectly.

2. Joseph did not declare his brethren's sin with unnecessary publicity—the attendants were sent away. A truly Christian spirit does likewise. It is truthful ("whom ye sold"); yet it has no pleasure in the pain and disgrace of those who have done wrong; it charitably covers a multitude of sins—it does not "betray" (Eighth Commandment).

3. Joseph received his brethren into his companionship as though they had never done him wrong—"come unto me." When the Christian forgives, he does more than forget, he remembers, yet overcomes, the remembrance in the truest love.

4. Joseph had regard to God's providence. Evil cannot come upon us, even at the hands of wicked men, except God so wills. Our hearts guarded against malice, we regard the hand of God who loves us, rather than the hand of men that hate us.

THE CHURCH YEAR.—Which Sunday is this? **School:** Fifteenth Sunday after Trinity. What is the Gospel for today? **School:** God or Mammon. Where is it written? **School:** Matt. 6:24-34. What is the Epistle for today? **School:** "For whatsoever a man soweth, that shall he also reap." Where is it written? **School:** Gal. 5:25—6:10.

THE CATECHISM.—What further did the holy evangelists write concerning the Lord's Supper? **School:** AFTER THE SAME MANNER ALSO HE TOOK THE CUP, WHEN HE HAD SUPPED, GAVE THANKS, AND GAVE IT TO THEM, SAYING, DRINK YE ALL OF IT; THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU, FOR THE REMISSION OF SINS; THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. How did Joseph stand this plea of Judah's? 2. How did Joseph make himself known? 3. What command did he give his brethren?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

PHARAOH INVITES JACOB DOWN TO EGYPT.

Hebron, B. C. 1707.

AND the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

Fame. Report. **Pleased Pharaoh.** Important fact. The Israelites were not forced upon Egypt, but came as invited guests, or free settlers.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

Pharaoh's gratitude toward Joseph and esteem of him, and his approval of Joseph's plan are shown by his hearty and liberal provision for the transportation of the Israelites.

18 **And take your father and your households, and come unto me: and I will give you the goods of the land of Egypt, and ye shall eat the fat of the land.**

The good, which Egypt produces. **The fat.** The fatness, abundance. Thus was really favor shown to the Church, for Jacob's household was embraced in the Abrahamic Covenant, (Gen. 12:1); they by circumcision, we by baptism, (Gal. 3:7).

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Wagons. Two-wheeled carts. Useful in level Egypt, unknown in hilly Canaan. Drawn by oxen.

20 Also regard not your stuff; for the good of all the land of Egypt is yours.

Regard—stuff. Heavy furniture and implements which had to be left behind. The loss would be more than made up to them.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

The children. So the brothers joyfully accepted Pharaoh's hospitable invitation, and each, including Joseph, set about doing his part.

22 To all of them he gave each man changes of raiment; but to Benjamin he

A PRAYER.—O Lord, Grant us that charity which is never overcome of evil, but overcometh evil with good that we may evermore love our neighbor as ourselves, and serve Thee with a pure heart. Amen.

QUESTIONS.

I. Textual.—1. How was Pharaoh affected? 2. What command had he given? 3. How did he provide for their comfort? 4. How was Benjamin honored? 5. What gift was sent his father? 6. What caution did Joseph give? 7. How was Jacob affected? 8. How was he finally convinced? 9. What did he do?

II. Historical.—1. Where did the brethren find Jacob? 2. When? 3. How did Pharaoh show kindness of heart? 4. Describe these wagons. 5. What stuff were they to leave behind? 6. How did Joseph show love for his brethren? 7. Why was Benjamin favored? 8. What was the value of his gifts? 9. How has the meaning of "corn" and "meat" changed? 10. How does sudden joy sometimes affect one? 11. How long had Jacob mourned for Joseph? 12. Tell the history of "Israel."

III. Doctrinal.—1. How should one regard the joys and sorrows of fellow-men? 2. What should be one's aim in giving and receiving presents? 3. Why had they been jealous of Joseph, and were not now of Benjamin? 4. What perplexity and shame confronted them in delivering Joseph's message? 5. Was Jacob's incredulity excusable? 6. What proofs did Jesus and the Apostles give of their doctrine? 7. How is the Church found in Jacob's family?

IV. Practical.—1. How does God protect His Church? 2. What was Joseph's reward? 3. What is the key to happiness? 4. What is your part in the happiness of others? 5. Why is it foolish and wrong to "regard the stuff"? 6. Where is grace especially needed? 7. Can we grasp the greatness of God's promises? 8. What road do all travel?

The news of the singular happiness at Joseph's palace came to the ears of Pharaoh. He fell in with Joseph's plans for father and brethren. He gave wagons and provisions for the journey, and promised a suitable location for their dwelling-place and business. Joseph loaded his brethren, especially Benjamin, with presents. With a caution not to become embroiled in strife on the journey he dismissed them.

When they came to Canaan, Jacob was overwhelmed with astonishment at the strange message. He could not at first believe it true. But there were the wagons to confirm the tale. It was "enough." The aged patriarch prepares to change his abode and move that he might once more gaze upon his long-lost Joseph ere he died.

Genesis 45:16-28.

gave three hundred pieces of silver, and five changes of raiment.

Changes of raiment. Such gifts are common in the East (41:42); this would be a proof to others of Joseph's favor. **To Benjamin—raiment.** These special marks of favor to his full brother (see also 43:34) would no longer excite jealousy as did Jacob's favors to Joseph (37:3, 4). Three hundred pieces of silver equals $180.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

Joseph sent a princely present. **Asses,** oxen (note on v. 19) and camels (37:25) were the beasts of burden in that day and land. **Corn.** Grain of any kind. **Meat.** Food, victuals. These words have been narrowed in meaning since the A. V. was made in 1611.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

Fall—way. Quarrel. Remembering their experiences in Egypt and the necessity of soon confessing all to their father, they might indulge in mutual recriminations, each blaming his fellow, or all blaming one or two chiefly guilty ones. Joseph's exile arose from their petty jealousies.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

Fainted. Ceased to beat for a time; sank within him; Hebrew, "grew cold." Apoplexy and sudden death may attend sudden excess of joy over glad news. It was too good to venture faith in it all at once. Besides, these very men had reported Joseph's death (37:31, 32). So long accustomed to regard Joseph dead, and to live in and for Benjamin, he could not at once grasp the astounding facts, witnessed to by Joseph's "words" and "wagons." (v. 27).

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

Enough. The sorrow of 22 years' standing is now wiped away! **Israel.** Name given Jacob, (32:28).

DAILY BIBLE READINGS.

Monday.—Titus 3:1-15, Christian Conduct.
Tuesday.—Philemon, Christian Love and Faith.
Wednesday.—Heb. 1:1-14, The Great Salvation.
Thursday.—Heb. 2:5—3:6, The Captain of Salvation.
Friday.—Heb. 4:14—5:14, The Great High Priest.
Saturday.—Heb. 6:1-20, Steadfast Faith.

THE STORY APPLIED.

MAIN LESSON.—This incident illustrates the honor God puts upon His Church. He provides the king of Egypt and the riches of the land to protect and nourish His chosen people. Isa. 49:23, "And kings shall be thy nursing fathers and queens thy nursing mothers."

v. 16. **Pleased.** A faithful steward is a credit to his family. Joseph's trustworthy, amiable behavior made them take pleasure in Joseph's happiness and his relatives. A wise servant wins his master's heart.

v. 18. **Eat the fat.** Our King's promises to His children are lavish. The Lord in providing blessings for His people often makes worldly men the dispensers of His grace. As a good King, our Lord makes abundant provision for the weak, the aged, the helpless.

v. 20. **Regard not stuff.** Why lament over earthly losses and cling to earthly goods, when all heaven is ours? **The good of the land.** Liberality, not miserly economy, should be the order of the day, when sons provide comforts for their parents.

v. 21. **For the way.** It is a long way to heaven, but the Lord will see that His children reach it in safety.

v. 22. **Gave.** Love gives presents, but love is more precious than the costliest presents. When the Lord Jesus Christ distributes His gifts, He will give the best to His brethren.

v. 24. **Fall not out.** As the Lord supplies us with good things of earth, so also does He supply us with blessings from His kingdom. It takes a great deal of grace, even for brothers, to live together, day after day, without misunderstandings and unpleasantness. Good times, happy days, are full of temptations to Christians "to fall out by the way," as they march home to heaven.

v. 26. **Believed not.** Good news of life and salvation for all came down with Christ from the kingdom of heaven. Who can realize the good things God has in store in heaven for His children? It is want of faith in the good news from the kingdom that causes hearts to faint. Many ask for proofs that the Gospel is true; if they would believe they would see.

v. 28. **Before I die.** Christ was dead and now He lives! O that we could see His face. We are all going the same road.

For the Teacher.

By Prof. H. K. Shanor, Prof. Wm. Wackernagel, D.D., Rev. W. A. Beates, Rev. W. M. Rehrig, Ph.D., Rev. C. B. Lindtwed, and by Rev. S. E. Ochsenford, D.D.

Gen. 45:16-28.

PHARAOH INVITES JACOB DOWN TO EGYPT.—God's plans were slowly but surely working out. The end is beginning to appear. God had promised to bring His people to Egypt. Joseph might have ventured to bring his father and his brethren thither. It was not enough that they went to Egypt. They were to be a great nation when the time for their return to Canaan should arrive. To this end their coming should be brought about not merely by the filial and fraternal love of Joseph, but also by the gratitude of the king and people. They must come in honor and as the objects of royal and popular favor.

In the carrying out of God's plan there was place and play as immediate motives for human affections, feelings, and reason. God was working, yet so that man was co-working with Him.

16. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

Fame. The report of the arrival of Joseph's brethren soon reached Pharaoh; the court officials no doubt brought the news.

Pharaoh ("the sun-god") was the official title of Egyptian kings. The Pharaoh of Joseph, according to latest discoveries, belonged to the Hyksos dynasty, which, of Asiatic, probably of Syrian origin, ruled in Egypt at that time. His name was either Apepi or Ian-Ra. Josephus calls him Jannus.

Pleased Pharaoh. This speaks well for Joseph's prosperity. The people might have objected, and said they wanted no additional mouths to feed; they were pleased to gratify their great benefactor.

Because of the merits of Joseph, the coming of his brethren was regarded with favor at the court of Egypt. It is only as brethren of Christ that we shall be received with favor at the court of heaven. With Pharaoh it was gratitude, with God it is grace.

17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

Pharaoh said. Pharaoh, of his own accord, proposed what Joseph had intended; accompanying his invitation with a royal invitation of ample provision.

Pharaoh said—go. But this "go" was only the beginning of his permanent invitation, "and come unto me." So Christ said, "Go ye into all the world," and to those who obey faithfully He will say, "Come, ye blessed—inherit the kingdom."

18. and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Come. They were to lose no time in returning to Canaan, and to bring their father and households to Egypt. He even promises to give them the fat, or good of the land. This offer is more liberal than Joseph's for he sends means of conveyance.

Take your father and your households and come. Pharaoh's heart and home is large. So God only bids us "go" in order to bring others with us into His heavenly land of plenty to save their souls alive. *Eat the good—the fat of the land.* The very best.

19. Now thou art commanded, this do ye; take your wagons out of the land of Egypt for your little ones and for your wives, and bring your father, and come.

Thou art commanded. Joseph alone was a subject under the command of Pharaoh. The brothers were yet foreigners, whom he bids or invites, "This do ye." If they obey, they also become fellow citizens with Joseph (cf. Rom. 6:16).

Take wagons. The Egyptian wagons were like the two-wheeled war chariots, but with the sides closed. They had wheels with six spokes, and were drawn by oxen, which were harnessed the same as horses for the war-chariots. In traveling, the wagon was furnished with a sort of umbrella. It is evident that wagons were at that time strange in hilly Canaan, while the great plain of the Nile developed the idea of a carriage.

20. Also regard not your stuff; for the good of all the land of Egypt is yours.

Regard not — stuff. Let not your eyes grieve for your utensils, although you leave them behind; for, the good of the land of Egypt shall belong to you. As guests of a king, they were to come empty-handed to enjoy his hospitality. What he had to offer was so much better than anything which they had. So we are bidden not to regard, but forsake all we have—it is only cumbersome "stuff." Our promised land has the only true "good," and it is truly "yours" through the free gift of God in Christ,—if you will only come to receive it.

21. And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

And the children of Israel did so. Of course they did! What carnal man refuses carnal good? But when God holds out spiritual, eternal good, and bids us let go our poor "stuff" and come, will *we* do so?

22. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

He gave—changes of raiment. The raiment they had provided—their best, perhaps,—Joseph thinks not good enough in view of their new relation.

These "changes of raiment" were to be worn

on special occasions. As they received these fine raiments, did they think of that "coat of many colors" torn from Joseph's back 22 years ago? The 300 pieces of silver given to Benjamin represented a sum of $150. Silver was mined and smelted in Spain and India. Silver was uncoined and was exchanged by weight, as is shown on the Egyptian monuments.

"Joseph shows himself as generous towards his brethren as they had behaved cruelly towards him. They sent him naked away; he sends them home laden with fine clothing. They sold him for 20 pieces of silver; he gives them rich presents. They sent his coat of many colors, torn and stained, to his father; he sends through them finely-dyed and delicately-sewed coats to his father. They sold him to a camel-driver; he sends them home with royal chariots" (Rambach).

23. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way.

To his father. How Joseph's heart overflowed then! The true son is shown by his dealing with his father, whether earthly or heavenly. He honored his father above all. Nothing was too good for him. The "good things of Egypt" sent to aged Jacob, probably were choice fruits from the fields and orchards, the pantry and kitchen of Lord Joseph. The provisions carried by the strong, fleet, well-groomed asses of Egypt were ample for the nearer household of the patriarch.

24. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

So he sent his brethren away. With what a princely retinue they go—they who had lately come so humble and broken-hearted! *See that ye fall not out by the way.* Mindful of his brethren's weakness, he admonished them to guard against envying Benjamin and quarreling among themselves. "Joseph probably was afraid that Simeon, who had led in the conspiracy against Joseph's life and liberty, might be covered with reproaches, although all were guilty. Simeon had condoned for his wrong-doing by his imprisonment in Egypt."

25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

Came to Jacob their father. To tell of Joseph's glory and confess their own shameful sins. How much of sweet and bitter was in this home-coming, the counterpart of that when they brought Joseph's coat of many colors!

26. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not.

His heart fainted. How often men's hearts faint, because they believe not the glad tidings from the King. *He believed them not.* No wonder, when they were just showing themselves such life-long deceivers of their father. Once they told their father that Joseph had been killed, and he believed them; now they declared him to be alive, and he believed them not. No one can tell when to believe one who has lied.

27. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

Words of Joseph. Joseph's words had more effect upon him. But when he saw the presents and the wagons he was convinced. *The words of Joseph—and the wagons* brought faith and reviving to the heart of Jacob. So God's loving words and providence revive despondent hearts.

28. and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

It is enough. A great reaction took place in Jacob's heart. The past, with its sorrows and sin, seemed blotted from his memory. God has enough evidence in His Word itself to satisfy and bring us to Himself. Good news oft makes the heart faint at first, through unbelief, but later revives through believing.

CONCLUSION.—In his purpose to bring his father and all his family to be near him, that he might nourish them during the still coming years of famine, Joseph was singularly helped by Providence. Tidings of what had taken place reached Pharaoh, and the generous conduct of his vizier (prime minister) pleased the king. Two years of famine had already begun to bring many people to Egypt for corn, and Pharaoh had good reason to be pleased with the prime minister through whom Egypt was now become mistress of the wealth and lives of nations. But at the beginning he had heaped upon Joseph all the honors he could bestow on a subject, and hence he is well pleased at the coming of those through whom he can add to his favors to Joseph. The invitation came to Jacob and his family from the king through his minister to enter a kingdom of great worldly advantages. So the call to salvation comes from God through His appointed ministry. While Egypt was not to be the permanent home of the children of Israel, it had its advantages and blessings for them as well as its trials and tribulations. The good things of this world were intended for the childern of God. While at times He withholds them for a season, they will eventually all be theirs.

Bible Class Department.

I.—Pharaoh Confirms Joseph's Orders and Messages (vs. 16-20).

II.—Joseph's Provision for the Journey and Admonition of His Brethren (vs. 21-24).

The wagons and supplies sent from the land of Egypt made the journey possible and comparatively easy. Jesus the true Joseph bids us come to Him, not in our strength, relying only on the poor food which a famine-struck land yields. There are means of grace which he has provided to relieve the weariness of the way and help along to the good and bountiful land of Goshen.

III.—The Effect of the News on Jacob (vs. 25-28).

Probabilities are the handmaids and helpers of faith. "He saw the wagons." By the evidence of the senses, comes a revival of faith. The wagons assured Jacob that Joseph was yet alive, and there are innumerable conveyances of grace which assure us that Jesus is yet alive. "The works that I do bear witness of Me," says Jesus (Parker).

Practical Points of View.

1. A noble child is an honor and blessing to his father.

2. To love our benefactors is to love all that are dear to them.

3. The wealth of kingdoms is now coming to those, who could expect only rebukes for their evil deeds. Joseph knew much evil that he might have told Pharaoh, but love prompted him to speak only good.

4. This dismissal is not like the one Joseph was given, when he left for Egypt. He now shows favoritism, as his father had done to him, and the others do not object; they have learned.

5. Jacob believed when his sons had brought bad news; now they bring good news, and he is doubtful. Once convinced, he is anxious to see the now famous boy. (Geo. M. Jones, Esq.)

For Special Study and Comment.

1. Pharaoh,—briefly sketch his life especially in its relation to Joseph and the children of Israel.

2. Review the life of Joseph showing the points in which he is a type of Jesus.

3. Joseph's kinsfolk were slow in coming to Egypt for corn, so the Jews have long refused to own Christ as their deliverer. Show by Scriptures that they shall yet behold in Christ the promised Messiah.

Library References:—"The Ages Before Moses," J. Munro Gibson, p. 202; Candlish's "Book of Genesis," pp. 231, 242; S. Baring Gould, "Village Preaching for a Year," Vol. 2, pp. 153.

For the Teacher of the Little Ones.

BY MRS. JOSEPHINE L. SIBOLE.

In our lesson today some children, and big people also, have received a delightful invitation from some one they love. The little children do not know him and have never seen him. We know him,—the boy who left his Hebron home (locate on map) one bright morning 22 years before, to obey his father's request. You have guessed who it is?

How had Joseph treated his brothers? (Review last lesson.) Have we kept the golden rule all this week?

Joseph sent his brothers home with plenty of food, for you know they had come from a country where all the branches of the trees were bare of leaves, where the grass was all parched and yellow, no fields of waving grain, the wells almost dry, the streams all shriveled up, no food in Canaan and very little to drink. God's hand was guiding Jacob and his family, and Joseph in the grand Egyptian court. The brothers went home with something else besides sacks filled with corn. An invitation—an invitation from the great king of Egypt. Jacob with his family, the ten brothers with all their families, and cattle should come down and live in the land of plenty,—the land to which God had sent the boy Joseph to store up the corn. The invitation read they should all come and have nice things to eat and use in the land of Egypt.

Joseph, who was the ruler, sent home by his brothers a splendid present for his old father, a present for each brother, for Benjamin a present five times larger than the others.

Pharaoh also told Joseph to send wagons which the people of Egypt used, but which the people of Canaan had never seen, as they had no horses, or very few horses in the land of Canaan. As they all started Joseph said to the travelers, "See you do not fall out by the way." Do you remember when they had fallen out?

After a long, hard journey they reach home. Where was that? Locate Hebron. How glad all the home people were to see them, and how glad the brothers were to give the invitation from the great king of Egypt, and tell their father who the grand ruler was, his own long-lost Joseph, whom God had been taking care of all this time. It was such good news Jacob could not believe it. He remembered his boys had deceived him before—were they doing so again?

Let us all be careful to turn away from the very first word and act of untruth, then our words will never be doubted. Jacob still did not believe, but by and by the Egyptian wagons came along. He had never seen such things in Canaan, so then he knew it must be true. All come next Sunday and see whether Jacob accepted this kind invitation.

The Lesson in Line and Picture.

BY REV. H. W. ELSON.

It is seldom that so great a surprise comes into one's life as this which came to Jacob in his old age. Jacob had borne many sorrows, one of the greatest of which was his mourning for his beloved Joseph. Benjamin had been taken to Egypt and his father greatly grieved for his safety. And now to hear that not only Benjamin was safe but that the long-lost Joseph was alive and was ruler over the land of Egypt was too much for him at first to believe. Joseph was a great man indeed, but not too proud to notice his people. Pharaoh was kind to permit Joseph to send for his people; but, of course, he owed Joseph all this and far more for preserving the Egyptians from perishing by famine.

We can compare this journey of Jacob and his family to our journey to the Promised Land. The invitation comes without any merit on our part. The news is so wonderful that we can scarcely grasp or believe it, and many doubt simply because they cannot comprehend so great a truth. Jacob was enjoined to leave behind what of his goods he could not carry with him, as he would not need them, for all the stores of Egypt would be at his service. So we must leave many things behind that we have learned to love. But why should we grieve? The treasures we are to receive at the end of the journey are immeasurably more than that which we have left behind.

The journey may be a laborious one, but if we go forward with unwearied energy and devotion, we are sure to attain the prize in the end and nothing can turn us from the straight and narrow path, nothing can separate us from the love of Christ which is in us. What was Jacob's joy in meeting with his long-lost son! What will be ours in meeting the Son of God who redeemed us!

"And come unto me."

How to Teach This Lesson.

BY REV. J. H. ORR.

A generous, noble nature disarms envy.

1. Joseph's character stood the severe test of sudden exaltation to wealth, power and honor. A foreigner, one of a class despised by all Egyptians (shepherds), an ex-slave and ex-prisoner, he became the greatest subject in the kingdom. Yet he is not ashamed of his father and brethren; he is trusted by Pharaoh; he is loved by his fellow-subjects. It was his godliness which enabled him to be a slave or a prince. Christian growth in godliness will produce a character which is strong, beautiful, attractive. For Jesus' sake, who was humbled and is exalted, God invites us into His kingdom of grace and glory where every want is fully supplied.

2. Pharaoh's favors were bestowed through Joseph. He provided for their comfort (wagons); protects from want (provisions); bestows marks of distinction (raiment). He bestows freely according to his grace (Benjamin's portion). He shows that to him it is a greater thing to be Israel than to be Pharaoh. Having shown himself brotherly, he looks for the constant manifestation of a brotherly spirit among his brethren. Christians minister to their brethren; though exalted they are reverent as Joseph to Jacob; special favors bestowed of God though through men do not cause strife. All God's blessings are bestowed not only for Christ's sake, but also through Him.

3. Joseph's grace led to an honest confession. Jacob's sons told him of Joseph's glory—and necessarily of their sin. The reception of the grace of Jesus leads to a confession of our sins against God and Christ.

4. Joseph's virtue brought good out of evil and turned sorrow into joy. His virtue saved his famishing brethren, secured for Israel a place wherein the family might become a nation, brought joy to Jacob's heart.

THE CHURCH YEAR.—Which Sunday is this? **School:** Sixteenth Sunday after Trinity. What is the Gospel for today? **School:** The Widow's Son Restored. Where is it written? **School:** Luke 7:11-17. What is the Epistle for today? **School:** Paul's Prayer for Christians. Where is it written? **School:** Eph. 3:13-21.

THE CATECHISM.—WHAT BENEFITS ARE DERIVED FROM SUCH EATING AND DRINKING OF THE BODY AND BLOOD IN THE LORD'S SUPPER? **School:** THEY ARE POINTED OUT IN THESE WORDS, "GIVEN, AND SHED FOR YOU, FOR THE REMISSION OF SINS." NAMELY, THROUGH THESE WORDS, THE REMISSION OF SINS, LIFE AND SALVATION ARE GRANTED UNTO US IN THE SACRAMENT. FOR WHERE THERE IS REMISSION OF SINS, THERE ARE ALSO LIFE AND SALVATION.

THE REVIEW.—Name the subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. How did the news of Joseph's brethren please Pharaoh? 2. What message did he give the brethren? 3. How did Jacob receive the news?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JACOB'S JOURNEYS TO EGYPT.

En route to Egypt via Beersheba, B. C. 1706.

AND Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

Joseph's second dream now to be fulfilled (Gen. 37:9-10). **Journey** from Hebron. **Beersheba.** 27 miles southwest. An oasis, en route, where Abraham lived 75 years, Isaac 180—all his life—and Jacob 77. Each built his altar here, (21:33; 26:25) i. e., worshiped God. As this was not a personal visit but a removal of the chosen family from the chosen land, Jacob may have hesitated, calling to mind: 1. The boding prophecy (Gen. 15:13); 2. The prohibition of Abraham (24:8), and of God (26:2). 3. The fear of contamination with Egyptian idolatry and of forgetfulness of the promised land. Hence in this serious crisis he laid the case before God in prayer. **Sacrifices.** Sinners can approach God only through sacrifices. Those appointed by God in the Old Testament typified Christ.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

Spake. God had many ways of revealing His will (Heb. 1:1), all culminating in the incarnate Word (Heb. 1:2) and preserved in the written word (2 Pet. 1:19). This the last revelation to Jacob. No other supernatural event until Exodus 3—4:1.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

Brief, clear, decisive, weighty, the name **God** cheers Jacob with a sense of Almighty protection, **God of thy father** with a reference to the covenant (Gen. 12:1-3) here renewed. Here the family might have intermarried with the Canaanites, as did Esau's, and conformed to their vices, as did Lot. **There,** in Egypt, their very calling would keep them distinct from the Egyptians (47:34); likewise their location in the borderland, and also their slavery. The **nation** numbered 12 tribes and two million souls when it left Egypt (Ex. 12:37, 38). Jacob little saw the importance of the journey; but it was one of the links in the chain of divine Providence through which the promises were to be fulfilled.

4 I will go down with thee into Egypt; and I will also surely bring thee up again;

A PRAYER.—Almighty God, our Protector and Preserver: Enable us by Thy grace to flee from all ungodliness and fleshly lusts, and to run with patience the race that is set before us, seeking that better home, which Thou hast promised; through Jesus Christ, our Lord. Amen.

QUESTIONS.

I. Textual.—1. What are the patriarch's two names? 2. How did he prepare for this journey? 3. What conversation took place at Beersheba? 4. What did God promise concerning the journey and Joseph? 5. What classes of persons and things made up the caravan? 6. Mention the various families into which Jacob's household had developed?

II. Historical.—1. What dream was now being fulfilled? 2. What and where was Beersheba? 3. What time did the patriarch spend there? 4. What dangers threatened the Israelites in Canaan? 5. Why were they in less danger in Egypt? 6. How many souls went down to Egypt? 7. To what number had they increased by the time of the Exodus? 8. How old was Jacob when he left Canaan finally? 9. Where is Jacob's genealogical tree recorded? 10. How are certain proper names pronounced? 11. What promise was given concerning Jacob's end?

III. Doctrinal.—1. What difficulties may have deterred Jacob from leaving Canaan? 2. What course did he take to get light? 3. What is the office of sacrifices and their relation to Christ? 4. How did God reveal His will in Bible times? 5. To what revelation are we now shut up? 6. What comfort did God impart to Jacob and to us by His divine name? 7. Of what important feature of the journey was Jacob in ignorance?

IV. Practical.—1. What is the Main Lesson? 2. How may we be assured that God goes with us? 3. How does the Psalmist speak of Jacob's God? 4. When should we especially resort to prayer? 5. Jacob's death reminds us by contrast of what other melancholy deaths? 6. What class of persons call for special sympathy? Why? 7. The genealogy of Jacob teaches families what valuable lesson?

Jacob immediately set out to see his son, Joseph, in Egypt. On the borders of the land, at ancient Beersheba, the family home and sanctuary, Jacob paused to worship his God and learn His will. In visions of the night he heard the voice of Jehovah, pronouncing His awful name, and renewing with Isaac's son the covenant established with Isaac's father. Thus assured of the divine permission and protection, Jacob went courageously forward by slow stages, over the long, hard journey. In the caravan were the women and children and flocks and herds. The names of the sons are given,—the heads of the twelve tribes of Israel.

Gen. 46: 1-24.

and Joseph shall put his hand upon thine eyes.

Bring thee up. His descendants and his own remains (Gen. 50:13). **Put—eyes.** Tend his sick bed and be with him at death to close his eyes (50:1).

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Carried. Jacob, 130 years old, borne down by the infirmities of age, was relieved of responsibility by his sons, yet consulted as head of the clan. The usual caravan route was 250 miles.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

Goods. Valuable personal property. **Seed.** Family, posterity; 66 besides Jacob (v. 26); or including Jacob, Joseph, and Joseph's two sons, 70, as in v. 27. Doubtless many servants and dependents swelled the caravan.

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 These are the names of the children of Israel, which came into Egypt; Reuben, Jacob's firstborn.

The genealogical table is thrice given here, in Num. 26, and in 1 Chron. 1-8. Pronounce is′-ak-ar, ze-bool′-on, ash-er, ma-nas′-ay, ef′-ra-im, naf′-tal-i.

9 And the sons of Reuben.
10 And the sons of Simeon.
11 And the sons of Levi.
12 And the sons of Judah.
13 And the sons of Issachar.
14 And the sons of Zebulun.
16 And the sons of Gad.
17 And the sons of Asher.
19 The sons of Rachel, Jacob's wife; Joseph and Benjamin.
20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim.
21 And the sons of Benjamin.
23 And the sons of Dan.
24 And the sons of Naphtali.

DAILY BIBLE READINGS.

Monday.—Heb. 7:1-28, The Pure Offering.
Tuesday.—Heb. 8:1-13, The True Sanctuary.
Wednesday.—Heb. 9:1-10, The Old Covenant.
Thursday.—Heb. 9:16-28, The Mediator of the New.
Friday.—Heb. 10:1-34, The Grounds of Faith.
Saturday.—Heb. 11:1-7, The Substance of Faith.

THE STORY APPLIED.

MAIN LESSON.—Begin all your undertakings with God. He will sustain and prosper you. He has kept you and blessed you to this day. A believer should enter on his journeys with God accompanying him. God will go with him, if he desires it.

v. 1. **Offered sacrifices.** Offer sacrifices, ye children of pious parents, to your father's God; honor His Name with your gifts. Begin every journey, every day, every important event in life like a visit, a departure from home for college, a marriage engagement, etc., with prayer. There is no danger in beginning a journey on Friday or on the thirteenth day of a month, but there is danger in traveling without God. Love of home is only a natural affection; love to God draws us to the Church.

v. 2. **And God spake.** God hears the prayers of His servants when they consecrate themselves, and their households and property, to Him. Dreams may at times instruct or warn us; but dream-books are a snare and a delusion. There were seers of old, but not now. Let us profit by what God revealed to the ancients. When God calls, let every one say, **Here am I,** and give heed to His Word.

v. 3. **The God of thy fathers.** Our fathers' God! Happy they who can trace lineage through pious ancestors; they are blessed for their fathers' sake. Happy the son whose father is a God-fearing man. Desert not the "God of thy father."

v. 4. **I.** "The Lord of hosts is with us: the God of Jacob is our refuge." God goes with those who ask it of Him; He keeps them from harm; He will bring them to that bright land above. **Put—eyes.** How many perish as strangers in a strange land with no one to perform the last service of love for them.

v. 5. **Carried Jacob—wagons.** Tender considerateness for aged parents, and for the children God gives into our bosom, is pleasing in His sight. Remember the hardships of the immigrant on boat and rail.

v. 8. **These the names.** A son, or a daughter, is a good gift of God. Happy is the man whose house is full of good children. Self-respecting families carefully preserve their family histories to the delight and profit of their children.

For the Teacher.

By Rev. R. G. Rosenbaum, Prof. W. Wackernagel, D.D., Rev. C. J. Hirzel, W. M. Rehrig, Ph.D., Rev. C. B. Lindtwed, and by Rev. Ernest M. Grahn.

Gen. 46:1-24.

THE JOURNEY'S PURPOSE.—The removal of Israel and his family from Canaan into Egypt was a part of the plan originally made for the "Chosen People" by God's wisdom and foresight. According to the divine purpose, the land of promise could not be Israel's until Israel had increased in strength sufficient to take and keep it. In the meantime, residence in Canaan meant intermixture with and danger from idolatry. In Egypt this would be obviated. Numerous institutions rigorously prohibited all fellowship on the part of the Egyptians with strangers and inculcated special abhorrence for the occupation and nomadic practices of the Hebrews.

The Egyptians also possessed the further characteristic of being of sufficient strength to inflict, at the proper time, such suffering as would awaken in the mind of Israel an earnest desire for deliverance and a readiness to submit to God, as well as offering a splendid field for the manifestation of divine power, justice, and mercy in effecting that deliverance and in executing judgment on their enemies.

Jacob proceeded on the "fourfold assurance that God was the Covenant God, that He would go down with him into Egypt, that He would make a great nation of him there, and that He would bring Him up again into the land of promise."

A precautionary genealogical record is filed, showing that the head of each tribe was a native of Canaan and not a foreigner, thus obviating all danger of inheritance on the ground of foreign birth, as well as preserving the chain unbroken in the lineage of the Messiah.

1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

Israel (Prince of God) or Jacob, head and representative of the family God had chosen to become a great nation, lived at Hebron, probably in the grove of Mamre, during the last years of his sojourn in Canaan. It was not easy for him to break up his home at his age and take this journey southward. But the prospect of seeing his beloved Joseph, whom he had mourned as dead, cheers his heart and strengthens him for the trip. "Love lightens labor."

Beer-sheba (well of the oath) lay on the edge of the wilderness that extended to the limits of Egypt. It was a place sacred to the memory of Abraham and Isaac, who there tasted of the goodness of the Lord and erected altars for His worship.

Offered sacrifices. Jacob seems to have deferred his public devotions until he reached this spot so consecrated by covenant with the God of his fathers. His *sacrifices* were no doubt thank-offerings for the mercies he had hitherto enjoyed, and for the prospect of seeing Joseph. He sought also, through prayer, special guidance at this important crisis, this last turning-point of his life. What abundant reasons Christians have to offer sacrifices of themselves and their possessions to God and to seek His blessing upon all the undertakings of their lives!

2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

God spake. Twice before had God spoken to Jacob in confirmation of the covenant: first, at Bethel when he fled from Esau (ch. 28), and again at Bethel after the reconciliation with Esau, when his name was changed to Israel (ch. 35). This third comforting onversation with God is the result of former fidelity. God speaks to all men, and especially His people, in His Word.

Visions of the night. When all was quiet about him, Jacob had troubled thoughts of his journey. He might remember the suffering predicted to Abraham's seed in Egypt, Isaac's command not to go, and now the danger of idolatrous contamination and forgetfulness of the land of promise on the part of his descendants. In the hour of deepest trouble, God makes known His love and comfort to His people. Only believe.

Here am I. Jacob knows the Lord's voice tenderly calling him. How well it would be, did men stop at the Beer-sheba of these days, —the churches,—to pray to the Lord, to hear His voice, and to be ready, like Jacob, to heed what is told them! Too many, alas, are not *here* when God calls.

3. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

I am God, the God of thy father. This is emphatic. The unseen Speaker makes Himself known to Jacob in unmistakable language. If only men would think who it is that speaks through the lips of the ministers of the Church. How important that men should not take to a strange God. The God of their fathers, the Church of their ancestors, proven so good, should not be set aside for any other.

Fear not to go down. Jacob's doubts are thus dissipated. It is God's will that he go to Egypt. He need not dread a land of wickedness and idolatry, if God be with him. The Christian need not fear the adoption of any course of life or action, when he has the clear Word of God to urge it upon him and comfort and sustain him in it.

I will there, etc. God's blessing is promised upon Jacob in his new home. Since Jacob wisely and rightly stops at the border of Canaan to commune with God, God assures him that even in Egypt He will fulfil His covenant promise. The only right way is to seek divine guidance first, and not wait till

our own self-sufficiency has led us into trouble, and then cry for help.

4. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

Go down with. God promises His abiding presence with Jacob on the tedious journey to Egypt. Let no man undertake to pass through the troublous wilds of this life unless he be assured that God is with him. And on the assured path of duty let no man falter because of trials, for God is with him.

Bring thee up. Jacob must have realized that at his age he would not live till God had made of his family a great nation. Hence he sees that this promise is to be fulfilled in his posterity. It was, however, literally fulfilled in the removal of his remains to Canaan (see 50:5-13). But in its large and liberal sense, it was fulfilled on the settlement of the Israelites in the land of promise.

Joseph—put—hand—eyes. It was an ancient custom that the nearest of kin should close the eyes of a deceased person and give a parting kiss to the corpse. It was a comfortable assurance to Jacob that his beloved Joseph, whom he had mourned as dead for many years, should perform this filial office.

5. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Jacob rose up — sons carried Jacob, etc. However refreshed in spirit by the religious services at Beer-sheba, Jacob with the infirmities of his 130 years must go on over the burning desert to the sweet realization of God's promises. His sons, quite in contrast with their conduct in earlier days, kindly convey the enfeebled old patriarch with the wives and children in the Egyptian vehicles sent for their accommodation.

So we, after we have presented our offerings, made our prayers to the Lord, been comforted by sweet communion with Him in His Church, must move on in life and hasten through the fiery trials in order to realize God's promises in eternal glory.

6. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed with him:

Cattle—goods. Jacob and his family did not desire to become charges on the Egypttians, hence they brought their flocks and treasures with them and very properly declined Pharaoh's gracious proposal (see 45:20).

All his seed with him. Jacob's children were to him more than all his great wealth; they were everything.

What a hint this is to parents in their spiritual relations with their children. If we may consider Egypt allegorically as representing the Church or heaven, the place of rescue from the spiritual famine of this sin-stricken world, it is certainly criminal to desire to attain its good things and not exert every effort to have the children share them. The absence of children from the regular services of the Church, is proof that many parents do not cherish the love for them, nor make the efforts in their behalf, that Jacob did for his seed.

An interesting fact in connection with Jacob's journey to Egypt, is mentioned by the scholar Wilkinson. He says that a scene is depicted on the tomb of Chrumhotepe, at Beni-Hassan of a company of immigrants, apparently Shemitic in their origin, entering Egypt with their goods, as well as women and children borne upon asses.

7. his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

This is a record of those who became heads of families. For fuller details see I Chron. chaps. 2-8.

"The catalogue of names is compiled according to the principle that only what concerns the kingdom of God is recorded. We have here not a biographical list, but a genealogical table, drawn up with a special object in view. That object is to enumerate, first the ancestors of the tribes of Israel, and then such of their descendants as founded the separate and distinct 'families' in each tribe. Accordingly, this genealogical table contains, beside the names of such descendants of Jacob as literally went with him into Egypt, also those of such as became 'heads of houses.' It does not seem strange to find the names of future heads of families enumerated beforehand in this catalogue. . . Indeed, Scripture constantly expresses itself on this wise. . . For with God nothing is, in the real sense, future: 'He seeth the end from the beginning.' When the sacred text sums up the genealogical table with the statement that 'all the souls' were 'threescore and ten,' we think of the significance of the number seven times ten, seven being the covenant number, and ten that of perfectness" (Edersheim).

CONCLUSION.—God is ever true to His promises. He who knows Him in His dealings with His people both in and out of the Bible, will admit this. He who accepts the fact will experience it himself. Jacob's journey to Egypt was a unique way of fulfilling one of God's promises to Abraham (Gen. 15:13, 14). The picture of Jacob's hesitancy and the encouraging promises of the Lord, is truly touching. And all that God said to him, came to pass. The 70 souls who went down into Egypt increased in 215 years to 180,000, and in 400 years to over a million. In the face of this, no Christian should ever hesitate to take God at His Word.

Bible Class Department.

I.—Jacob Begins His Journeys by Communing With God (v. 1).

How few persons today begin a journey by calling on God! We should commend ourselves into His hands at the beginning of every work (G. C. Loos).

II.—God Renews His Covenant and Promises to Go With Him (vs. 2-4).

Israel recognized God's voice in the vision. We should recognize it in His Word never doubting that it is God who speaks.

God never forsook Jacob, with whom He made the covenant in Bethel (Gen. 28:15), and now renews His promise. Jacob had often been unfaithful to God, but God to Jacob, never.

In Egypt was he to become a great nation—in Egypt, the land of slavery and oppression. Through affliction come some of our greatest blessings (G. C. L.)

III.—Jacob and His Household Come Into Egypt (vs. 5-6).

Jacob went to meet a son whom he loved, we go to meet a Saviour whom we adore. He went to spend a decrepit old age with his son, and this would end in another long separation; we go to spend with Jesus an eternity of joys in a union which shall never terminate.

IV.—The Number and Names of Those Who Constituted the Family (vs. 8-24).

How carefully the pedigrees of these families are preserved! Do we trace as carefully and preserve as faithfully our spiritual relationship to Christ? (G. C. L.)

Practical Points of View.

1. Great undertakings should begin with prayer. God goes with all who seek his company.

2. What a wonderful work God has wrought out of the jealousy of the brothers! A multitude is now going after the boy, that went away a slave and sent back an invitation from a king to be guests at his table.

3. The whole family must go; for in those days a child never became independent of his home ties; a separation was an evil. (G. M. Jones, Esq.)

For Special Study and Comment.

1. Locate and briefly sketch the history of Beer-sheba. Show the appropriateness of the selection of this place of worship, and the beauty of worshiping in the church of our fathers.

2. How often and where did God speak with or reveal Himself to Jacob?

3. The value of family records, and the especial value and use of the carefully kept genealogies of the children of Israel.

Library References:—Chapter XI in "Isaac and Jacob, Their Lives and Times," Rawlinson, throws light on Lessons Sept. 22d and Oct. 20th.

For the Teacher of the Little Ones.

BY MRS. JOSEPHINE L. SIBOLE.

Have any of you little folks ever taken a journey? Did you ever move? What a time there was getting ready! You wondered how you would like the new home. You were sorry to leave the old place and friends. Yet you were glad to go. Amid the confusion of leaving, you were thinking a bright picture of the new home.

I know of some other little people who were once just like this. Let us take a big step over into Canaan (locate on map), where we left last Sunday the brothers and father of Joseph. Where did Joseph live? Yes, in Egypt, and he wanted his family to live there also. You remember the invitation from the king for the whole family to come into the land of plenty. It was a big family. Jacob and his sons had, all together, 70 people. Remember how Jacob felt when he saw the Egyptian wagons. He did not believe his sons at first. How sad that was. They had deceived him. But when he saw the things he knew must have come from Egypt, he felt happy. He said, "Joseph, my son, is yet alive. I will go and see him before I die." So, away over there in Canaan was this bustle and confusion of getting ready to leave the old home. After a while everything was ready, the goods all packed and strapped on the asses and mules, the sheep, cattle, and all the animals taken in charge by their shepherds and drivers; the wagons filled with the old and little people, and the command was given by Jacob to march. They traveled about 28 miles southwest, till they came to a place called Beer-sheba, which was the end of their own country. It was to this place Abraham, Isaac and Jacob himself had come and met God. Jacob, or Israel, wanted to know if God wished them to take this journey. He was, oh, so anxious to see his beloved son Joseph, who had been away from him for 22 years, yet he wanted, most of all, to obey God. There they all worshiped God and offered sacrifices (explain). God knew what was in Jacob's heart so He came to him. Had God ever spoken before to Jacob? (Gen. 28:13; 35:1.) God came again and spoke to him (read the second and third verses to the children). God would be with Jacob. Although the journey was hard, long and dangerous, God, his loving Father, would be with him, showing the way and leading the whole family safely till they came to the Egyptian country, where God told Jacob he should see Joseph and kiss him. So we leave them, but you will all want to know whether all this company did reach Egypt in safety. Come next Sunday and hear.

Don't we want God's loving care over each of us, showing us the way to go? Then we must come to His house. (What is God's house?) Come to His Word to find out His way.

The Lesson in Line and Picture.

BY LUTHER D. REED.

There is something pathetic in the scene our picture portrays. The terror of famine as well as the invitation of Pharaoh and the longing to see Joseph again, together determined the aged patriarch to put forth one supreme effort and make the long journey to Egypt. He is 130 years of age, but he says, "It is enough; Joseph, my son, is yet alive. I will go and see him before I die."

He first journeys to Beersheba, the home of his youth, and there sacrifices to God and implores His counsel. Abraham's experience in Egypt had not been reassuring, and by a special revelation God had forbidden Isaac to visit that country. But it is never safe simply blindly to follow another's example. It is best to inquire of God which is right for *me* to do. This Jacob does and God tells him, "Fear not to go down into Egypt. I will go down with thee." Thus strengthened he takes up his journey.

We note some contrasts: Many years before Jacob had left this same Beersheba in a far different way. Alone, empty-handed, conscience-smitten, he fled from the anger of an enraged brother. Now a king's favor leads him, camels and wagons, from the royal stables, convey him and his people in comfort, and God's promise follows him.

Again we contrast this entrance of the Children of Israel into Egypt with their Exodus many years later. This household of seventy has become a great people of two millions or more. No royal favor accompanies their return journey to their ancient Canaan home, but Pharaoh's hostile armies pursue them and threaten their life.

But amid all change and contrast God's promise stands immovable. "I will also surely bring thee up again," finds its fulfillment in the pillar of cloud and fire and the "stretched-out arm" of a marvelous Providence. Had Jacob known the future he might well have hesitated. God knew and promised. God's promises made in our baptismal covenant stand forever. We may break ours, God never.

"I will go down with thee into Egypt."

How to Teach This Lesson.

BY REV. J. H. ORR.

Jacob's departure from Canaan to Egypt marks the beginning of a great period in the history of God's ancient people. So long as he dwelt in Canaan, its hills and valleys were a visible memorial of God's promise. Henceforward his faith would be without this stay and he would be like those whose true homeland is distant. There are dangers to be met in taking up a new residence.

1. *Jacob's start on the journey.* His great joy at the prospect of seeing Joseph and the probable sober second thoughts; Abraham's journey and his fault; God's prohibition to Isaac (Gen. 26:2); the prophecy of suffering. The serious import of a change of residence: new social and religious influences; the necessity of retaining the old faith in God and being faithful to revealed truth (church membership) despite the disdain of the ungodly and the attractions of other churches.

2. *Jacob's worship.* Jacob, a constant worshiper of Jehovah, was wont to offer special sacrifices; they were a profession of his faith and a prayer for God's blessing. Praying without ceasing, prepares us to pray more earnestly at the great turning points of our lives that we may do only His will. God speaks to us in his Word; it will show us the path of duty; walking in it, we will have God's blessing and be brought to the heavenly Canaan, whatever trials may meet us in the way.

3. *Jacob's entrance into Egypt.* The company with him. The land assigned to Israel; its location. God's purpose in leading his people down to Egypt; that their scattering throughout Canaan (Abraham-Lot, Jacob-Esau) might be precluded; that their amalgamation with the Canaanite tribes might be prevented; that the future nation might have beneficial contact with Egyptian culture; that Israel might change from a nomadic family to an agricultural nation; that through the future oppression and God's wonderful deliverance Israel might be fitted to fulfill God's further purposes.

THE CHURCH YEAR.—Which Sunday is this? **School:** Seventeenth Sunday after Trinity. What is the Gospel for today? **School:** Jesus in the Pharisee's House on the Sabbath. Where is it written? **School:** Luke 14: 1-11. What is the Epistle for today? **School:** The Unity of Christian Faith. Where is it written? **School:** Eph. 4:1-6.

THE CATECHISM.—HOW CAN THE BODILY EATING AND DRINKING PRODUCE SUCH GREAT EFFECTS? **School:** THE EATING AND THE DRINKING, INDEED, DO NOT PRODUCE THEM; BUT THE WORDS WHICH STAND HERE, NAMELY, "GIVEN AND SHED FOR YOU, FOR THE REMISSION OF SINS"; WHICH WORDS, BESIDES THE BODILY EATING AND DRINKING, ARE THE CHIEF THINGS IN THE SACRAMENTS: AND HE WHO BELIEVES THESE WORDS, HAS THAT WHICH THEY DECLARE, NAMELY, THE REMISSION OF SINS.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What vision did Jacob have? 2. How did they proceed? 3. Who all went with Jacob to Egypt?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JACOB MEETS HIS SON JOSEPH.

Goshen, Egypt, B. C. 1706.

ALL the souls that came with Jacob into Egypt, besides Jacob's sons' wives, all the souls were threescore and six;

Souls. Persons. The body is the dwelling-place of the person, the soul is the person. Jacob was born at Beersheba, and in consequence of his unfilial conduct towards Isaac and unbrotherly treatment of Esau had to flee to Mesopotamia. There eleven sons were born to him. Benjamin was born near Bethlehem.

27 And the sons of Joseph, which were borne him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

The Septuagint (LXX, or Greek) version of the Old Testament includes the five grand sons of Joseph, making 75 souls, as quoted by Stephen (Acts 7:14). Joseph was now about 39 years of age.

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

Judah. Who had won favor with Joseph by his touching plea and noble offer on behalf of his brother Benjamin (44:18). To direct. To get directions from Joseph (Rom. 13:1).

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Chariot. A two-wheeled vehicle, lighter and more elegant than a wagon, and drawn by horses. Joseph did not employ a chariot from pride or ostentation. As a public officer he had to appear everywhere in a suitable equipage. **Meet.** After 23 years of separation. **Presented himself** respectfully to honor, according to the Fourth Commandment, his aged sire. **A good while.** Again and again. A truly Oriental picture: long embracings, long sobbings.

A PRAYER.—Almighty God, Grant that we, Thy children, may preserve a conscience void of offence, and may walk worthy of our high vocation in meekness and lowliness, serving Thee with a fervent spirit; through Jesus Christ, our Lord. Amen.

QUESTIONS.

I. Textual.—1. How many persons did Jacob take with him to Egypt? 2. Of how many did his tribe consist, including Joseph's family? 3. Who was sent to announce their coming? 4. In which portion of Egypt did they stop? 5. How did Joseph receive his father? 6. How did Jacob express his joy? 7. What message did Joseph promise to bear to Pharaoh? 8. How did Joseph plan to secure a place in Goshen for his brethren?

II. Historical.—1. Describe the wanderings of Jacob and the reasons thereof. 2. Where were his children and his grandchildren born? 3. How is the difference between Stephen's statement in the Acts and that in the text explained? 4. What was the fitness in selecting Judah to announce Joseph's coming? 5. What was an Egyptian chariot like? 6. How did Joseph ensure the separation of his brethren from the idolatrous Egyptians?

III. Doctrinal.—1. What thoughts are suggested by the use of the word "souls"? 2. Was the use of a chariot when going to meet his shepherd father, coming in a wagon, not a breach of good manners, filial respect, and godly humility? 3. How did Joseph carry out the duties enjoined by the Fourth Commandment as explained by Luther? 4. Did Joseph show the respect towards his superior (the king) God's Word requires? 5. What similarity of situation and sentiment is there between the aged Jacob and the aged Simeon? 6. Why did the Egyptians esteem shepherds an abomination?

IV. Practical.—1. What encouragement to confide in God's promises have we here? 2. What lesson may boys especially learn? 3. What difference does it make whether we regard men as "hands" or "souls"? 4. Should distance be allowed to chill family affection? 5. Is there any analogy between this meeting and that in the parable of the prodigal son? 6. Are all tears the same? 7. What difference do you note in children of the same family? 8. What lesson for city folks is here taught?

The caravan starts. There are sixty-six souls besides the venerable chief. Four souls await them in Egypt, thus making the class of Jacob consist of seventy souls. The faithful Judah is selected to announce the father's approach. In Goshen the royal son meets his father for the first time in 23 years. They embrace and weep. Israel's cup of happiness is full.

Joseph announced his intention of introducing his brethren to Pharaoh, and instructed them how to answer him in order that they might secure a dwelling-place, in Goshen, and not antagonize the prejudices of the Egyptians.

Gen. 46: 26-34.

30 **And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.**

Now—alive. Life has no higher charms now that his soul's greatest longing is satisfied. Compare Simeon's song on seeing Jesus. (Luke 2: 29-30).

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren and my father's house, which were in the land of Canaan, are come unto me;

Go up to Pharaoh's palace. **Shew.** This tribute of respect was due the king.

32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

Shepherds. As Joseph's object was to isolate his brethren in Goshen, he instructs them not to conceal their occupation, knowing which Pharaoh would not wish to have them in Egypt itself.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Abomination. Reasons: 1. Political. Wandering shepherd tribes (Hittites) often invaded Egypt. 2. Social. The Egyptians led a settled life; shepherds were wanderers. Nomads are generally lower in civilization. 3. Religious. The shepherd probably killed animals the Egyptians worshipped. The Israelitish worship of the One, living God was the very opposite of Egyptian polytheism and idolatry.

DAILY BIBLE READINGS.

Monday.—Heb. 11:17-40, Trials of Faith.
Tuesday.—Heb. 12:1-17, Discipline of Faith.
Wednesday.—Heb. 13:1-25, The Life of Faith.
Thursday.—Jas. 1:1-27, Faithful Hearing.
Fr.day.—Jas. 2:1-26, Sincere Faith.
Saturday.—Jas. 3:1-18, Meekness of Faith.

THE STORY APPLIED.

MAIN LESSON.—"All is well that ends well." When a lost son is found, that is a recompense for the father's woes. "Honor thy father" and "Honor the king" are both laws of God. One should provide for his family's spiritual as well as temporal wants. 1. The promises of God stand sure: (1) The God-given dream of Joseph is realized. Though no actual bowing of the father is recorded, yet Jacob was in fact a subject of his son. (2) Jacob reached Egypt in safety. God went with him, and eventually Joseph closed his eyes in death. Thus will all God's promises "surely" be fulfilled. 2. There is no lovelier sight on earth than the mutual love of a devoted father and a devoted son. Though Joseph wore a crown, he was not so great nor so conceited as to forget whose boy he was, and what honor was due the "old man," his father.

v. 26. **All the souls.** Men speak of men as "hands"; God, as souls. A large household is a blessing accorded to comparatively few. With the data at hand, the genealogies of Scripture cannot be reconciled; but that proves nothing, for critics themselves do not agree.

v. 27. **Born in Egypt.** The grand-children, born in other countries or states, love reckons as of the family circle. Names and numbers in Scriptures deeply interest many; but they must not forget the weightier matters of the Law and Gospel.

v. 28. **Judah before.** Jesus Christ, the Head of Israel, went before to God's Kingdom of plenty, peace and joy.

v. 29. **Presented.** He was not a returning prodigal, weighed down with shame, but a long-lost son hungry for a father's smile. **Wept.** There are tears of grief, of regret, of remorse, of despair; and tears of joy, of surprise, of contentment. Happy the day when God's long-lost children shall be reunited with Him in His kingdom of glory.

v. 30. **Israel said.** "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." Better it is to die in the time of rejoicing, than to live till the evil days come, which shall try men's souls. **Thou yet alive.** Some children are the life of their parents, and some the death of them.

v. 31. **My brethren.** Kings of the earth, behold, there are sons of the Highest in your dominions. Pride in one's family is a lovely trait, the more if they are humbly born. Rulers of the world are appointed by God; it is our part to honor and obey them.

v. 34. **Every shepherd.** Blessed is the son who is not ashamed of his decrepit parents and who owns his lowly kindred. Blessed are they of humble spirit, for God delights to honor them. In every age God chooses the poor, the sick, the feeble, the despised, and the outcast to be His children. **Abomination.** A supercilious, city-bred youth may sneer at the honest farmer or mechanic, while himself pursuing some abominable calling that ruins the bodies or souls of men, or both.

For the Teacher.

By Rev. R. G. Rosenbaum, Prof. W. Wackernagel, D.D., Rev. C. J. Hirzel, Rev. W. M. Rehrig, Rev. J. W. Smith, and by Rev. G. H. Trabert, D.D.

Gen. 46:26-34.

JACOB MEETS HIS SON JOSEPH.—At the reunion of Jacob and his long-lost son Joseph, in Goshen, the border-land of Egypt, seventy male representatives, direct descendants of the chosen seed, were present, symbolizing the people of God as the hope of humanity. Here are foreshadowed the Saviour's appointments in the beginning of the Christian Church, making it apparent that the increase of Israel even under oppression should bear a fair proportion to the promise made to Abraham concerning the multiplication of his seed.

This event further witnessed the complete realization of Joseph's dream of the father's obeisance to the son, the practical enforcement of the duty which subjects owe to civil governments. We have here the brightest exhibition of filial love and esteem for parents and superiors, the near relation of joy and sorrow, the deep satisfaction arising from faith and humility, together with the supreme beauty and wisdom of returning good for evil and of contriving for the welfare of those who have continued ill for us.

With Israel's immigration into Egypt, a new epoch begins. It is necessary that a careful statement be made as to who and how many of the real original stock were in the company. This helps in tracing the lineage of such characters as play a more or less important part in the succeeding generations.

26. All the souls that came with Jacob into Egypt, besides Jacob's sons' wives, all the souls were threescore and six;

All the souls. There seems to be an apparent confusion as to the number of Jacob's descendants. The three accounts are sixty-six, seventy, and seventy-five. The sixty-six in this verse takes no account of Jacob, Joseph, Manasseh and Ephraim. Stephen, in his reference to Jacob's moving to Egypt (Acts 7:14), no doubt adds the five grandsons of Joseph, mentioned in the Septuagint, the popular version among the Greek-speaking Jews in Christ's time. History and experience teach us that we all are moving. In all our removals we need to be reminded of our removal out of this world; and though it is desirable to be surrounded at the eve of life with our beloved friends, yet nothing can encourage us to fear no evil when passing through the valley of the shadow of death, but the presence of Jesus to receive our souls.

27. and the sons of Joseph, which were born to him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

Joseph's two sons, Manasseh ("who makes to forget") and Ephraim ("double faithfulness") had for their mother Asenath, the daughter of Potipherah the chief priest of the city of On, who had to be of royal descent. Joseph, however, gave his sons Hebrew names, as he considered himself "a stranger and a pilgrim" in Egypt; "his heart was in his father's home, with his father's God, and on his father's promises." The sons of Joseph, having been born in Egypt, did not come down from Canaan; but they are counted as Jacob's children, and the aged patriarch must have found special delight in Joseph's two boys. In this second account (seventy), we have Jacob, Joseph, Ephraim, and Manasseh added to the sixty-six mentioned above. Be our families ever so large, God's providence can with perfect ease support them all.

28. And he sent Judah before him unto Joseph, to shew the way before him unto Goshen; and they came into the land of Goshen.

Judah had merited the confidence of his father, and was therefore better qualified than any one else for this important mission. No wandering tribe could pass the borders of Egypt without permission. The sending of Judah was a respect due to the government under the protection of which they had come to dwell. We should be careful not to give offence to any, especially the higher powers. *Goshen* ("cow land") lay on the east of the Nile, not far from the royal city of Tanis (Zoan). It was a pastoral district, where the king's cattle were kept. To have them go directly to Goshen was a wise arrangement, as it did not parade the Israelites before strangers, nor drag them down and then back again to the north. It was a kindly thought of a loving son for an aged parent.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen: and he presented himself unto him, and fell on his neck, and wept on his neck a good while.

Joseph went in his royal chariot to meet him. *Presented.* Appeared unto him like one risen from the dead, and showed himself to his father in all his magnificence. But when in the presence of his Hebrew father, the great Egyptian lord was once more only the lad Joseph. He wept when he embraced Benjamin, but when he embraced his father he wept a good while. In undoubted transport of joy, feeling his soul by those delicious moments, abundantly recompensed for all the tears he had shed since he parted from his home in Hebron twenty-three years before.

If the meeting of earthly friends be so unspeakably comfortable, how happy shall we be in the light of the glorious face of our Heavenly Father, of Jesus our blessed Redeemer, whom we sold to death by our sins, and who now, after all that noble triumph, hath given unto Him all power in heaven and on earth.

30. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

Now let me die. Jacob's cup of happiness was more than full. His heart's desire had been gratified, all the dark misery of his past despair of ever seeing his Joseph in the body was now swept aside. "I do not care for all the treasures of Egypt, no, for all the treasures of this world. Even if thou wert the meanest and most miserable of all men living, I should not wish for anything better than to see again thy face; now I can die willingly and gladly" (Luther). At this happy moment, the future could have no greater joy to offer. Since his eyes saw that Joseph was still alive, and in such prosperity, like the aged Simeon he was willing to depart in peace. If this was so great a matter to Jacob, what should it be to us that Christ was dead and is alive; yea, that He even liveth to make intercession for us.

31. And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

It now became the duty of Joseph to inform Pharaoh of the actual arrival of his family in Goshen, so as to obtain at the same time a fresh welcome, and a temporary concession of "the best of the land" for their settlement. For this purpose Joseph went first alone to the king, and next introduced five of his brethren (chap. 46:2), whom he had carefully instructed what to say to "his holiness" the Pharaoh. It was very important that Joseph should win Pharaoh's special favor, for the Egyptians were jealous of strangers, especially of those who came from Syria and Arabia, as they were often attacked by the inhabitants of those countries, who were nomads in character and ever ready for plunder. Notice with what meekness of wisdom Joseph demeaned himself in this affair. Most men in similar circumstances would have been for introducing their relatives as speedily as possible into posts of honor and profit, lest they should disgrace him. But Joseph is more concerned for purity than for their outward dignity.

32. and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have.

Shepherds. He was not ashamed of them or their occupation, although they were keepers of cattle, an occupation utterly despised by the Egyptians. He did not wish them to hold important positions, but was anxious to keep them safe from corruption and evil example. Time was when they were contriving to be rid of him; now he is contriving to settle them to their satisfaction and advantage. This is rendering good for evil.

33. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

Shall call you. He instructed them, that, if Pharaoh shall send for them, as he is sure to do, and question them concerning their occupation (for all Egyptians were obliged to have some means of livelihood, according to the caste to which they belonged), they must be honest and give the facts as they are.

34. that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Joseph, this consummate statesman, advised them according to the well-known political principle, that "honesty is the best policy."

Goshen was most suitable for pasturage, and at the same time most remote and most isolated from the great bulk of the people. For the Egyptian monuments show that shepherds were considered as the lowest class or caste, because their nomadic habits were so opposed to the settled civilization of the country. They were the Pariah of proud Egypt.

He no doubt selected Goshen for the following reasons: 1. Rich pasture country, suitable for their flocks. 2. To keep them separate from the Egyptians. 3. In such a place where their removal to Canaan would be easily effected.

However generous our friends be, it is prudent to be modest and not give them ground to suspect us of encroaching or to complain that we are burdensome.

CONCLUSION.—The first lesson we learn, is that of filial affection. The high position to which Joseph had attained in Egypt did not make him proud so as to despise his brethren, although they had treated him so shamefully. The reverence he had for his aged father, shows the character of a true son. There is nothing sadder than to see how often children despise their aged parents, especially when the latter are poor and the children have gained a little wealth or notoriety among the people.

Another lesson is, that honesty will always receive a generous reward, and that truth will always win the day, that it does not pay to temporize. But honesty is not only the best policy, it is the best principle. On this Joseph acted. A man may be a thief or a deceiver and still be honest as long as it is policy to be so, but when he feels that his dishonest actions will not be discovered, he will rob and cheat and deceive, because he finds a temporal advantage in doing so. The Christian is not honest because it is policy, but because it is right. The old proverb, "honesty is the best policy," may be productive of much mischief; but honesty as a matter of principle can only be productive of good.

We also learn not to be ashamed of the position in which God has placed us, but there faithfully to do our duty.

Bible Class Department.

I.—The Whole Number of Jacob's Household Must be Accounted for Before Entering the Strange Land (vs. 26-27). (G. M. Jones).

How happy the parents who can gather their children around them, and especially if they can count them all in the way which the Saviour points out.

II.—The Arrival in Egypt (v. 28).

III.—The Meeting between Joseph and his Father (vs. 29-30).

No one in Egypt had more important or more pressing duties than Joseph; yet he could find time to go out to meet and greet his aged father.

What a beautiful picture of re-union! Love for parents cannot be too strong in a child.

Pious Aeneas, in Virgil's epic, obtained his honorable title, from the care which he bestowed on his father at the siege of Troy, carrying him on his back till they were clear of danger.

IV.—Joseph's Statement to Pharaoh (vs. 31-32).

Joseph is not ashamed of his people's lowly calling; but he hastens to tell Pharaoh of their needs and expectation (G. M. Jones).

V.—Joseph's Instructions to his Brethren (vs. 33-34).

Work is honorable and honest industry is praiseworthy. Some of the grandest men of Bible times were shepherd's, and among the most distinguished men of history have been tillers of the soil. Jesus worked at the carpenter's trade, and since God commanded that man should live by the sweat of his brow, only idleness is a reproach, and dishonest occupation ignoble.

Practical Points of View.

1. Salvation is an individual matter, but the question of family religion is extremely important.

2. Pride of rank has not entered Joseph's heart; he is still the living son of the feeble old man. Such children are God's best gifts (G. M. Jones).

3. To Jacob and Joseph what a proof in this reunion that all things work together for good to them that love God.

For Special Study and Comment.

1. Locate and sketch briefly the history of the land of Goshen.

2. What were the chief occupations of the Egyptians and why were they especially hostile to shepherds?

3. What bearing does recent investigation in the orient have upon the history of Joseph?

4. What incident in the life of Jesus does verse 30 suggest?

For the Teacher of the Little Ones.

MRS. ANNA H. LUND.

Jacob's journey is ended. He is in a part of Egypt called Goshen. Sixty-six souls are with him: his sons, their wives and their children. Judah has been sent to tell Joseph that they have arrived. And Jacob is now waiting to meet Joseph. We can well imagine how long the time seems to the aged man, and how he can scarcely wait to see his favorite son whom he has mourned as dead so many years.

Each little one here knows what it is to have his papa away. How lonely you are! And as the time draws near when you expect him home, you can hardly wait till he comes. The clock seems too slow. And such a scampering to the window to catch the first glimpse of papa! But Joseph had not seen his father for years. Think of that! How delighted he is when Judah tells him his father and brothers are in Goshen! Joseph does not wait, but gets his chariot ready and goes to meet his father.

Have you ever known people so happy that they cry for joy? This sometimes happens. When Jacob and Joseph meet they fold their arms around each other and weep a long while before they can speak.

Jacob says he is so happy he is ready to die. He means by this that no matter how long he may live on the earth, nothing could make him happier than he now is; and he is ready to die.

The Bible tells us that "Joseph presented himself unto Jacob," that is, greeted him with reverence before embracing him.

Every child should be respectful to father and mother. Children sometimes think they are too big to be respectful and loving. I have known boys to call their father the "Governor" and "old man." They seem to think it smart. But how shocking it sounds! Joseph, grown man as he was, next in power to the king of Egypt, was not too big or too great to be polite and to show his love to his old father.

Joseph now tells his brothers that he is going to inform the king that they have come, that they are shepherds, and that they have brought their flocks and herds with them. And he says that when the king calls them and asks their business, they shall say they are shepherds. He tells them to say this, although he knows that shepherds are hated by the Egyptians. We can see that Joseph was brave, for it took a brave man to say to this king: "My brothers are here and they are shepherds," when he knew the very name shepherd was hated.

Some boys are ashamed to say "My father does this" or "My father does that for a living," fearing his friends may make fun of him. Let him learn a lesson from Joseph.

The Lesson in Line and Picture.

BY REV. W. A. SNYDER.

Jacob's journey is at an end. He has come to the land of Goshen, which is to be his future home through the kindness of Joseph. The son has set out in his chariot to meet the aged father. Our picture shows the meeting. With outstretched arms the son hurries to embrace the parent whom he has not seen for many years. How tenderly Jacob gazes upon the face of the long-lost Joseph. Time has not erased the well-known features of the favorite. Tears of joy rain down the cheeks of both. The longing of years is now stilled in Jacob's breast; he sees his son; he is satisfied. "Now let me die," he exclaims, "since I have seen thy face, because thou art yet alive."

Do not the scene and the words remind you of another scene and somewhat similar words spoken centuries later? An aged priest is performing the priestly functions in the Temple when a child is presented, and lo! it is the long looked for Saviour, whom Simeon has been longing to see for years. And he exclaims, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation."

Was not Joseph a loving and dutiful son? In the day of his affluence and power he did not forget the father nor fail to show him kindness. At the head of the second table of the Law is the Commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." It will not be well for any child to forget this. Shame upon the children who allow parents to lack food, or shelter, or respect, or love. How pleasant the picture of Joseph's provision and love. So considerate is he that he does not even cause any change in Jacob's mode of life. The pasture lands of Goshen is the most suitable home, for here Jacob and his sons can continue their pastoral occupations.

"Now let me die!"

How to Teach This Lesson.

BY REV. J. H. ORR.

Jacob's announcement of his arrival is courtly. Conscious of his own worth and position, he recognizes the dignity and authority of his beloved son. Joseph goes to meet his aged father in a manner befitting Jacob's dignity as the heir of the promise, and befitting the personal relation between them. They have no less sincere joy because of their fine and courteous manner.

1. Jacob arrives in Egypt. The formal announcement through Judah—its propriety. Jacob does not presume to enter the land without regular permission; he is not presumptuous either because of God's blessing or his son's power. His manner is throughout humble, sincere and courteous. Christians are not rudely presumptuous, but give honor to whom honor is due. Close personal relations are never an excuse for the lack of courtesy. The joy of family life is enhanced by fine courtly manners.

2. Joseph greets his father. He goes in the state suited to his position, thus recognizing what was due to his public position, to himself and to his father. Yet he greets Jacob humbly and tenderly as a true son, and was not ashamed of the humble shepherd whom the Egyptians despised. The Prince of Egypt showed his faith in honoring the Prince with God. Christian sons do not despise humble fathers. The joy of such reunions as that of Jacob and his son is a foretaste of the joy of the heavenly reunion.

3. Joseph promises recognition in the presence of Pharaoh. Such recognition was a signal honor of which Joseph's brethren were unworthy. That recognition brought them the favor of Pharaoh. They were to depend upon Joseph's recognition of them as his brethren without any attempt to conceal their despised occupation. Christians acknowledge fellow-Christians as brethren despite the greatest differences in social station.

THE CHURCH YEAR.—Which Sunday is this? **School:** Eighteenth Sunday after Trinity. What is the Gospel for today? **School:** "Which is the Greatest Commandment?" Where is it written? **School:** Matt. 22:34-46. What is the Epistle for today? **School:** Paul's Thanksgiving on Behalf of the Corinthians. Where is it written? **School:** I Cor. 1:4-9.

THE CATECHISM.—WHO IS IT THAT RECEIVES THIS SACRAMENT OF THE LORD'S SUPPER WORTHILY? **School:** FASTING AND BODILY PREPARATION ARE INDEED A GOOD EXTERNAL DISCIPLINE; BUT HE IS TRULY WORTHY AND WELL-PREPARED WHO BELIEVES THESE WORDS, "GIVEN AND SHED FOR YOU, FOR THE REMISSION OF SINS." BUT HE WHO DOES NOT BELIEVE THESE WORDS, OR WHO DOUBTS, IS UNWORTHY AND UNFIT, BECAUSE THE WORDS, "FOR YOU," REQUIRE TRULY BELIEVING HEARTS.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. How many souls entered Egypt with Jacob? 2. How did Joseph meet his father? 3. Where did Jacob and his family settle?

JACOB IS PRESENTED TO PHARAOH.

Egypt, B. C. 1901.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold they are in the land of Goshen.

Pharaoh had promised the "fat of the land" (Gen. 45:18). Joseph wished their dwelling place to be **Goshen** (46:34). Mindful of the respect due his superior he would do nothing without his will.

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

Five seems to be of importance to the Egyptians (43:34; 45:22), as seven to the Jews. Perhaps the five oldest selected.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

Pharaoh shows tact; asks the young men of their **occupation**; their father, of his age. **Both**—fathers. Replied as instructed (46:34), because occupations were hereditary in Egypt, and Pharaoh would conclude a change of trade impossible. In India this has become an iron-clad caste system.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

Sojourn. Asked permission for a temporary stay, intending to return to Canaan the promised land (Gen. 12:7; 15:16). This was an act of faith and piety, a holding fast and prizing of God's promises. The **pasture** in **Canaan** was nearly exhausted on account of the extreme scarcity of rain. But it was better in **Goshen.** Though the Nile did not overflow, on reaching the

A PRAYER.—Almighty God, Who art the source of all wisdom, grace, and strength: Grant us these treasures of Thy grace, that we may ever abide in Thy doctrine and know Thee aright; through Thy dear Son, Jesus Christ, our Lord. Amen.

QUESTIONS.

I. Textual.—1. What news did Joseph bring Pharaoh? 2. How many of his brethren did he present unto the king? 3. What conversation ensued? 4. What was their purpose in coming to Egypt? 5. How did Pharaoh begin his address? 6. What generous proposal did he repeat? 7. Whom did Joseph then introduce? 8. How did Jacob conduct himself? 9. What reply did he make as to his age? 10. Did Joseph carry out the king's orders? 11. How did he treat his kindred thereafter?

II. Historical.—1. How did Pharaoh's promise and gift agree with Joseph's wish? 2. What is said of the number "five"? 3. How did Pharaoh show his tact? 4. What was the oriental custom as to trades? 5. Were the Israelites pilgrims, sojourners, or permanent citizens? 6. What promise and prophecy explain their actions? 7. Though the crops failed utterly, did the pasture fail? 8. How may we explain the pasturage of Goshen? 9. What were the patriarchs' relative ages? 10. Why is Rameses mentioned? 11. How did Joseph provide for his relatives?

III. Doctrinal.—1. What moral duty do subjects owe to rulers, subordinates to superiors? 2. Wherein did the Israelites show their trust in God? 3. Have we no promised land? 4. How did Pharaoh compliment Joseph through his brethren? 5. Picture the solemn scene of Jacob's reception at court. 6. How did Jacob show his gratitude for favors to Joseph and himself? 7. Does such a blessing confer grace? 8. Would not a shepherd be ill at ease before a king? 9. Why does a man of 130 years speak of their fewness? 10. What "evil" had Jacob experienced? 11. Likewise what good?

IV. Practical.—1. What is the Main Lesson? 2. What is one's duty to "father"? 3. How should one treat his relatives? 4. What is our calling? 5. What does Pharaoh's call for "men of activity" suggest? 6. Is manual labor a disgrace? 7. How should we consider our years? 8. How did Joseph pay back the debt of his youth?

Joseph approached his royal master with the announcement that his father had arrived with his household, flocks and herds and awaited the royal commands in Goshen. Then Joseph presented five of his brethren to the sovereign. In response to an enquiry as to their calling, they explained that they were shepherds, driven to leave Canaan by the severity of the famine and desirous of settling in Goshen.

Pharaoh graciously granted their request; and not only enjoined on Joseph to see to the carrying out of his will, but was pleased to confide the royal herds to their care.

Joseph then introduced his venerable father, who blessed the king. To the question, How old art thou? Jacob replied that the years of his pilgrimage were an hundred and thirty years, and both few and evil, nor equal to those of his fathers.

Gen. 47 : 1-12.

Delta it lost itself in the swamps which produced marsh grass (41:2). Pharaoh had managed to keep his cattle alive (v. 6); his people also (v. 18). (See comments on last lesson). **Sore.** Severe.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

Men of ability. Not merely industrious, but competent to take the oversight of others, chief herdsmen,—an honor and trust, bestowed for Joseph's sake.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old art thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Pilgrimage. Sojourning (Heb. 11:9). Canaan not the native land of his race, nor its permanent home for several hundred years as yet. **Few.** Life always seems short (Job 14:1, 2) to one looking backward. **Evil.** Jacob's sin had been great against Isaac and Esau; his sorrows many: 1. Being driven from home; 2. Esau's anger; 3. Laban's ill treatment; 4. lameness; 5. the loss of Joseph; 6. the bad conduct of his sons; 7. the death of Rachel; 8. the danger to his sons in Egypt and the departure of Benjamin; 9. the infirmities of old age. Yet these good things were Jacob's: 1. Protection in all his wanderings and sojournings; 2. Riches; 3. A numerous family; 4. A royal son; 5. Length of life.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

Rameses. The western part of Goshen. The Israelites started from Rameses for Canaan in Moses (Ex. 1:11).

DAILY BIBLE READINGS.

Monday.—Jas. 4:1-17, Sources of Strife.
Tuesday.—Jas. 5: 1-11, Patience in Suffering.
Wednesday.—Jas. 5:12-20, The Prayer of Faith.
Thursday.—I Pet. 3:1-7, The Truly Wedded Life.
Friday.—I Pet. 3:15-22, The Sanctified Heart.
Saturday.—I Pet. 5:1-5, The Crown of Life.

THE STORY APPLIED.

MAIN LESSON.—Sons, do your fathers all the good you can invent. See that your parents live in comfort and ease. All of, bless you well-wishers though they be not of our faith. The good and the evil in life are more nearly balanced than the fretful and the envious are willing to admit. Each soul has some cross to carry. Every blessing (wealth, years, honors,) has its drawbacks. Yet few lives are all "evil." We must not let a few losses or hardships blind us to the constant stream of mercies.

v. 1. **My father.** To love and honor him alive is better than to erect a monument to him dead. **My brethren and their flocks.** Never be ashamed of your hard-handed, sunburnt relatives in overalls. See that your family need not be ashamed of you. **Are come.** At God's call every man should be ready to leave the land of his birth and to carry the Gospel to the heathen.

v. 3. **Said unto his brethren.** When brothers honor and help one another, God prospers them visibly; not so the envious and the unkind. Be not ashamed of your calling, though humble it be; honest labor is honorable in all.

v. 4. We are pilgrims and strangers here, seeking a better country; let no one ask for a permanent place in this world. To sojourn on earth and to dwell forever in heaven is our calling. We are sojourners here only by sufferance of wicked men, but we shall inherit the earth.

v. 6. **In the best.** We should cultivate a liberal spirit. **Activities.** "There is room at the top" for men of ability, industry, and principle. Such men are needed in the world, and especially in the Church. Cultivate your ability, and the world will open before you. **Rulers over cattle.** Better that than curbstone lawyers.

v. 8. **How old?** How many years are you responsible for? How few, perhaps, remain. **Years.** "We live in deeds, not years."

v. 12. **Joseph nourished his father** 17 years, as many as Jacob had nourished him

For the Teacher.

By Rev. M. M. Kinnard, Ph.D., Prof. Wm. Wackernagel, D.D., Rev. W. M. Rehrig, Ph.D., Rev. W. F. Uiery, Rev. M. O. Rath, Rev. E. L. Wessinger, and by Rev. Joseph Stump.

Gen. 47:1-12.

JACOB IS PRESENTED TO PHARAOH.—There is something peculiarly interesting in this interview between Joseph and his father and brothers. He receives them as his guests, and presents them to Pharaoh, the king of Egypt. He secures the favor of the king on their behalf so that they are located in the best portion of the land.

He showed great honor to his father in that he introduced him to Pharaoh with special ceremony. Here is a beautiful and impressive scene. A distinguished and venerable patriarch with Oriental simplicity of manners, yet with the dignity of a man of God, enters into the presence of a great king. He greets him cordially, thanks him heartily for his great kindness, at the same time invoking the Divine blessing upon him.

Pharaoh is deeply impressed with the venerable appearance and manly character of Jacob, and desires to know more of his personal history and experience, and asks him, How old art thou? This does not simply mean, How many years do you number? but What testimony do you bear of the events and vicissitudes of your life?

Jacob answers, Few and evil have been the years of my life, which have not equaled the years of my ancestors.

Like Jacob, we must confess that we are only pilgrims here who have no abiding. Like him, we may lament that our years have been few and our trials many.

But, whilst he speaks with a tone of sadness of his past life, he looks forward with hope and lifts up his heart and voice to God in prayer. He believes hope lies in a better world.

1. Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

Joseph proves by his conduct that he is able to bear prosperity as well as he had once borne adversity. He does not forget that exalted as he is, he yet has a superior in Pharaoh. Therefore he does not complete the arrangements for his father's and brethren's stay in Goshen until he has first obtained Pharaoh's sanction. How much trouble would often be saved if people always so accurately recalled their actual position!

My father and my brethren. Though Joseph has become a great and influential man, he is not ashamed to own his poor relations. Christ is not ashamed to own us.

Behold, they are in the land of Goshen. Joseph wished them to occupy Goshen, yet he did not ask it. He no doubt meant Pharaoh should infer that in Goshen he would be pleased to have them dwell.

2. And from among his brethren he took five men, and presented them unto Pharaoh.

His brethren, even five men. These, very likely the oldest five, would be least likely to create envy. Five was a favorite number among the Egyptians.

Unto Pharaoh. Intending thereby to honor them among the Egyptians. Thus Christ presents His brethren at the court of heaven, the promise being, "He that confesseth me before men, him will I also confess before my Father which is in heaven."

3. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharoah, Thy servants are shepherds, both we, and our fathers.

What is your occupation? Pharaoh takes for granted that they are not vagrants, but like all respectable people have a calling or profession; for the government required that immigrants must have a means of livelihood. No one should be without some occupation. Honest employment is always creditable. To be idle is to be evil. The devil finds some mischief still for idle hands to do.

Thy servants are shepherds. They do not attempt to conceal their employment, though a shepherd was despised among the Egyptians (Gen. 46:34). God honors all legitimate and faithful service, however menial.

4. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

Sojourn. They want only temporary shelter, and expect to return to Canaan. They do not forget the promises made to Abraham and Isaac, and that they have a claim on the promised land. They expressed their purpose of simply sojourning, so that they might be at liberty to depart when the time came. It is important to remember this in connection with the forcible detention of Israel by a later Pharaoh. *No pasture.* The grass, as well as the grain, had failed during the years of famine in Canaan.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

Pharaoh spake unto Joseph. He did not answer the brethren directly, but leaves the matter with Joseph, so that his authority may be shown, and gratitude paid to him.

6. the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle.

Best of land. Wilkinson thinks that Jacob's sons obtained a grant of land from the Egyptian monarch on condition of certain services

being performed by them and their descendants. *Activity.* Men of strength, ability, competent rulers, over my cattle. It was for merit, not merely out of compliment to Joseph, that this offer of preferment was made.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

Brought. The feeble patriarch, leaning upon the arm of his recovered son, is led into the presence of the monarch, who receives him with all the respect due to his great age and character. Joseph honors his father by presenting him to the king. The command is ever, "Honor thy father," etc.

Blessed. This word is not used here in the ordinary sense, "May the king live forever." The Hebrew salutations, "Peace be to thee," "The Lord be with thee," were prayers asking for the best blessings from God upon their friends or neighbors. The patriarch blessed the king in the consciousness of his calling as a seed of Abraham to become a blessing to all nations of the earth (Gen. 12 : 2, 3).

8. And Pharaoh said unto Jacob, How many are the days of the years of thy life?

How old? The sight of a very old man naturally awakens curiosity, and we want to know how old he really is. In the low-lying land of Egypt and from the artificial habits of society, the age of man was far shorter than in the pure, bracing climate and among the simple-living people of Canaan.

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Days of—pilgrimage. Of my sojournings, wanderings to and fro. How true! From Canaan to Padan-Aram, then to Canaan, up and down Canaan, and now down to Egypt.

Few and evil. Few, indeed, as measured with eternity or as compared with the length of years of his *fathers.* Evil, indeed, i. e., full of sorrow and trouble, as the history of his life shows.

10. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

Jacob leaves Pharaoh with a blessing, which was not only an act of civility but of piety. A patriarch's blessing was a thing not to be despised even by a king.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

And Joseph placed his father and his brethren. A son and a brother's careful provision for his kindred. A beautiful instance how the exalted can show kindness without diminishing their own luster. Be careful always to avoid the appearance of despising former equals.

Rameses. The western part of Goshen was later on called Rameses; it was very fertile, as the pasture land in this district had been converted by irrigation into plantations. It was natural that in the course of time the surplus of the Hebrew population, which increased rapidly, turned from raising stock to raising crops: the nomads became farmers, and many of these artisans.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

Nourished. Sustained, gave their measure of corn. *According to their families.* According to the mouth of the little ones, in proportion to the size of the families.

This whole story emphasizes God's goodness. He ordained that Joseph should be in a position to help in time of need, and He gave Joseph a heart willing to do so. In man's kindness is reflected God's goodness. What God here did for Jacob, He has promised to do for all who serve and trust Him. "In the days of famine they shall be satisfied" (Ps. 37 : 19).

CONCLUSION.—The cruelty of Joseph's treatment by his brethren is matched by his kindness to them in their day of trouble. It was a case of "heaping coals of fire upon their heads," and an example which Christians ought to follow.

In the midst of the temporal prosperity which had come to them, the brethren were mindful of the spiritual promises given to them. They meant only to *sojourn* in Egypt, and looked forward to a return to the land of promise. Alas, how many are so charmed by the wealth or pleasure of this earth that they forget that they are only sojourners here and ought to strive to enter the heavenly land of promise.

Many believers today experience as Jacob did the brevity and evil of the earthly life. But God is their comfort and their stay, as He was Jacob's. "All things shall work together for good to them that love God." "His rod and His staff they comfort him."

We must get into the spirit of the patriarch when he answers the solemn question, *How old art thou?* How old art *thou?* How long hast been a disciple of Christ? How long hast thou enjoyed fellowship with Him? What hast thou done? What is thy history? How hast thou spent thy strength, thy time, thy talents? How near art thou to thy end? Canst thou say, "I have kept the faith and finished my course"?

Bible Class Department.

I.—Joseph Presents Five of His Brethren to Pharaoh (vs. 1-2).

II.—The Interview (vs. 3-4).

We should always be straightforward, and honest, and if it seems to be against our immediate worldly interests. Honesty is everywhere the best policy. (W. M. Rehrig, Ph.D.)

III.—Pharaoh's Liberal Provision for Joseph's People (vs. 5-6).

We have a striking proof of Pharaoh's esteem for Joseph, in the liberal provision which is made for his people. The rank and influence to which Joseph had attained, are the natural sequences of a noble character. Character counts; talents tell; consecrated service has its reward.

IV.—Joseph Introduces His Father to Pharaoh (vs. 7-10).

Joseph, the Prime Minister of Egypt, was proud to introduce the withered old pensioner from despised Canaan to his liege lord. There is no act in the story of Joseph which more strongly emphasizes the nobility of the man. Unworthy of respect is the man who does not honor his parents.

"How old art thou?" says Pharaoh. "How long we live, not years but actions tell."

> "We live in thoughts, not breaths;
> In feelings, not in figures on a dial."

V.—Joseph Makes Liberal Provision for His Father and Brethren (vs. 11-12).

Perhaps nowhere in human history can we find a more striking illustration of returning good for evil.

No better use can be made of acquired influence or accumulated wealth than to provide for the necessities, temporal and spiritual, of those who are in need, especially those of the household of faith.

Practical Points of View.

1. Joseph proudly presents to the ruler the men, whose treachery had been the cause of his coming to the land, where he found his fortune (G. M. Jones).

2. The politeness is mere veneer which is not gentle to near kin.

For Special Study and Comment.

1. Why did Joseph select five of his brethren as delegates to Pharaoh? (W. M. Rehrig.)

2. Trace through Scripture the idea of life being a pilgrimage. (W. M. R.)

3. Study the Fourth Commandment in the light of Joseph's treatment of his father.

Library References:—Dr. Anstadt's Illustrated Catechism furnishes some good illustrations on duty to parents, pp. 40-49.

For the Teacher of the Little Ones.

MRS. ANNA H. LUND.

You remember Pharaoh invited Jacob and his sons to Egypt. As soon as Joseph had welcomed his relatives, he told the king that they had come. This he did as a mark of politeness. These people, though invited by the king, went no farther than Goshen, the entrance to Egypt, until they learned in which part of the land the king desired them to settle.

From this we see that they were well-mannered and polite.

I know of a boy who secured a fine position by one act of politeness. It paid him to be courteous. And it pays every one; for rude, selfish people are disliked and shunned.

Joseph now introduced his five brothers to the king. When Pharaoh inquired as to their business they answered that both they and their father were shepherds. They said that they did not wish to make Egypt their home, but merely to live there during the famine, and then asked for leave to remain in Goshen. This was granted. Pharaoh instructed Joseph to give them that portion of land best suited to them.

Joseph then brought in his aged father, and Jacob blessed Pharaoh, that is, he thanked him for his kindness and prayed for his health and safety. When the king asked his age, he answered, "The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have the years of my life been."

To us a hundred and thirty years seem a long time; but Jacob meant that his years were few compared with those of his father, who lived longer, and by evil he referred to the troubles and sorrows of his life (explain).

Children sometimes forget all their parents have done for them. They forget their loving care and protection when too young to care for themselves. Some even seem ashamed of father and mother. They think them too old-fashioned and not fine enough to meet their young friends. But here is Joseph, honored by all Egypt, and next to the king; his home a royal palace, his clothing like that of a king. Yet he is not ashamed to bring his aged father and his shepherd brothers to Pharaoh.

And we are told that during the famine Joseph supplied his father and his brethren and their families with bread. What a loving and forgiving man he was! He forgave those wicked brothers who had sold him into Egypt. He not only forgave but gave them bread to keep them from starving.

When people injure us, let us return good for evil. It is much easier to return evil for evil. Christ says: "Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you."

The Lesson in Line and Picture.

BY THE REV. A. B. MARKLEY.

The man below blesses the man above. Pharaoh, on the throne, has more and sits higher, but Jacob, kneeling, is more and greater. The good always blesses the great. Greatness without goodness becomes a monster, as for instance a Nero. The good have preserved the world, a righteous Noah in the flood, a believing Abraham from idolatry, a faithful Daniel among the heathen. Ten righteous would have saved Sodom, and Christians today are the salt of the earth. Jacob came down to Egypt and first of all he blesses its ruler.

What brotherly constancy! Joseph acknowledges his brothers, though they be humble. We have met people who were ashamed of their Church and brethren in the faith when they got away from home. O shame on such an one.

A beautiful example of keeping the Fourth Commandment and the fulfilment of its promise. Such a son could be trusted. Pharaoh could now see the secrets of Joseph's faithfulness.

Jacob's sun of life is setting, and it is solemn and beautiful. It reveals the beauty beyond. Who can tell what the dying see! The voice is already sounding full of eternity. Jacob lived yet seven years after this, but we only have the record of his blessings on his children. An aged grandmother or grandfather in the home may be the greatest possible blessing.

Who can fight the silent army of the years with their companies of days! These silent soldiers never lose a battle. They fire no noisy cannon, they use no vulgar steel, yet before them fall the generations. Before them Life always seems short in the retrospect. We pass this way but once; let us do all the good we can now.

"He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

"He liveth long who liveth well!
All else is living flung away;
He liveth longest who can tell
Of true things truly done each day"
(Bonar).

"And Jacob blessed Pharaoh."

How to Teach This Lesson.

BY REV. J. H. ORR.

However great Joseph's power and however free in its exercise, he was careful not to overstep the bounds of his duty. Boldly truthful as a follower of the God of truth, he is humble toward Pharaoh and faithful toward Israel in securing the highest sanction for their residence in Goshen.

1. *The presentation of Joseph's brethren.* Joseph selected some of his brethren for personal presentation as he saw fit, yet no doubt wisely. The love of all does not render the selection of some improper or wrong. Christians in positions of responsibility are not to be charged with lack of love and esteem of their brethren when they consciously select certain ones for positions of responsibility and honor. God loves all, but exalts some above their brethren; therefore, those exalted should not be proud, nor those of lowly estates dejected in spirit.

2. *The presentation of Jacob.* He is given a special audience which is a further evidence of Joseph's appreciation of his father's true dignity. The contrast between the two princes: Pharaoh is in the full vigor of manhood, a ruler over a great nation, rich, powerful, luxurious; but without knowledge of Jehovah, nor the vehicle of God's blessings, with a fading glory, a child of the world. Jacob is aged, a shepherd, poor; but knowing the only true God, heir of God's blessing, in him all nations should be blessed, through his faith a prince with God. Jacob blessed Pharaoh, a privilege accorded to his age. Reverence of the aged is becoming in the most exalted. The prayers of aged servants of the Lord are a blessing. Praying for kings and all in authority is both a privilege and a duty (the Pharaoh for whom Jacob prayed, prospered; the Pharaoh against whose oppression his children cried, perished). Jacob found his long life short—the longest life seems short as its end draws near; we have no time to waste. He calls his days evil. Trials endured in faith are changed to blessings. Each life has its limit: wisely prepare for its end; faithfully use it ere it ends; rejoice in the hope of that of which its end is the beginning.

THE CHURCH YEAR.—Which Sunday is this? **School:** Nineteenth Sunday after Trinity. What is the Gospel for today? **School:** Healing the Man Sick of the Palsy. Where is it written? **School:** Matt. 9:1-8. What is the Epistle for today? **School:** Putting on the New Man. Where is it written? **School:** Eph. 4:22-28.

THE CATECHISM.—WHAT IS CONFESSION? **School:** CONFESSION CONSISTS OF TWO PARTS: THE ONE IS, THAT WE CONFESS OUR SINS; THE OTHER, THAT WE RECEIVE ABSOLUTION OR FORGIVENESS THROUGH THE PASTOR AS OF GOD HIMSELF, IN NO WISE DOUBTING, BUT FIRMLY BELIEVING THAT OUR SINS ARE THUS FORGIVEN BEFORE GOD IN HEAVEN.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was the Lesson written? 1. What did Joseph do with some of his brethren? 2. What did Jacob do to Pharaoh, and what conversation followed? 3. How did Joseph provide for his brethren?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JOSEPH BUYS THE WHOLE LAND.

Egypt, B. C. 1706-1701.

AND there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

No bread. The old stores of grain in private granaries were exhausted. **Fainted.** Grew weak through hunger. Had they believed Joseph's warnings, and during the years of plenty stored up grain, they would not have gotten into this trouble, for he prophesied both plenty and famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

Their **money** (silver), saved during years of plenty, kept them alive a little while longer. **Bought.** Joseph was merely steward. He could not of his own will give away Pharaoh's corn or sell it on any terms not pleasing to the king. We must then not judge of a transaction taking place under an Eastern monarchy 17 centuries before Christ as though it occurred in an enlightened republic 19 centuries after Christ. Christianity did not violently attack slavery from the outside, but taught the brotherhood of man (Gal. 3:28), and thus undermined slavery and drove it out of the Christian world (1 Cor. 7:20-24).

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

It was now the sixth year. Joseph was fertile in resources. He now becomes the saviour of his country, as Moses afterwards of the Israelites, and Washington of this nation.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money faileth.

Give your cattle. The wisest and most merciful course. With no overflow of the Nile, hence no fodder, cattle were a burden. Joseph saved them, and put them into his brethren's hands

A PRAYER.—Almighty God Who dost graciously preserve Thy faithful people: Cause us ever to acknowledge our dependence upon Thee for all the blessings of life and for all the mercies of salvation, that we may evermore do Thy will; through Jesus Christ, our Lord. Amen.

QUESTIONS.

I. **Textual.**—1. Did the famine cease on Jacob's arrival in Egypt? 2. How did Joseph deal with the people of Egypt and Canaan? 3. What complaint did the continuance of the famine lead to? 4. And what proposal? 5. What did Joseph now come into possession of? 6. How long were they fed in exchange for their cattle? 7. To what extremity were they now reduced? 8. What was the result of Joseph's dealings?

II. **Historical.**—1. What in general took place during the famine? 2. Why a famine after seven years of plenty? 3. What kind of money was used at that time? 4. How was Joseph's policy determined by his relation and duty to Pharaoh? 5. How does that form of government and age of the world compare with a modern Christian government? 6. What other patriots may Joseph be compared with? 7. What variety of domesticated animals were then found in Egypt? 8. What change in the tenure of land dates from this period?

III. **Doctrinal.**—1. Were the Egyptians suffering at all for lack of faith? 2. Was not the purchase of the cattle and land by Joseph an act of oppression, taking advantage of the Egyptians' poverty? 3. Is it ever right, when one cannot do all that he wishes and knows ought to be done, to do the best he can? 4. How did Joseph do the best he could in respect to the persons of the Egyptians? 5. From what condition did he rescue them? 6. How has Christianity dealt with slavery?

IV. **Practical.**—1. What are we taught as to natural calamities? 2. Give some illustrations. 3. Did you ever hear the bread-cry in your community? 4. What is your duty in such a case? 5. Wherein is Joseph an example to all stewards. 6. How does God rebuke men's dependence on what they call "The Almighty Dollar"? 7. When, especially, will nothing but the precious blood of Christ avail? 8. Into what worse than Egyptian serfdom do men sell themselves?

Pharaoh's dreams now reach their fulfilment. The seven years of plenty are succeeded by as many years of famine. Year after year, no overflowing of the Nile, no sowing, no harvest. The farmers use up all their stores of grain. Then, they buy from Joseph until the grain king has their last penny. What are they to do? Their cattle will die anyhow. So Joseph feeds them another year for their cattle. And still the famine continues. They have naught left but their lands and their bodies. In despair they offer both. Joseph accepts their lands which henceforth become crown lands. As to their persons he gathers them from their remote farms and places them in cities convenient to the store city.

Gen. 47: 13-20.

(v. 6). "The value of commodities is wholly altered by a change of circumstances. Pearls will not purchase a cup of water in a vast and desolate wilderness. Cattle become worthless when food becomes scarce and the means of procuring it are exhausted."

17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

Egypt had a variety of animals: **Flocks** of sheep, cattle, horses, oxen, and **asses.**

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

Second year of this system of exchange. **Our land.** The people owned it hitherto.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

Buy us—land. The people make the offer; Joseph dare not refuse it. The land had become valueless. The people now became serfs. "From what we read of the vassalage of the Egyptians to a multitude of petty sovereigns, to their priests, and their embalmers, an increase in the king's power, so as to make it predominant, would be to their advantage." In judging Joseph's action in reducing the people to serfdom, we must ask first what they would have suffered at the hands of an Eastern king without a Joseph to secure generous terms (v. 26), and how far their final condition was from real slavery such as we had in the South.

20 **And Joseph bought all the land of Egypt for Pharaoh;** for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

DAILY BIBLE READINGS.

Monday.—I John 1:1-10, The Message.
Tuesday.—I John 2:1-17, The Sin Forgiven.
Wednesday.—I John 5:1-12, The Victory of Faith.
Thursday.—I John 5:13-21, Eternal Life.
Friday.—II John 1-13, Faithfulness in Truth.
Saturday.—III John 1-14, The Fruit of Love.

THE STORY APPLIED.

MAIN LESSONS.—1. God sends famines, but they who trust in Him shall dwell in the land and be fed. 2. A steward should be faithful to his lord, yet just to all. 3. Forms of government are changed at the will of God. 4. Pitiful are the calamities of nations. Famine and plague renders them helpless to relieve one another. India with its widespread famines and frequent plagues, the West Indies with their terrific hurricanes, portions of our own country with their droughts, grasshopper plagues, overflows of rivers and the gulf, show how multitudes are plunged from prosperity into helpless distress. God raised up a wise and merciful deliverer in Joseph. He possessed the organizing faculty to provide ample stores at convenient places and to distribute them with judgment. He adopted the best measures for carrying the shiftless and extravagant people through the years of famine. He provided thus for the continued existence of the nation. He saw to it that the king's interests received no damage. For the people he made the best arrangements possible in a monarchy with a helpless, hopeless mass of people looking up to the king. 6. It is every man's duty to provide for time of need in time of plenty.

v. 13. **No bread.** The poor all around us cry, "Bread, bread!" The Fifth Commandment teaches us our duty. Famines and other judgments of God are little known where His Word has full sway.

v. 14. **Brought money.** Faithful steward. None of the king's money stuck to Joseph's fingers.

v. 15. **Money failed.** Money is far from being everything,—in shipwreck, famine, plague, for instance; and in the hour of death and the day of judgment.

v. 16. **Give your cattle.** Every owner should see that his cattle are fed: better part with them than let them starve.

v. 17. **He fed them.** Mercy and charity are well-pleasing to God; but the poor have no right to demand more than fair justice from the rich. It is a common mistake to seek help, in distress, from the ruling powers; but there is a King who is both able and willing to help.

v. 19. **Buy us and our land,**—for "bread," said the Egyptians; for whiskey and beer, say fathers and sons today. They drink down house and land. They sell body and soul into the most dreadful slavery. "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on."

THE LIBRARY

For the Teacher.

By Rev. J. Fry, D.D., Prof. W. Wackernagel, D.D., Rev. W. F. Ulery, Rev. W. M. Rehrig, Ph.D., Rev. Albert Steinhaeuser, and by Rev. G. H. Trabert, D.D.

Gen. 47:13-20.

JOSEPH BUYS THE WHOLE LAND.—The last lesson closed with the settlement of Jacob's family in Egypt, and today we have the brief statement of Joseph's policy as ruler of the land. At first glance it seems a hard one, but it was necessary in order to preserve the kingdom and its people from ruin.

When the famine began, Joseph sold the grain he had stored up during the years of plenty, for money. When the money was exhausted, he took their cattle in exchange for more grain. This was not extortion, but a wise policy, as they had no means of keeping their cattle alive, nor need of them for cultivating barren fields. By this plan, he saved their cattle as well as themselves from starvation. This lasted two years, and in their continued extremity they offered to sell their lands and their own service for further supplies of food. This was accepted, and all the land became the property of the Government.

Joseph never took advantage of the situation to enrich himself, but did everything for Pharaoh. Pharaoh was thus rewarded for his kindness to Joseph and his kindred in gaining absolute control over the whole land and its people, while the Egyptians were kept from starvation, anarchy, and the destruction of their kingdom.

Thus Joseph "taught the senators wisdom" (Ps. 105:22), and Jehovah and His people were honored in the sight of the heathen.

While Joseph was delighted to have his father and brethren near him, he idled no time with them, but diligently pursued the business of his office.

Strong governments may seem to be oppressive, but are far better than anarchy, riot, and cruelty of mob-law.

Great emergencies require heroic measures.

Blessed is the land where the distress of famine is unknown.

13. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine.

Joseph was thirty years old on his elevation —the same age, we note, on which our blessed Lord entered on His ministry, as "the Saviour of the world," "the Supporter of life," and "the Revealer of secrets" (titles given to Joseph). The history of Joseph's administration may be traced in a few sentences. During the seven years of plenty, "he gathered corn as the sand of the sea, very much, until he left numbering," a notice which remarkably agrees with the representations of the monuments, which show that the contents of the granaries were accurately noted by scribes when they were filled.

No bread in all land. Modern history of Egypt throws light on ancient records of famine, as they have recurred again and again. In 1200 A. D. was one of great severity, following a deficient rise of the Nile; the most remarkable is one of seven years, from 1064 to 1071; people ate corpses and animals that died of themselves. The above is a parallel to the famine of Joseph, as to its duration and extent, and enables us to form an idea of the character of famines in the East.

Fainted. Was exhausted, had become languid and spiritless on account of the famine.

14. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

All money. All silver. He made the people pay for their corn, and did not supply them free of charge, which would encourage idleness and endanger the public peace. Joseph was also Pharaoh's steward, and had bought the corn with his money; it was right to deposit it again in Pharaoh's house or treasuries. Joseph is here busy fulfilling to the best of his ability the functions of his high office. He becomes the saviour of Egypt, and thus one of the greatest names in Egyptian history. How terrible is famine! Still those who have money can buy bread. Far worse is spiritual famine. No earthly treasure can purchase the bread of life. Jesus purchased salvation for us with His holy and precious blood.

15. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for our money faileth.

Money failed. Was spent in a year or more. *Die in thy presence!* When thou hast the means and the power to support us. They would not buy without paying a price. God's goods are constantly on sale without price. "Come and buy without money and without price." People depending upon their own resources for salvation, will find themselves still in want. Money will buy bread while the money lasts, but when it is gone, then the want is only really felt. So persons can find some satisfaction in the pleasures and diversions of the world as long as they are in health and have the means to indulge in the follies of worldly society. When health fails and adversity comes, then they feel all the more keenly a want which the world cannot fill.

16. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

Give your cattle. If the people had believed the word of God as the king did, they might have laid up grain for themselves. Since, through the foresight of Joseph, provision had

been made for a time of want, it was expedient that the people's wants should be supplied, not by gifts, but by sale. Otherwise idleness would be encouraged. Hence it is that Joseph takes their cattle in exchange for bread. There was also great wisdom in this from a material standpoint, as otherwise the cattle might all have been slaughtered for food, while now they would be preserved and be of immense value in again cultivating the fields after the famine was over. In all this we see how the hand of God guides Joseph.

17. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year.

Horse. This is the first time the horse is mentioned in Scripture.

How precious a blessing is our daily bread! Horses and flocks and cattle and herds are here gladly given in exchange for daily bread. The full value of this common boon is appreciated only during a famine. God often sends us want in order thereby to teach us properly to appreciate His gifts.

18. When that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands:

What a sore trial it is when year after year passes and every hope of a change for the better is doomed to disappointment. With money all spent, horses and cattle all sold for grain, so that life might be preserved, and fields still a desert, with death staring the people in the face. What will people not give for bread! How sweet is life! If people will give up everything of value they possess in order to preserve this bodily life, how much more should they not be willing to make sacrifices for the sake of eternal life. God demands your heart. "My son, my daughter, give me thy heart," is God's call, and in return He gives eternal life.

19. wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate.

Die—we and our land. The land dies when vegetation withers, and the earth does not respond to the labor of the husbandman. The people themselves proposed to surrender their lands and their freedom in exchange for bread. Up to this time, the people had a good title to the soil and were not slaves but free proprietors. This may seem to have been a severe administration on the part of Joseph; but when we remember that Pharaoh's money had provided the corn supply, we readily concede that it is a fair and honorable business transaction, for which the people commend him. They feel that as they have obtained their bread for a fair consideration, they have preserved their proper manhood, even though they must give their lands in order to live. They are neither beggars nor slaves, but, by giving up everything for the king's bread, they became his redeemed people.

20. So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's.

In the buying of the land, exception was made in favor of the priestly caste, who derived their support directly from Pharaoh. Thus Pharaoh became absolute possessor of all the money, all the cattle, and all the land of Egypt, and that at the people's own request. This advantage would be the greater, if there had been any tendency to dissatisfaction against the reigning house as an alien race. Nor did Joseph abuse the power thus acquired. On the contrary, by a spontaneous act of royal generosity he restored the land to the people on condition of their henceforth paying one-fifth of the produce in lieu of all other taxation. Besides the considerations already stated in favor of such a measure, it must be borne in mind that in Egypt, where all produce depends on the waters of the Nile, a system of canals and irrigation, necessarily kept up at the expense of the State, would be a public necessity. But the statement of Scripture, which excepts from the measure of public taxation "the land of the priests only, which became not Pharaoh's," remarkably tallies with the account of secular historians (Edersheim).

Joseph did not make the proposition, but the people offered their lands and themselves and they acquiesced in and approved of his policy; they never complained of its hardships, and there never was any disturbance or rioting in the country in consequence of it. We dare not judge Joseph's conduct by our modern Christian views, but by those of his age and country.

CONCLUSION.—The Lord has abundant resources in his storehouse of grace. All who are in need, all who hunger and thirst, may come and buy; but they must be willing to sell what they have. Christ said to the young man who came to Him for advice and instruction, "Sell all that thou hast, and come and follow me." We must be willing for Christ's sake to give up our worldly attachments and possessions. If the Egyptians were willing to give money, flocks and lands — *all* — to save their lives and the lives of their little ones, why shall not we be willing to give up all to save our souls and souls of our children? The spirit and conduct of the Apostolic Church is a striking illustration how the love of Christ makes men willing to sell all. *Sell all thou hast and follow me.*

Bible Class Department.

I.—The Great Extremity to Which the Egyptians Were Reduced by the Famine (vs. 13, 15, 19).

If the Egyptians had all done as Joseph had done, during the years of wonderful plenty, and anticipated the prophesied famine, they would not have been reduced to such great straits. Want is more frequently the result of man's own improvidence, than of a failure of God's Providence.

II.—The Prices Which the Egyptians Give for Bread (vs. 14-20).

Money, cattle, lands, themselves, all in turn are given to provide the necessities of life.

The preaching of the Gospel has been the means of saving many souls, and of making life more precious, both in this world and in the world to come. Missions, especially Inner-Missions are visible proofs of the love of life—our own and our brother's.

Joseph showed his wisdom in the course he adopted. By his methods he preserved both the people and the cattle, which having been purchased were supported by the government. Thus the lives of the people were saved, and the cattle kept that it might be possible to return to their agricultural labors after the famine had ceased.

Practical Points of View.

1. Jacob and his family were fed in Goshen; while the Egyptians suffered from the famine. Whoever wants, God's children shall not.

2. It is a duty to save,—to provide for a possible rainy day.

3. Temporal wants should lead us to God.

4. We should learn from this lesson the necessity of praying "Give us this day our daily bread."

5. The love of life should lead us to study with greater care the Fifth Commandment.

For Special Study and Comment.

1. The cause of the periodical overflow of the Nile, and the influence which the river had on the education, employment and religion of the Egyptians.

2. What other instances of famine are recorded in Scripture, the occasion and the historic results?

3. The origin of the manufacture of money. What was Jesus' estimate of it?

4. What historical significance is there in this the first reference to horses which we find in the Bible?

Library References:—Illustrations 1270-1271 in "Foster's New Cyclopedia of Poetical Illustrations." Some suggestive illustrative matter will be found in Anstadt's Illustrated Catechism on the "Fourth Petition."

For the Teacher of the Little Ones.

BY MRS. F. W. WEISKOTTEN.

Famine! Terrible word. Think of it, dear children, no bread in all the land of Egypt and Canaan! The people have all grown weak and faint for lack of nourishment. But you ask, How could this be possible? It certainly was known throughout the land that Joseph, on account of having, by the help of God, interpreted two wonderful dreams of Pharaoh the king, had been raised to the highest position in the realm—next to the king. It certainly was known throughout the entire country that the seven years of rich and abundant harvests had been granted, and were past. Every one knew that Joseph had been gathering, during all these years of plenty, countless numbers of bushels of grain into the king's garners, for the seven years of famine which were surely to follow. Why was his example not followed? Ah, the Egyptians thought they knew better. "No one," they laughingly said, "can make us believe that for seven successive years the harvests possibly could fail in our fruitful land."

When the people had spent their money, they came, praying, "Give us bread, and save us from death, for our money is all gone."

Joseph then showed them that he had no right to dispose of the king's grain for nothing, and said, "If you have no money, give me your cattle."

This they did, and received enough bread to supply their wants for that year.

But the terrible famine continued, and soon they were forced to come again, pleading, "We will not hide it from my lord, that our money is spent, and our cattle is gone; there is nothing left of us but our weakened bodies and our lands. Buy us and our lands for bread, lest we die before thine eyes. We and our lands will be servants unto Pharaoh." Then, as though this might have been the last year of the famine, they beg for seed again to prepare the grounds for the long-desired harvest.

And now, dear children, we would like to ask, Why has our beloved country been preserved from so terrible a visitation? "The Lord protected us," you say; and you are right. Be sure to thank Him daily for this great mercy, and ask humbly: "Give us this day our daily bread." And on Sunday join in when the congregation prays:

"From famine, good Lord deliver us."

Let us now see what became of the Egyptians. Although as a nation they were subjects of the king, still, they owned meadows, gardens and their homes. Now we see them coming completely crushed, offering all their possessions for bread. And Joseph purchased the whole land and its people for Pharaoh, the king.

The Lesson in Line and Picture.

BY REV. W. A. SNYDER.

For five years the famine has been felt throughout the land of Egypt. The storehouses even of the wealthy are now empty; the fields fail to enrich the husbandman; the famishing people have no more silver left to buy bread, and yet bread they must have. Joseph comes to the rescue. Pharaoh's storehouses still are filled with plenty. Joseph's good judgment furnishes a way out of the people's difficulty. They are to bring their horses, flocks, herds, and asses, and for their value shall they have bread.

This plan bridges the difficulty for another year. But the year passes all too soon. At the beginning of the seventh year there is general want again. Money and cattle are gone; nothing remains but the land and themselves. They petition, "Buy us and our land for bread, and we and our land will be servants unto Pharaoh." Through this transaction Joseph changes the relation between Pharaoh and the people. Absolute ownership of land is removed, and all lands become crown-lands. Joseph follows up the purchase by wise and kindly measures to the people, so that they are well pleased. Joseph has not only proved himself a wise ruler, but also a kind benefactor. What will a starving man not give for a loaf of bread! The Egyptians are willing to give all, even liberty, for food. How small is the value of earthly possessions in the day of dire distress! The cattle were to Egypt in the famine as pearls are to a thirsty man in the desert, or as stones to a hungry man in the wilderness. The value of earthly commodities changes with new conditions.

During Nero's reign a great famine occurred in Rome. The famishing people anxiously awaited the arrival of vessels from Alexandria, said to be laden with food. In due time they came, to the joy of the suffering city. But alas! they contained not corn but sand. Nero needed sand for the circus. His daily pleasure was more important to him than his subjects' need. How different was Joseph.

"And they brought their cattle."

How to Teach This Lesson.

BY REV. J. H. ORR.

1. No bread in the land. Egypt was the granary of the ancient world. Its fertility seemed to be sure and exhaustless; yet it entirely failed. Continued earthly prosperity is liable to induce men to depend rather on the fields and their culture than on Him who created the fields and alone gives their increase. The modern dependence of this sort—our broad fields, rich mines, progress in the arts. Whatever any individual's property, power or skill, each one (and all) is dependent upon God for daily bread. Our prosperity should produce praise and thankfulness.

2. Joseph gathers up the money. His provision to enforce needful economy. The enormous supply purchased by Joseph. The public warning involved in the purchase during the years of plenty. The immense revenues from the sale for money. Joseph's disposition of the monies received. The readiness of many to defraud the public exchequer. The double sin involved, stealing and dereliction in the fulfilment of duty to the State. The tyranny of rulers never an excuse for wrong-doing. The root of Joseph's honesty, love to God.

3. Joseph's purchase of the cattle. The proposition made by the people. The natural result of the owners retaining their cattle when they had not food for themselves. The cattle when sold preserved at Pharaoh's expense. The price paid, a year's support. The result, the preservation of both people and cattle.

4. The purchase of the people and the land. The people enter into a new relation to Pharaoh, but are not necessarily more oppressed; Pharaoh is placed in position to re-establish Egypt's prosperity—Joseph becomes the saviour of the land.

5. Jesus, the true Saviour. We and all we have are rightfully God's, but self-sold under sin and subject to death. The price of our redemption, "His holy and precious blood, and His innocent sufferings and death." The benefits of the redemption: we become again God's children; every fear of want is removed; our Redeemer is constantly our guide.

THE CHURCH YEAR.—Which Sunday is this? **School:** Twentieth Sunday after Trinity. What is the Gospel for today? **School:** The Parable of the Marriage Feast. Where is it written? **School:** Matt. 22:1-14. What is the Epistle for today? **School:** "Redeeming the Time." Where is it written? **School:** Eph. 5:15-21.

THE CATECHISM.—WHAT SINS OUGHT WE TO CONFESS? **School:** IN THE PRESENCE OF GOD WE SHOULD ACKNOWLEDGE OURSELVES GUILTY OF ALL MANNER OF SINS, EVEN OF THOSE WHICH WE DO NOT OURSELVES PERCEIVE; AS WE DO IN THE LORD'S PRAYER. BUT IN THE PRESENCE OF THE PASTOR WE SHOULD CONFESS THOSE SINS ALONE OF WHICH WE HAVE KNOWLEDGE AND WHICH WE FEEL IN OUR HEART.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was the Lesson written? 1. What did Joseph do when the famine was upon Egypt? 2. When the money failed, what did he take? 3. What finally did Joseph do for Pharaoh?

EGYPT UNDER JOSEPH; ISRAEL IN GOSHEN.

Egypt, B. C. 1701-1689.

AND as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

Removed—cities. For convenience in feeding them.

22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

Land of priests. Egypt had a priestly caste. The king, the priests, and the warriors were thereafter the only land owners. As the priests were sustained by a state allowance, they were **not compelled to sell their lands.**

23 Then Joseph said unto the people, Behold, I have bought you this day and and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

Bought you. He had bought their lands, and as they might be regarded, in some sort, as the servants of Pharaoh or the serfs of the soil. **Seed.** In the seventh year Joseph gives them seed for planting. He would have to "supply them also with oxen to plough the soil and swine to trample in the seed" (Rawlinson's Egypt).

24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

A fifth part of the produce would be a very moderate rent, especially as there were no taxes in addition. The State is supported out of this.

A PRAYER.—Merciful God, Heavenly Father, Who makest all things work together for good to them that love Thee: Withhold not Thy mercies from us, but let Thy loving kindness evermore protect us; through Jesus Christ, Thine Only Son, our Lord. Amen.

QUESTIONS.

I. Textual.—1. What did Joseph do with the Egyptians? 2. Whose land was exempt from purchase? 3. What provision saved them from this necessity? 4. How did Joseph revive the spirits of the Egyptians? 5. On what terms were they to hold their lands? 6. What reply did they make? 7. How fared it with the Israelites in Goshen? 8. How long did Jacob live in Goshen, and at what age did he die? 9. When Jacob's end was near, what oath did he take and what request did he make of Joseph? 10. After Joseph's promise, how did Jacob act?

II. Historical.—1. Why were the Egyptians concentrated in the cities? 2. Who were thereafter the landowners in Egypt? 3. How were the priests maintained during the famine? 4. Who else were maintained at royal expense? 5. What supplies did the Egyptians receive to enable them to resume farming? 6. What rental was required? 7. Did this arrangement continue long? 8. What measure of independence did the farmers have before and after this event? 9. What causes account for the prosperity of Jacob's household after the famine? 10. Why did Jacob demand the promise of his next youngest son? 11. Where was the ancestral burying-place, and who were buried there? 12. How is Jacob's closing act described in Hebrews? 13. Why did he bow his head thus?

III. Doctrinal.—1. What was the difference between these "servants" and ordinary slaves? 2. Was the imposition of a rent of one-fifth, a severe burden? 3. Which is better, the arbitrary and uncertain exactions of petty rulers restrained by no law, or the definite, though somewhat heavy, demands regulated by public law? 4. What are the advantages of a government regulated by law over anarchy and despotism? 5. From what did Jacob's family doubtless keep itself? 6. Why is intermarriage with unbelievers harmful and wrong?

IV. Practical.—1. What are the Main Lessons? 2. What example do the Egyptians set us as to the ministry? 3. Whose purchase are we? 4. Explain the miracle of the "seed." 5. Is tax-paying part of Christian duty? 6. How valuable is a human life? 7. What must money-getters beware of? 8. Whither does an old man's heart turn?

Two pictures pass in review. The first is Egypt rescued. They are delivered from famine and from petty oppressors. The cloud of famine that has hung over the nation for seven years begins to pass. Joseph puts seed into the farmer's hands and arranges a liberal system of rental. The people hail Joseph as their national saviour and joyfully accept his generous terms.

The other picture is of aged Israel. His day declines, but its evening is bright with the sight of a peaceful, prosperous and happy family about him, rapidly increasing in wealth and numbers. He has but one wish, to lie with his fathers in the hallowed burial place, at Hebron. He pledges his royal son by a solemn oath to grant this request, then leans back upon the bed, content and happy, and giving thanks to God for the peace of his approaching end.

Genesis 47:21-31.

25 And they said, thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Saved our lives. If Joseph made them dependent on Pharaoh, he apparently broke the yoke of the smaller lords, the hereditary princes of the districts into which Egypt was parcelled out. The king would likely treat them better than men of inferior rank (Payne Smith). **Servants.** Tenants, whose personal liberty was not interfered with, although they were compelled to pay a fixed rental.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

Unto this day. The day when Moses wrote Genesis, over two hundred years. But the same principle continues unto this day in Egypt, except it has been made exceedingly oppressive under Turkish rule.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

After the famine, Jacob's **possessions grew** exceedingly, owing to the fortunate situation, royal favor, good management of his sons, and, above all, the divine blessing. The family **multiplied**, both by the births (Ex. 1:7), and perhaps also by the addition of immigrants, but not by intermarriage with the heathen.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

Israel lived to enjoy the society of Joseph and the prosperity of his tribe.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

If—sight. As you love me. **Hand—thigh** (24:2). There is usually some form in oath-taking. Joseph remained in power after the 14 years. Hence he is appealed to.

30 But I will lie with my fathers: and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

Lie—fathers. In cave of Machpelah at Hebron. There Abraham, Isaac, and Leah were buried (48:29-31; 50:5, 13). Partly affection for family and native land; chiefly faith in God's promises.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

Bowed—head (see Heb. 11:21). Assumed the posture of worship. Gave thanks.

DAILY BIBLE READINGS.

Monday.—Mark 4:1-9, Faithful Sowing.
Tuesday.—Luke 13:18-35, Who Shall Be Saved?
Wednesday.—Matt. 13:31-58, The Kingdom of Heaven.
Thursday.—Matt. 16:13-20, The Everlasting Rock.
Friday.—II Cor. 4:1-18, The Hidden Gospel.
Saturday.—II Cor. 5:1-21, The Hope of Glory.

THE STORY APPLIED.

MAIN LESSONS.—1. A monarch may exact tithes from his people, but to prosper he must care for their welfare. 2. After the night of sorrow comes the day of deliverance. "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). In God's time, in God's ways. Have faith. Hope on. 3. After the day of wandering the night of rest. The pilgrim reaches home.

v. 22. **Priests' land.** Even a heathen respected the rights and made provision for the wants of the ministers of religion.

v. 23. **Bought you** (I Cor. 6:19, 20). **Seed.** If seed had perished, not all the scientists in the world could have created fresh seed.

v. 24. **Give fifth.** Taxes are due the Government. It can not exist on hurrahs and fireworks.

v. 25. **Saved our lives.** Gratitude is a fine trait of our character; we should be thankful for every favor. It is worth while to spend, yea risk, yea even lose, life in order to save life.

v. 27. **Had possession.** A nation's growth and prosperity are of the Lord: He makes rich and makes poor, according to His gracious plans. It is an honor to have money (gotten honestly); but woe betide the man when money has him! Slavery to one's possessions is degrading.

v 30. **Lie with my father.** An old man's heart turns lovingly to the old home and the family burying place.

For the Teacher.

By Prof. J. Ivy, D.D., Prof. Wm. Wackernagel, D.D., Rev. F. A. Rothkegel, D.D., Rev. J. E. Bryan, Rev. Albert Strickhausser, Rev. E. M. Schafer, and by Rev. Joseph Stump.

Gen. 47:13-26.

EGYPT UNDER JOSEPH. ISRAEL IN GOSHEN.—When the Egyptians sold themselves and their lands to Pharaoh, Joseph removed them from towns scattered throughout the land into the larger cities, for convenience in finding work and in enforcing their services. As the priests were exempt in the employ of the Government, their lands were not sold, but they continued in their office.

After these statements, we have an account of the magnanimity of Joseph's policy. As soon as the famine was over, he furnished seed without cost to the people wherewith to sow the land. He further established a law that one-fifth of the crops should be given to Pharaoh, leaving four-fifths for the people to retain for their own use. As they had originally sold themselves and their lands to Pharaoh, this was a kind and most generous policy, and it is no wonder the people were delighted, as expressed in v. 25. And if they cheerfully returned one-fifth to Pharaoh, how willingly should we pay much more tithes in our churches, as stewards of the Lord, whose is the earth and the fulness thereof!

Having the seeds of the famine, Israel and his family had been fed and preserved in the province of Goshen. The long affliction of 147 years had been many a dark and stormy hour, but now was to be rewarded with a bright and peaceful sunset. But amid all the comforts and honors he found in Egypt, his heart remained in the promised land of his fathers. Realizing his end was near, he made Joseph promise to have him buried beside Abraham and Isaac in the cave of Machpelah near Hebron. He engaged the same promise concerning us in Isa. 24:2, and when he bowed himself on the bed's head it was the silent prayer at the close of a most impressive service.

21. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof.

As for the people. They were now in servitude to Pharaoh, and could be moved at his pleasure (vs. 19, 20). *Removed them to cities.* When work in the fields was of no avail, distribution could be facilitated by concentrating the population in the cities.

22. Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their land.

The land of the priests. A landed dower for the support of the temples. The priests for themselves received an annual allowance of provision from the government. This was given to them now as formerly, in return for their services to the State. The priests were not only the ministers of religion, but also the class which furnished the statesmen, scientists, physicians, magistrates, etc., of the kingdom. Pharaoh and probably Joseph also, were very anxious "concerning questions" of the priestly caste, which always assumed precedence from tradition—like the priests of some Christendoms before the Reformation.

23. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

Behold, I have bought you. The spokesman of their lives becomes the master of their lives. Where we were held as bondsmen and slaves, he the same [illegible] for us. Whatever price we [illegible] for our lives, we owed for them. Thus the lost sheep after the seven years of famine [illegible]. Joseph is a type of Christ, who says to His people: "Behold, I have bought you. Lo, here is seed for you. Be ye merry."

24. And it shall come to pass in the increase, that ye shall give a fifth unto Pharaoh, four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

The fifth—and four parts. They now became tenants on their former possessions and paid a rentage rent. Thus Joseph raised a large revenue for Pharaoh, amounting as he mentioned one-fifth, but the land was restored to the people, and hence the bargain fair and just to all concerned.

The income tax of twenty per cent. to be paid to Pharaoh was not hard at all, as the average yield of the fields was twenty-fold, and nothing near such income required. Joseph continually says to it that our operations were prospered. Living in accordance, many to the land of the Nile, one of the great results of the ancient irrigation plans still bears the name of "the lake of Joseph." Joseph undoubtedly was a benefactor of the country.

25. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Thou hast saved our lives. The people showed a spirit of thankfulness (Deut. 6:10-12). All God's gifts to us ought to make us mindful of His benefits, and enable us to receive His blessings with thanksgiving. (See Luther on the Fourth Lord's Prayer.) There is good reason that He who has saved our lives should be the master of our lives. Hence we belong to our Saviour, who has redeemed us, not with silver and gold, but with His own precious blood (Catechism, Part II, Art. 3). Do not these [illegible] put many Christians to shame? They were many grateful to Joseph for saving their lives than many Christians are to Christ for saving their souls.

26. And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth, save the land of the priests alone; which became not Pharaoh's.

A statute—unto this day. The people became tenants-at-will on the patrimony of a priestcraft. Almost the same rule obtains in Egypt today.

Except the land of the priests. Joseph's support of heathen worship was not necessarily concurrence in their religious opinions. Being a ruler in a strange land, he conformed to laws already established. He no doubt also corrected much of their error by infusing into their minds his own knowledge of divine revelation (cf. Ps. 105:22, with Gen. 41:16).

27. And Israel dwelt in the land of Egypt, in the country of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly.

Israel dwelt—in the country of Goshen. This was a Hebrew colony in the land of Egypt, and the two nations did not intermingle. Goshen, in the northeast part of Egypt, was well suited for grazing only, and therefore of no value to the Egyptians (Gen. 46:34).

Grew and multiplied. The promise, "I will make of thee a great nation," *was now being fulfilled.*

The Egyptians were impoverished in their own land. Israel was well provided in a strange land. Thus are the promises of an ever-faithful God fulfilled.

28. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years.

Jacob lived—seventeen years. He had nurtured Joseph seventeen years (Gen. 37:2); now he was cared for by Joseph seventeen years in a land of plenty. When parents grow old children will do well to recount their indebtedness to them.

29. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30. but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

I will lie with my fathers. Behold here a bond of filial regard, which should also bind the affections of the children of Israel to the promised land, that through the promise they might seek a better country (Heb. 11:16). As God had promised Canaan, Jacob considered it consecrated ground, and since Abraham, Isaac and Sarah were interred near Hebron, he wished to lie in the same place.

31. And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

And he sware. This was a legal transaction. The proper use of the oath is not prohibited in Scripture.

Bowed himself. Worshiping God, as it is explained in Heb. 11:21.

"It was not to express weak regrets nor even primarily to take such loving farewell as, under such circumstances, might be proper and fitting. Israel, as he is here again characteristically named, was preparing for another great act of faith. On his dying bed, he still held fast by the promises of God concerning the possession of Canaan, and all that was connected with it: and he exacted an oath from his favorite son to bury him with his fathers, in the cave of Machpelah at Hebron. Having obtained this solemn promise, he 'worshiped, leaning upon the top of his staff'" (Greek Version).

"Those grand saints and heroes of the Church of God never doubted the immortality of the soul: therefore they were so exceedingly careful about their burial (Luther).

CONCLUSION.—The errors and the neglect of men inevitably bear unpleasant fruit. The people of Egypt as well as Pharaoh and Joseph, had an opportunity to save up provisions during the seven years of plenty for the seven years of famine. They must have known why it was that Joseph gathered up one-fifth of the produce of their land and stored it away. But they neglected to do the like for themselves. When the famine came they were consequently reduced to the necessity of selling their land and themselves for bread.

2. Had Joseph been like many other people in authority he would have imposed much harder conditions on the Egyptians than the giving of a rent of one-fifth of the produce of their land. He was in a position to demand whatever he pleased. But although Joseph was careful to be faithful in his stewardship over Pharaoh's goods, he also had a heart that could feel for human ills, and therefore he made the condition of the people as easy as possible under the circumstances. Would that all who possess similar power were animated by similar feelings.

3. The desire of Jacob to be buried in the land of promise and not in the land in which he was a stranger, was a very natural feeling, and at the same time was a testimony to his faith in God's promise. Ordinarily, however, while it is desirable that our bodies after death shall repose by the side of our kindred, it is not a matter of very great importance where we may be buried. God will raise up our bodies on the judgment day, no matter where they may be. Let us be more concerned that our souls may rest with God than with the spot where our bodies shall lie and decay.

Bible Class Department.

I.—Joseph's Solicitude for and Care of the People (vs. 21-26).

(a) *Joseph's Liberality and Wisdom* (vs. 21-24)—How fortunate for a nation at all times and especially in great crises, if liberal-minded and far-seeing men are at the head of affairs. Joseph could not have made a modern politician, he was a statesman.

(b) *The Solitary Exception.*—The portion which belonged to the priests could not be sold. Respect was had for those who ministered in holy things.

Whatever the religion of Egypt was it was established by law, and supported by the state. This is the first instance which we have of a state religion. (D. H. Reiter.)

(c) *The Gratitude and Willingness of the People* (v. 25).—It is highest patriotism to appreciate and recognize the services of true statesmen.

(c) *Joseph's Law* (v. 26).—Liberal and just, it met with cheerful compliance on the part of the people. The laws and deeds of Joseph lived. Great men live more than one generation. Luther lives today.

II.—Israel's Prosperity in Goshen (v. 27).

God's people under His blessing have always prospered. The chosen people have continually multiplied. What encouragement to missionary effort. The kingdoms of this earth shall become the people of our God.

III.—Jacob Anticipates His Approaching Death (vs. 28-31).

The one concern of Jacob was that his remains should be carried back to Canaan. Here is the evidence of his faith in the promises. How beautiful a crown to old age is the hope of a sure entrance into the Promised Land.

Practical Points of View.

1. Lack of economy and not a scanty harvest is often the cause of famine.

2. Egypt was blessed by having a pious ruler. History repeated itself when England took possession of the "Land of the Nile." (D. H. R.)

3. Ministers should not find it necessary to engage in secular affairs to provide for temporal wants.

For Special Study and Comment.

1. What Churches are "State Churches," and where?

2. In what country is the "Lutheran" the "State Church"?

3. What is the origin and significance of putting the hand under the thigh?

4. Give the different places in which Jacob lived, and the length of his sojourn in each place.

5. What are the qualifications which should be found in one chosen to be an executor?

For the Teacher of the Little Ones.

BY CARRIE BAUER.

Review.—State what you know of the famine in Canaan.

Israel's family and all the people of Canaan were in great distress—no fruit grew on the trees and vines, no vegetables in their gardens and fields for a long time. We must *die* if nothing grows for us to eat.

It must have looked sad in that once beautiful country. If everything looked parched and dry around us we would want to move to more fertile parts also. And here comes the once despised and ill-treated Joseph to the rescue, moves these starving people into cities where he can attend better to their wants; not to be idle, however; but gives them seed to sow, to give them food again. They felt so thankful to Joseph, saying: "Thou hast saved our lives," and were now willing to be Pharaoh's servants.

All they raised was to belong to them but one-fifth part, which was to go to Pharaoh. From this we may learn that one-fifth or at least one-tenth of our income should go to the King of all kings—our Saviour Jesus, to help build up His kingdom.

How many pennies can you spare for Him in a week? Now is your time to begin to give to the Lord's work and do so cheerfully. If you get any money (some children get much), ask your papa or mamma how much one-fifth of it is (or you can count one cent out of every five), then drop it in a nice little box to use for the Lord's purpose only. If you form this habit now, you will like it so well and your box will never be empty, if you manage it right.

God let Israel's family fare well in Egypt for seventeen years, and all through the kindness of one man who had a big, noble, forgiving heart. Joseph did not remind them of the wrong he suffered at their hands, but is ready to return "good for evil"—a lovely way to thaw cold hearts.

How often we are unwilling to forgive when we have been wronged. John Arndt says: "Were it possible for a man to be killed and come to life a second time, he must forgive his slayer."

Now, dear children, let us look into our hearts. Does it ever get barren there—that no good hails from it? Oh, yes, as soon as we lose sight of Jesus who lights and freshens our soul, our hearts grow withered, dark and cold like Egypt's fruitless soil. We cannot yield the precious fruit of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." What now? Lose no time in coming back to Jesus and all is settled, old things become new.

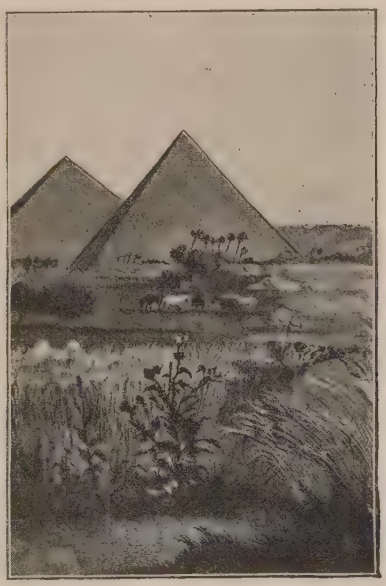
How sweet the thought that so many of you do already know and love Jesus!

The Lesson in Line and Picture.

BY REV. GEO. J. GONGAWARE.

What a strange land is Egypt! How wonderful is her history! Joseph found favor there and secured food and employment for his father and brethren. God is able to make the wrath of men to praise Him. Though Joseph's brethren had been angry with him and cast him off, the Lord took him up and made him to become ruler of that land. No ruler ever gained his place more honestly and none ever ruled more wisely. He saved his people and they served him. It is right that our Saviour should be our master.

Joseph was a monopolist. He cornered the money, the cattle, the land and the labor of the Egyptians, but he remembered the great principle enunciated in the Fourth Commandment, and he had already learned that precept of the Gospel which is the complement of the law: "Thou shalt love thy neighbor as thyself." In Joseph's method of dealing with industrial conditions and economic problems, are to be found valuable suggestions for the Christian striving to relieve the hard conditions in which many of the poor of our time are forced to live. He ruled wisely. His justice was tempered with much mercy. The famine ended, he restored to the people their land and liberty, provided seed for planting and thus, in the most practical way, did for them the best thing possible —helped them to help themselves.



"In the country of Goshen."

But there are no friends like the home friends and no scenes like the home scenes, especially when old age comes or when we are weary of the world. Israel loved Joseph and rejoiced in his prosperity. He loved the land of Goshen, which had yielded beautifully to him and his sons, but he loved Canaan more. He is now in his second childhood and he wants to go home. "Deal kindly and truly with me. Bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt and bury me in their burying place." And Joseph answered him: "I will do as thou hast said."

How to Teach This Lesson.

BY PROF. WILLIAM M. SWINGLE.

By way of introduction, recall Joseph's plan of procedure with the Egyptians in carrying them through the years of famine. Show how his policy was to economize through the years of plenty and thus provide for the years of famine. When the famine came he acquired first, their money, next their cattle, and then their lands and their persons. In exchange for these, their lives were preserved; in return for which they were required to pay a tax, or rent, on their farm lands to the amount of one-fifth of their produce. This was fair in principle and is still in force in Egypt.

The following topics will furnish abundant material for discussion: Joseph's humanity and prudence in collecting the people in the cities; why the priests were exempted from the tax; Joseph's good statesmanship in taking away cause for complaint among the people; the fairness of the requirement to pay one-fifth of the production of the soil; the unity and mutual benefit to the people and the ruler by the people going to work; how the chosen family is preserved; Jacob's serene old age; comparison of his life with that of the other patriarchs: why Jacob wished to be buried in Canaan; why Jacob required an oath from Joseph.

Some of the practical lessons to be learned: The necessity of work as compared with idleness; men of great influence have it in their power to do great good; plenty and famine are sent to cultivate self-discipline and prudence in men; many men have lived in the world longer than they expected, but many more have died sooner; the necessity of preparing for the important event; the lesson of filial obedience shown by Joseph in obeying his father's dying request.

The lesson is a splendid exposition of the principles of good government and wise leadership under God's direction. Man's conception of prosperity and God's realization of these ideals do not always harmonize.

God save the State!

THE CHURCH YEAR.—What Sunday is this? **School:** Twenty-first Sunday after Trinity. What is the Gospel for today? **School:** The Nobleman's Son. Where is it written? **School:** John 4:46-54. What is the Epistle for today? **School:** [illegible] What is it [illegible]? **School:** [illegible]

THE CATECHISM.—WHAT ARE THOSE SINS WE POSTS IN OUR HEARTS? **School:** OFFENDED EVERY IN WHICH CONDITION A CHILD NOT BE THAT FOR DISOBEDIENTS NAMELY: WHETHER YOU ARE A FATHER OR MOTHER, A SON OR DAUGHTER, A MASTER OR MISTRESS, A MAN-SERVANT OR MAID-SERVANT.—WHETHER YOU HAVE BEEN DISOBEDIENT UNFAITHFUL, SLOTHFUL, WHETHER YOU HAVE INJURED ANY ONE BY WORDS OR ACTION, WHETHER YOU HAVE STOLEN, NEGLECTED OR WASTED AUGHT, OR DONE OTHER EVIL.

THE REVIEW.—Name the Sabbath and [illegible] the Golden Text of last Sunday's Lesson. Where was the lesson [illegible]? 1. What arrangements did Jacob make after his death? 2. How did Jacob and his household prosper? 3. What arrangements did Jacob make for his departure?

THE LESSON FOR TODAY.—What is our Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsibly. Recite the Golden Texts.

JACOB IS ILL.

Egypt. B. C.

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

Sick. Not merely suffering from old age. **Manasseh** (Ma-nas-seh), the who causes to forget. **Ephraim** (Ef-ra-im), Fruitful (Gen. 41:50-52). Notice of [illegible] and [illegible] to [illegible] memorials of [illegible].

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

Strengthened. [illegible] sat [illegible].

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

God Almighty. Name full of meaning. Covenant [illegible] revealed to Abram (17:1). [illegible] God [illegible] concerning His promises, and protect and guide all whom He calls to be His people. **Appeared.** When Jacob returned to Canaan from Mesopotamia (35:9-12), God has made use of the Abrahamic promises. **Luz.** North of Jerusalem, the ancient name: Bethel, "the house of God," so named by Jacob (28:19), where God first renewed the promises with him (28:10-14). The covenant was finally and [illegible] in Christ, and all Christians to claim [illegible] through faith in the Messiah. Every legal servant to attempt to [illegible] the back-bankrupt to Christ who [illegible].

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

A PRAYER.—O Lord, our Redeemer, Sanctify the afflictions of Thy servants to their furtherance to build and keep and bless, and show the consolation of Thy Holy Spirit to abound unto them in every affliction of body and soul through Jesus Christ our Lord. Amen.

QUESTIONS.

I. TEXTUAL.—1. What have [illegible] been [illegible]? 2. Whom did he take with him? 3. How did Jacob receive [illegible]? 4. What [illegible] did Joseph [illegible]? 5. How did he show his interest in Joseph's sons? 6. Who are [illegible] Ephraim and Manasseh? 7. What did he say concerning Ephraim and Manasseh, and why? 8. How did he treat the youths? 9. What satisfaction did he express?

II. HISTORICAL.—1. [illegible] 2. What is the meaning of Joseph's sons' names? 3. Why did Israel [illegible]? 4. What [illegible] and [illegible] are mentioned? 5. Where were they, and [illegible]? 6. How long [illegible] the tribes of Israel? 7. Did not the character of Jacob's [illegible] 8. Where was their [illegible] in Canaan? 9. Would the birth of other sons to Joseph change this plan?

III. DOCTRINAL.—1. What does the [illegible] "God Almighty" suggest? 2. What did the vision at Luz signify? 3. What [illegible] in the [illegible] promises to Israelites? 4. Does the [illegible] 5. Does the object of Jacob's faith [illegible]? 6. What [illegible] 7. What did "everlasting possession" signify to the Jews? 8. As realized in Christ, Jacob's "seed"?

IV. PRACTICAL.—1. Why did he [illegible] 2. What is our duty to our [illegible] 3. What [illegible] "God Almighty" and "Everlasting possession"? 4. What [illegible] 5. What example do Joseph's grandly sons set? 6. How does Jacob's reflection [illegible] 8. What physical warnings have God given [illegible]? 9. Why are the aged grandparents? 10. What our duty to them?

At last the robust health of Jacob breaks down. Some malady befalls him. What he wishes to do he must do now, or never. He summons Joseph. Joseph takes his two grown-up sons to their grandfather. Israel rises and sits upon his couch. His mind goes back to the divine promise at Bethel, twice given there of a mighty posterity and an assured home in Canaan. By faith he sees his posterity go up to possess it. Joseph's children shall not be lacking. Yea, Joseph's shall be the birthright and double portion. Ephraim and Manasseh are to be adopted as his own sons.

His mind then turns to Joseph's mother, who died "in his arms" not far from Bethlehem. He rouses himself from his reverie. "Who are these?" he asks. And though his dimming eyes cannot trace in their features a likeness to their beloved father, his trembling arms can enfold them in fond embrace, as he covers them with kisses and once more devoutly blesses his God.

Genesis 48:1-11.

The divine promise included two points: (1) **A multitude of descendants.** The Jewish people numbered millions. (2) **A land.** The land of Canaan. **Everlasting** (17:8). In the Old Testament, though driven out, the Jews were always restored to their land and kept possession of it until Messiah came and their national existence ended, A. D. 70. Christ is the true "seed" (Gal. 3:16). He shall inherit the earth: His Kingdom spread through it (Dan. 7:14; Luke 1:33).

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

Mine. Though native-born Egyptians, Jacob detaches them and adopts them. He gives the two sons of Joseph, now at least 19 and 20, a place among his own sons and a separate share in the promised land. This would have made 13 shares, but the tribe of Levi had no share, being given cities among other tribes. However, Manasseh's tribe was divided, one part remaining east of Jordan. The sons of Joseph had the central part of the land, the Samaria in Christ's time (Gen. 48: 22; 49:22-24). **Reuben.** The firstborn. **Simeon.** The next. So Ephraim was adopted as the firstborn; Manasseh next. Thus Joseph, oldest son of Rachel, was promoted over his brethren (who had forfeited the birthright), and given the double portion of the firstborn (I Chron. 5:2).

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

Padan-aram (28:2). Southeast of Mesopotamia, also between the rivers. **Rachel.** Mother of Joseph and Benjamin. **By me.** As if "died in my arms." A heavy affliction (29:2). When pastures became ploughed lands, **Ephrath,** "fruitful," gave place to **Beth-lehem,** "house of bread" (Ruth 1:22).

8 And Israel beheld Joseph's sons, and said, Who are these?

Who? A solemn turning of the discourse to these.

9 And Joseph said unto his father, they are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

Pray. Ask, entreat. **Bless.** Both as a father, and a prophet, inspired to reveal God's will.

10 Now the eyes of Israel were dim with age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

Their grandfather fondled them and folded them in his arms.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

The comforts of his old age came up before his mind.

DAILY BIBLE READINGS.

Monday.—Eph. 1:1-23, God's Eternal Counsel.
Tuesday.—Eph. 2:1-22, God's Quickening Grace.
Wednesday.—Eph. 4:7-21, The Perfect Man.
Thursday.—Eph. 4:25-32, A Good Conversation.
Friday.—Eph. 5:10-21, Redeeming the Time.
Saturday.—Eph. 5:22-33, The Christian Home.

THE STORY APPLIED.

MAIN LESSONS.—1. There is no young man so prominent or so strong as not to need a pious father's blessing. He should receive it for his own and his children's good. Even in the weakness of age there is strength, through faith, to bless. 2. In the decline of life the believer looks cheerfully back upon his many experiences of the grace of God, (2) that he may thereby quicken his hopes and prospects for the future, and for eternity.

v. 1. **Father sick.** It is a duty to visit the sick, especially sick parents and relations; where blessings are to be found, there go, to your Father's House, and take your children with you.

v. 2. **Sat** to bless. Not too sick to assume a reverential posture. "When I am weak then am I strong."

v. 3. **God Almighty** was "the God of Jacob." **Blessed.** Shall secure God who blesses us.

v. 4. **Everlasting.** "Forever with the Lord." Eternity is a deep thought.

v. 5. **Mine.** Where is it written, "And all mine are thine, and thine are mine: and I am glorified in them"? **Born in Egypt.** Though native-born princes, of brilliant prospects, they, like Moses later, cast their lot with the people of God. **Rachel died.** Said after many years; "love cannot die." **Buried there.** Some do not lie in the family burying-place, but in distant cities and battle-fields.

v. 10. **Eyes dim.** God's warning of approaching age. **Kissed.** Grand-parents should not be denied the society of their grand-children.

For the Teacher.

By Rev. J. Fry, D.D., Prof. W. Wackernagel, D.D., Rev. J. A. Kunkleman, D.D., Rev. D. H. Reiter, Rev. Albert Steinhaeuser, Rev. Arthur Repass, and by Rev. A. M. Weber.

Gen. 48:1-11.

JACOB'S SICKNESS.—After the last interview, Joseph was ready to hasten to his father's bed-side when the summons came. No duties of state could keep him from fulfilling the last office of filial love. He went not alone, but took his two sons with him, showing that he, as well as Jacob, was anxious to have them be Israelites rather than Egyptians. The tidings of their arrival revived Jacob's heart and strengthened him to sit up on his couch. His eyes were dim, but his memory was clear and recalled the revelations God made to him at Bethel when he first left his father's house. He wished to include Joseph's sons in the inheritance then promised him, and to this end he adopted Manasseh and Ephraim as though they were his sons instead of grandsons. Each was to be the head of a tribe, the same as Reuben and Simeon.

The presence of Joseph also recalled the face and form of his mother Rachel, the woman who was his first love and first choice. He remembers her sad death and lonely grave, and desires in some way her son to have the birthright, and so bestows upon him a double inheritance through Ephraim and Manasseh. Henceforth they are to be numbered among his children, and he drew them to his arms and kissed them.

Turning to Joseph, he recalled the days of their separation and sorrow when Joseph went out from Hebron and never returned. But what change had God wrought! He never expected to see Joseph's face, and now he saw not only it, but also the faces of his children. God had filled his cup, and it was running over.

1. And it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

One said, thy father is sick. Joseph had paid a visit to his sick father some time before, but upon an improvement of his condition he had returned to his official duties. It seems a special messenger was sent to inform him that his sickness had taken a serious turn, and that the end was near. The announcement is a summons to the filial love of Joseph.

Took Manasseh and Ephraim. Joseph hastened to bring his two sons that they might be installed as co-heirs with the other sons of Jacob. In this Joseph signally showed his faith. Instead of seeking for his sons the honors which the court of Egypt offered them, he distinctly renounced all, to share the lot of the despised shepherd race. He took them "that they might have their dying grandfather's blessing, and that what they might see in him and hear from him might make an abiding impression on them."

2. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

Israel strengthened himself. He made all the efforts which his remaining strength allowed to receive his son. Although a man of honor and business, nothing could keep Joseph from going to visit his dying father; and the father exerted all his vigor to receive him with proper marks of gratitude and affection. No wonder their meeting was a blessing to both.

3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

God appeared unto me at Luz. At the close of his life his memory goes back to the beginning. As he is about, on this last journey of his, to lay down his head in sleep, his thoughts went to that earlier time when he slept at Luz (Bethel, Gen. 28:13; 35:6, 7), and saw a ladder joining heaven and earth. Now that dream-ladder is about to become reality to him.

And blessed me. "The object of Jacob in thus reverting to the memorable vision at Bethel—one of the great landmarks in his history—was to point out the splendid promises in reserve for his posterity—to engage Joseph's interest and preserve his continued connection with the people of God, rather than the Egyptians."

4. and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee for an everlasting possession.

I will multiply thee and give this land. The blessing conveyed a two-fold promise. First, that Israel should become a great multitude, and second, that the land of Canaan should be given to his posterity. Jacob remembers God's promises and now transmits them to his posterity. The child of God keeps an account of God's gracious dealings, and strengthened by what God did in the past, is willing to trust Him for the future.

5. And now thy two sons, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine.

Thy two sons are mine. Reuben had forfeited the right of the first-born (I Chron. 5:1-2), therefore the double portion was transferred to Joseph, the chieftainship to Judah, and the priesthood to Levi. Hence Jacob adopts Joseph's sons as his own and Rachel's first-born sons; Reuben and Simeon being his and Leah's with whom he places them on equal footing.

The aged patriarch thus teaches these young men to look upon the promise made to Abra-

ham as much more honorable and valuable than the succession to their father's power and grandeur in Egypt. "Those are worthy of double honor who, by the grace of God, break through the temptations of worldly wealth and preferment, to embrace religion in disgrace and poverty." It is better to be called by the humble name of Jacob in the church, than the noble name of Joseph out of it.

[6. And thy issue, which thou begettest after them, shall be thine; and shall be called after the name of their brethren in their inheritance.

Called after the name of their brethren. Provision is made for other children of Joseph, that they should not be accounted heads of tribes, but should fall in with either Ephraim or Manasseh. A wise provision on the part of Jacob to prevent future trouble. Such children should be Joseph's to receive whatever Egyptian inheritance he might leave them, but in the family of Israel they were not to be named.]

7. And as for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when there was still some way to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Bethlehem).

Rachael died in the land of Canaan. "The manner in which this is introduced intimates how much Jacob laid that stroke to heart. He seemed still to feel the anguish of it and to assign it as a reason for his peculiar attachment to Rachel's posterity." The circumstance of her dying explained the reason why she was not buried in the cave of Machpelah, where she desired to be buried.

His heart is full of the beloved Rachel he is now going to meet. It is well for us at all times, and especially when we come to die, to remember those who have gone on before, and thus remember that death not only separates but also unites.

8. And Israel beheld Joseph's sons, and said, Who are these?

Who are these? Aware of the presence of other persons but unable to see them by reason of the dimness of his sight, Jacob asked, "Who are these?"

9 And Joseph said unto his father, They are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them.

Sons, whom God hath given me. Children are the gifts of God, and are to be so held. Being His, we should "bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Teach them whose they are, and what service they should render to Him.

I will bless them. This blessing of the sons of Joseph is remarkable, as showing the faith of Jacob in their fidelity to the God of Israel. The apostle makes particular mention of it (Heb. 11:21), when he says nothing of the blessings of his own sons.

10. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

The eyes of Israel were dim. Blindness is one of the infirmities of old age. May this not have reminded him of his conduct towards his father Isaac. Let us remember in our conduct to the aged that we, too, may become old. The eye of faith may be very clear, even when the eye of the body is very much clouded. Let us therefore "walk by faith, not by sight" (II Cor. 5:7).

He kissed and embraced them, so signifying his love for them. Jacob was very fond of Joseph's sons. It is common for old people to have particular affection for their grandchildren, perhaps more than for their own when little, for "Children's children are the crown of old men" (Prov. 17:6).

11. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath let me see thy seed also.

God hath let me see thy seed also. Jacob expressed his great pleasure and gratification that God had permitted him to see the face of his son Joseph, whom he had long mourned as slain of wild beasts, and the added joy of seeing Joseph's children. He feels himself fully repaid for all the trials through which he had passed. So will all those who are the children of God (Rom. 8:28). God is good, and gives exceeding abundantly above all we ask or think. Many are the unexpected pleasures and blessings He gives his faithful, believing children.

CONCLUSION.—"The death-beds of eminent believers often afford most instructive lessons, and such scenes are so suited to make serious impressions on the young, the gay, and the prosperous, that we do well in taking our children with us on these occasions, when it can be done with propriety. All true believers are blessed at their death; but not all depart equally full of spiritual consolation, nor do all alike edify others. The best expression of particular affection for our children and relatives consists in recommending to them our God and our religion; and in seeking for them His grace by earnest prayers, that they may be His adopted children and heirs, according to the promise. Though we cannot bless them in Jacob's spirit of prophecy, yet we may, with His spirit of faith, and humbly hope that our prayers for them will be answered, and our exhortations followed, even after we are dead. But, alas! too many parents, who profess themselves Christians, act in direct opposition to the example of Joseph, by anxiously and covetously, if not dishonestly, heaping up wealth for their children; as if they meant to teach them to forget the promised land, or to prefer a plenteous portion in this present world!" (Scott.)

Bible Class Department.

I.—Joseph Visits his Father in his Illness (v. 1).

Business is not allowed to interfere with his showing respect to his aged father. Joseph took his sons with him that they might receive their grandfather's blessing.

In the chamber where a good man lies, edifying and spiritual discourse may be expected. The visitor to the sick bed often receives most wholesome instruction and has exceptional opportunity to give comfort and counsel.

Young people will be greatly benefited by being thrown into contact with the aged servants of God whose dying testimony to the divine goodness and the pleasantness of wisdom's ways may greatly encourage the rising generation.

II.—Jacob Receives Joseph (v. 2).

He did what he could to rouse his spirits. The spirit should sustain the physical infirmity.

III.—Jacob Recalls Past Experiences (vs. 3, 4, 7).

Especially vivid is that scene on the hilly road to Bethlehem, when he gave up his beloved Rachel.

The Christian nearing the grave can well say with the poet Whittier:

"Suffice it if my good and ill unreckoned,
And both forgiven by thine abounding grace,
I find myself by hands familiar beckoned,
Unto my fitting place."

IV.—Jacob's Love for and Adoption of Joseph's Sons (vs. 5, 8-10).

Joseph's name disappears from the map of Canaan; in his sons he receives a double inheritance.

Their connections might have attached them to Egypt and opened for them a brilliant future, but they willingly accept the patriarchial blessing and take their lot with the people of God.

"Those are worthy of double honor, who by the grace of God break through the temptations of worldly wealth and preferment to embrace religion in disgrace and poverty."

V.—Jacob's Confession of God's Manner of Dealing (v. 11).

Our greatest expectations are more than realized in God's merciful providence.

Practical Points of View.

1. The mutual benefit from visiting the sick.

2. Pious parents seek a blessing for their children.

3. It is better to be low in the church than high out of it.

4. Children are a gift of God and therefore a blessing to every home.

Library References:—It will prove very profitable in connection with this and the remaining lessons of the quarter to read Chap. 12, in Rawlinson's "Isaac and Jacob."

For the Teacher of the Little Ones.

BY CARRIE BAUER.

Now if all little eyes will look this way, we are ready to take a peep into the Bible and see what we may study today. Last Sunday the people were in want and God helped them to plenty.

Today Joseph has sad news; he hears that his dear father Jacob is ill. It pierces our very heart when we learn that somebody we love is very sick. Such were the feelings of Joseph many hundred years ago and today we speak of it as though it happened only yesterday.

The Bible is full of precious letters for us to read over and over, to find out about the many, many people who lived, and the way to heaven.

Joseph starts on his journey with his two boys, Manasseh and Ephraim. They have no electric or steam cars, thus can't travel as fast as we do here. Just see how soon we can go to Philadelphia or New York. Joseph gets home. Some one tells Jacob. Think how glad the aged father must have been (for he loved Joseph dearly). He made himself especially strong and sat up in bed. He knew this would please Joseph.

God lets sickness come for some good. Should you suffer at any time, ask God to help you to be patient and bear it bravely. Some people won't think of getting ready for heaven till God permits them to be sick in bed. Frequent visits to the sick are a sacred duty, aiming to be of help and comfort, (a bunch of flowers, a bowl of nourishing soup, a slice of toast bread and a bit of cake, with a cup of good coffee, fruit, etc., are additional treats), and only then are we benefited and feel to count our mercies.

Jacob pours out his heart to Joseph, tells of his sorrows, also how God blessed him and how all His promises came true.

Dear children, these glorious promises are mostly all fulfilled, and so it won't be very long till we will see our dear Lord Jesus come in the clouds of heaven.

Do we understand the love of Jesus (only His loved ones do)—how he lived and shed His precious blood upon the Cross for everybody? We can't save ourselves. Jesus does it all, if we are only willing to love Him and keep His commandments.

Joseph's father Jacob, now Israel, walked close with God, and so after living 147 years he need not be afraid to meet his God, face to face.

Israel, in blessing Joseph and his two boys, kissed and embraced them, and said so beautifully: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." Ah! and this same God blesses you and me in the very same way.

The Lesson in Line and Picture.

BY REV. JOHN W. RICHARDS.

Today we will make a visit to the sick. Many of us leave such "religion pure and undefiled" to the pastor alone. As the poor were the treasures of the early Church so the sick and aged are today. "These are our treasures," said an ancient bishop when the cruel emperor thought to rob the Church of silver and gold. To his amazement he saw only the poor and infirm. But in them the Lord Jesus was being fed and clothed and visited, as He is today in our orphanages, asylums and hospitals.

There is something in the very pose of this figure that tells us Jacob was blind because of his great age. Yet pathetic as the sight of this groping old man is, we may well learn of him that blessed blindness that "walks not in the sight of our eyes." Isaac too had become dim of sight in his old age, but both of them walked in the fear of God. There is less stumbling into danger thus than when our ways are right simply in our own eyes. "They that look out of the windows" are darkened here, but our picture tells us, with the lesson, that the Daniel-spirit at the window opened toward Jerusalem, is not dead. Hear how he owns God in all the comforts of this hour and trusts Him in all its darkness.

He is about to kiss and embrace his grandchildren. Like the grandparents of today he loves these, if anything, a little better than his own. Their loving counsels, prayers and benedictions bear fruit like Jacob's blessing on these lads. They are the family's foundation, and help it mightily to stand four-square; its roots, that keep trunk and twig upright, if they be twined about the Rock of Ages.

As we are in the Reformation season, Joseph's visit to Jacob, when his honors and business claimed so much of his time, will naturally remind us of how Luther, with all his preaching and writing still found time to be a faithful pastor. When, in 1527, the plague raged in Wittenberg, so that the University was removed, he refused to follow. He was tireless and fearless, and the disease, as terrible as any of today, entered his own house, but without fatal results there. As those who bear his honored name we ought not refuse a like love to the weary, lonely sick and aged of our congregation.

"Israel strengthened himself."

How to Teach This Lesson.

PROF. WILLIAM M. SWINGLE.

In this lesson we have a beautiful picture of filial love and duty. The narrative brings before us a touch of nature which is exceedingly affecting. We have here the closing scene of a life rich in promises and full of hope. Jacob's dying words are recorded, because they were spoken in a spirit of prophecy. The death-bed of eminent believers often afford most instructive lessons and such scenes are suited to make serious impressions on those who witness them. God's gifts and graces shine forth much more in some saints than in others on their death-beds.

Bring out the important events in the narrative: The announcement to Joseph of his father's illness; Joseph's visit with his two sons to Jacob; Jacob's recital of God's covenant with him at Bethel; his adoption of Joseph's sons as his own; his touching reminiscence of Rachel's death and burial; his notice of Joseph's sons and questions respecting them, followed by his embrace and blessing of both.

"God appeared to me at Luz" —This first appearance of God to Jacob made a profound impression. There is something in a first, full experience which nothing can rival or supersede.

It was a great distinction to be lord of Egypt, but it was incomparably better to be a favored servant of the Most High. Jacob recalls to the mind of Joseph the vision at Bethel, because he wished to offset the power of the temptation of his position in Egypt.

Notice that these two men are not ashamed to attribute their greatest blessings to God. Our comforts are doubly sweet when we see them coming from God.

Some people believe that the Jews who have lived in exile seventeen hundred years, will be reinstated in their ancient possessions and enjoy them until the end of the world. A discussion of their belief might be profitable.

Jacob was careful to settle his affairs so that there was no occasion for dispute among his children—a good example for parents. The embraces and kisses of the good old patriarch and his fatherly counsel were more highly appreciated and were superior in value to all the honors which the king of Egypt could confer.

"For our conversation is in heaven."

THE CHURCH YEAR.—Which Sunday is this? School: Twenty-second Sunday after Trinity. What is the Gospel for today? School: The Unmerciful Servant. Where is it written? School: Matt. 18:23-35. What is the Epistle for today? School: Paul Giving Thanks for the Saints at Philippi. Where is it written? School: Phil. 1:3-11.

THE CATECHISM.—1. WHAT SHALL WE SAY ON RISING IN THE MORNING? School: IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN. 2. WHAT THEN, SHALL WE SAY? School: THEN SAY THE APOSTLE'S CREED AND THE LORD'S PRAYER.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was the Lesson written? 1. What word came unto Joseph? 2. What effect had Joseph's coming upon his father? 3. What did Jacob do unto Joseph's children?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JACOB BLESSES JOSEPH'S SONS.

Goshen, Egypt. B. C. 1689.

AND Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

Bowed. Kneeled reverently before his father, and before God.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

Right hand. This is the first mention of the imposition of hands (Numb. 27:18, 23). The laying on of hands marks out who is to be blessed, signifies the conveying of blessing to that person, and implies that it is laid on him as the destiny of his life. Where two hands are used for two persons, the right hand denotes a higher blessing. The laying of two hands on a person may express fulness of blessing. Confirmation is similar; but the blessing is not conveyed by the touch of the hands, but in answer to prayer.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born.

Wittingly. Knowingly. (To wit: to know.) Intentionally crossed them.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

Blessed Joseph by honoring his sons. A threefold naming of **God** and threefold blessing of the sons. God's names: (1) **God.** The true and living God and opposed to false gods. **Walked.** To walk—to live in the presence of and recognition of (Gen. 24:40); to commune with, to worship (5:22). Hence my ancestral God who called Abraham, and has gathered him and his children into the Church of the covenant. (2) **God—fed.** My Shepherd (Ps. 23:1) from birth on. The Author and Preserver of his being. A long life, full of varied and tragic events. The hand of God is plainly seen: nearly every mystery is cleared up at this late day in his life. God who works both to will and to do.

16 The angel which redeemed me from

A PRAYER.—Merciful Father Grant us strength to rise above the ills and pleasures of this world, and to dwell in the light of Thy countenance, to do justly, to love mercy, and to walk humbly, and finally to dwell with Thy saints in glory; through Jesus Christ, our Lord. Amen.

QUESTIONS.

I. **Textual.**—1. How did Joseph receive the blessing? 2. How did Joseph place his sons? 3. How did Jacob guide his hands? 4. What fact did he ignore? 5. How did he begin and conclude Joseph's blessing? 6. How did Joseph try to correct an apparent error? 7. How did he address his father? 8. How did Jacob defend himself? 9. What was his emphatic repetition of the blessing?

II. **Historical.**—1. What is the history and meaning of the laying on of hands? 2. How does this resemble and differ from the laying on of hands in confirmation? 3. How did Jacob arrange his hands to accomplish his purpose? 4. Why was Joseph displeased? 5. What was Manasseh's numerical superiority in the plains of Moab? 6. What was Ephraim's political superiority? 7. Which part of this conversation do modern Jews use? 8. What favor did Jacob show Joseph? 9. What is the history of that portion?

III. **Doctrinal.**—1. Explain the "God before whom the fathers walked." 2. The "God which fed Jacob." 3. "The Angel." 4. What lesson is contained in the word "bless"? 5. What is the force of the second blessing? 6. What is the meaning of the third blessing? 7. What prophecy does Jacob quote? 8. Why may he be enrolled in the list of prophets? 9. Why does Paul put him among the heroes of faith (Heb. 11)? 10. From what evil do we pray for deliverance in the Lord's Prayer?

IV. **Practical.**—1. What is God's preference? 2. What are the grounds of it? 3. Does such preference in time indicate standing in eternity? 4. What divine attributes are exhibited in such temporal election? 5. From what standpoints may we regard God? 6. Why should we walk circumspectly? 7. What should be our prayer for the "lads"? 8. What godly optimism do we learn from Jacob? 9. Is it ever right to show favoritism among children?

Joseph gently withdraws his sons from between their grandfather's knees, and assumes a waiting and worshipful posture, bowed even to the ground. He presents the youths the elder before Jacob's right hand, the younger before his left. But Israel crosses his hands, and lays his right on Ephraim's, and his left on Manasseh's head. Then he blessed Joseph in the person of his sons. His father's God, his guardian shepherd, the protecting angel, was invoked to bless the lads and make them heads of mighty tribes. Joseph made a vain attempt to correct his father's seeming blunder. This only called forth the explanation that he was not acting without knowledge, for, great as the elder son should be, the younger should excel. And so "he set Ephraim before Manasseh."

Gen. 48:12-22.

all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

(3) **The Angel.** A second figure of speech for God. As the angels serve man (Heb. 1:14), so God personally served Jacob by fighting on his side and rescuing him from all evil (Ex. 6:6; Is. 49:26). **Evil** (47:9; see Explanation of Seventh Petition in the Lord's Prayer). Threefold blessing: (1) First general, **bless.** The verb is singular, which following the threefold repetition of God's name in the plural is used by Luther as a proof of Trinity in Unity in the Godhead. (2) Ephraim and Manasseh are to bear **my name,** i. e., be counted among my immediate sons, and related to Abraham and Isaac as they. (3) **Grow—multitude.** With extraordinary rapidity (grow here: to increase like the fishes).

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Ephraim—greater (not in numbers, for Manasseh had 52,700 souls to Ephraim's 32,500 (Numb. 26:34, 37), but politically). Manasseh was divided into two parts. Ephraim had a central, commanding position. Joshua was an Ephraimite. "Ephraim" came to designate the northern kingdom of the ten tribes (I Kings 12:25; Is. 11:13).

20 **And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.**

In—bless. Israelites use Jacob's formula still in blessing their children.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

Prophecy of restoration, without any reference to captivity (Gen. 15:13-16)

22 Moreover I have given to thee one portion above thy brethren, which I took out of the land of the Amorite with my sword and with my bow.

Jacob is so sure of their return, that he bestowed on Joseph **one portion** above the rest,—namely, the vale of Shechem **Amorite.** A mountain tribe. Jacob's sons took it; he kept and used it, as pasture land. Joseph was buried here (Josh. 24:32). Jacob probably recovered it by **sword and bow.**

DAILY BIBLE READINGS.

Monday.—Matt. 18:1-22, Unity in Faith.
Tuesday.—Mark 9:33-50, Childlike Faith.
Wednesday.—Luke 17:20-37, The Coming Kingdom.
Thursday.—Rom. 8:24-39, The Christian's Hope.
Friday.—Mark 12:1-12, The Rejected Stone.
Saturday.—Matt. 25:14-30, The Christian's Opportunity.

THE STORY APPLIED.

MAIN LESSONS.—God who is sovereign, in His infinite wisdom and righteousness often chooses the younger in preference to the older. Thus Abel was preferred to Cain, Shem to Japheth, Abraham to Haran, Isaac to Ishmael, Jacob to Esau, Judah and Joseph to Reuben, Ephraim to Manasseh, David to his brethren. He does this: 1. Because He foresees superior qualities in the elect. 2. Because He wishes to teach us to respect this right to do as He pleases. 3. Because He would impress the truth that we are saved by grace, not by works or any human advantage.

v. 14. **His right hand.** Know that the Lord directs the hands of His prophets and puts right words into their mouths.

v. 15. **Blessed Joseph.** God-fearing parents are a precious boon. Their pious children enjoy the favor of the Lord. Twice blessed are they, for time and eternity. **God,** our Father, Shepherd, Friend, or Saviour. The God who wills, works, and wards. **Before whom.** "Thou God seest me" and my "walk."

v. 16. "God bless the lads" prays many a father and mother. That prayer is our shield and defense. **Redeemed from all evil.** "Deliver us from evil." Let us not be ashamed of our spiritual father, Martin Luther, whose name is on our Church; but let us rather glory, as Christians, in the Name of Christ, our Redeemer.

v. 22. **Above thy brethren.** A father cannot be blamed for favoring the good child; i. e., if the child is not feigning goodness in order to curry favor. All promotion and blessing come by favor of God "without any merit or worthiness in me."

For the Teacher.

By Rev. E. Belfour, D.D., Prof. Wm. Wackernagel, D.D., Rev. D. H. Reiter, Rev. G. A. Bruegel, Rev. Gomer B. Matthews, Rev. H. H. Bruning, Ph.D., and by Rev. J. W. Early.

Gen. 48:12-22.

JACOB BLESSES JOSEPH'S SONS.—The essential thought in this passage is the transmission of the truth and blessing of God from generation to generation. And, when Joseph learned that his father was nigh unto death, he brought his two sons, Manasseh and Ephraim, to the Patriarch to receive his blessing He thus recognized his divine call and inheritance, and was instructed by God that the good work must go on. And, as Joseph was a naturalized citizen of Egypt, the lineage was to be continued through his sons. Hence Jacob said to him, "Thy two sons, Ephraim and Manasseh, are mine; as Reuben and Simeon they shall be mine," that is, he adopted them as his children and placed them on a level with his own sons, and they took the places of Joseph and Levi in the list of the heads of the twelve tribes.

The general rule among the Hebrews was, that the firstborn son had the preëminence, but that was set aside in this case by Jacob, under the guidance of the spirit of prophecy. Jacob gave the preference to Ephraim, the younger son. On his head he placed his right hand and on Manasseh his left, and this, perhaps, to teach that none should depend on the flesh, as in the mere fact of primogeniture. The blessing was the same in the case of both, but it differed in degree. In the wilderness, the tribe of Ephraim outnumbered that of Manasseh by 8,300. And let it be observed that the blessing was actually bestowed by Jacob, as God's instrument, and not simply desired or prayed for. "Bring them, I pray thee, unto me, and I will bless them." The grandest legacy which Christian parents can leave to the Church and the world is that of consecrated, godly children.

12. And Joseph brought them out from between his knees; and he bowed himself with his face to the earth.

Joseph, noticing the transfigured face of his father, took his sons away from the edge of the couch where they had stood in their grandfather's embrace, and bowed down together with them in reverend obeisance. Jacob adopts Joseph's two sons. They shall become *heads* of tribes, and shall have *equal* rights with Jacob's *own* children, and *share* with them *alike* their inheritance. Joseph then received in those two sons a *double* portion of inheritance, or the double portion of the *birth-right* of the *first*-born, which by the right of natural birth would have belonged to Reuben, the eldest (see ch. 49:4). That Jacob assigns this to Joseph in advance, is to be regarded as a sign or proof of his *gratitude* for what Joseph had done for his father and for his brethren, in *saving* their lives from starvation and in securing through him a good and even rich land, to dwell in.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Joseph took them both. In placing his sons as he did, he followed only the usual custom. Joseph knew that Jacob was preferred before Esau and he himself before Reuben. Joseph, although at first displeased with this seeming partiality and preference, and endeavoring to remove the hands of his father, as though he had made a mistake, perceiving his father's faith and prophecy, yielded and proved his own faith by submitting to having Ephraim preferred to Manasseh, his first-born. The natural right is reversed. The order of man is changed, according to the order of God. The wisdom of God prevails.

14. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

The laying on of hands was always used in bestowing a blessing among the Jews. Mentioned here for first time, but frequently afterward.

"Israel's blessing his grandsons with crossed arms signifies that the true source and cause of all blessing is found in the cross of Christ, who became a curse for us on the cross, that from the cross all blessing should return to us" (Rambach).

15. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day,

Blessed Joseph. Blessed him in his sons. Jacob expresses his positive faith in God. He who was the God of "Abraham and Isaac" was also his God.

Fed me. He has been my shepherd. David gives expression to the same thought: "The Lord is my shepherd" (Ps. 23:1).

16. the angel which hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

"What chiefly impresses us is, to see how intensely all the feelings, remembrances, and views of the dying man are intertwined with his religion. No longer does he cherish any hard thoughts about his 'evil' days in the past. His memory of former days is now only of the gentleness and the goodness of God, who had led him all through his pilgrimage. His feelings come out most fully in the words of blessing which he spoke. . . . In the threefold reference to God as the covenant-God, the Shepherd and the Angel-Redeemer, we have a distinct anticipation of the truth concerning the blessed Trinity" (Edersheim).

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

When Joseph saw, etc. Joseph did not know that his father's hands, as well as his lips were guided by the Holy Ghost. Joseph was regarding the blessing from the human standpoint. He felt that Manasseh was being deprived of his rights; therefore he attempts to change the position of his father's hands.

18. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

The custom was that the first-born came first. But God sometimes takes a different view. Man looketh upon the outward appearance, but God looketh upon the heart.

19. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Jacob knew what he was doing. No cause for complaint. Manasseh shall be great. Surpass all other tribes, except Ephraim. To compare ourselves with those more highly favored makes us dissatisfied. To be content, compare your lot with the thousands less highly favored than you are.

Ephraim became, next to Judah, the principal tribe, later than at Moses' time. Jeroboam, the first king over the house of Israel, was from the tribe of Ephraim.

20. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

God make thee as Ephraim and Manasseh. An expression still in use among the Jews to wish that one might be greatly blessed. These tribes became so great that the above expression passed into a proverb to wish prosperity and success, in every way, upon another.

21. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

So long had God blessed him and led him on that he could depart in peace. He felt as another has said: "So long thy power hath blest me, sure it still will lead me on" (Newman).

22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Later on Schechem became especially prominent and valuable in the tribe of Ephraim. The deed of his sons Jacob regards as his own, when he says, "Which I took out of the hand of the Amorite with my sword and with my bow." Later on Joseph's bones were buried in this region, in the midst of the tribe of Ephraim.

The Spirit of God opens the eyes of the dying Jacob, who is about to confer upon his children his last blessing to enable him to penetrate with prophetic vision the days of the future and the later experiences of his sons and their descendants, and he makes it known to them.

"Jacob gave to his son Joseph as a special gift that parcel of ground by Sychar, which he had bought from the children of Heth (33:19); but which, as he prophesied, he—that is, his descendants—would have to take again with sword and bow out of the hand of the Amorite. (The tense of the verb to take is in the prophetic past in which the future is seen as already achieved.) In this possession of Joseph, many centuries later, rested the Redeemer-Shepherd, when, even in His weariness, He called and pastured His flock" (John 4).

The foundation of this prophecy is explained by the spiritual peculiarity of the sons of Jacob, as he had had the opportunity, during his long life, to learn to know them. The chief contents of it is their future life and deeds in Canaan, where he assigns to each tribe its residence, prophetically, and whither he desires to have them look, in order that they may continually regard themselves during their sojourn at Egypt always as strangers and pilgrims.

STRIKING APPLICATIONS.

At their father's knee—a good place for his sons! There they learn to be wise and to bow their knees before the throne of grace.

Lord and vassal, king and slave, must bow before omnipotent Jehovah.

Human artifices and human expectations come to naught unless God prospers them.

God's purposes often cross our foolish plans; His will shall always be done as His prophets have foretold.

Let us remember the God whom our fathers served; to Him we owe our daily food, our life.

A blessed heirloom the righteous father leaves his children; the very name they inherit from him is honor, is blessing.

God still displeases some by the distribution of His favors; they could choose His favorites for Him.

The arguments of those who would alter God's plans may be based on reason or custom of men but not on faithfulness to His Word.

We should not complain because God grants special grace, even to the undeserving; for He grants us also more than we merit.

Blessed of God are all who believe; but blessed above measure are His chosen vessels among the elect.

The fathers die, one by one all die; but the eternal is ever gracious to those who survive.

The Turk now holds the Holy Land, but it is Israel's by right, in virtue of the promise made to their fathers.

To all the conquerors of the past God said, "Thus far and no farther," but if the meek will wait they shall have the earth.

Bible Class Department.

I.—Jacob Blesses Manasseh and Ephraim.

"He speaks in sweet and grateful words of the Angel who had redeemed him from all evil; his words are so chosen, and that name is so placed in parallelism with the name of God who had shepherded him all his life long, that we are convinced that he is speaking of the Angel Jehovah, who is so often referred to on the pages of the Old Testament; and who can be no other than the Second Person of the Blessed Trinity" (Meyer).

II.—He Reserves a Blessing for Joseph (v. 15).

III.—Jacob Prefers the Younger before the Elder.

There was nothing arbitrary in this, for in all likelihood, there were qualities in Ephraim as afterwards in his descendants, which naturally put him in the foremost place. The Old Testament is full of hope for younger sons; so was Moses; so was Gideon; so was David. It is not an unmitigated blessing to be born into the world with a great name and estate and traditions; it is better to trust in one's own right arm, and in the blessing of the Almighty. God is no respector of persons and he will lift the youngest into the front rank, if only he sees the qualities which warrant it; whilst He will put back the foremost into the lower ranks if they are deficient in noble attributes (Meyer).

IV.—The Patriarch's Faith in God's Promises (v. 21).

Stock brokers "deal in futures," and it is all speculation; the Christian who lays hold of the promises is absolutely certain of the reward which is promised to the believing soul.

Practical Points of View.

1. Character, brains, energy, count for more than priority of birth.

2. We too have an Angel guardian who is Jesus Christ the Lord.

3. Young persons should so act towards their parents as never to give them an anxious moment.

For Special Study and Comment.

1. The ancient and present laws of inheritance.

2. What was the significance in giving preference to the first born?

3. Trace the later history of Ephraim and Manasseh and show how the blessing of Israel was fulfilled.

4. What is the incident which verse 22 recalls?

For the Teacher of the Little Ones.

BY M. E. POTT.

Last Sunday we heard that old father Jacob was very ill. As soon as his great son Joseph knew of it, he hurried with his sons to his father's bedside. The old father was very glad to see his son and grandsons for he wanted to bless them before he died. He had been a true servant of God, so that now, he not only asked God's blessing to rest upon them, but he had the gift to prophesy what would happen to them in the future.

The one who received the first blessing at such a time would be the greatest. Joseph placed his two boys before their grandfather, so that the older one should receive the greater blessing. But Jacob felt that God did not wish it so, and he put his right hand on Ephraim, the younger boy's head, and said he should be greater than his older brother Manasseh. The grandfather said the same God whom Abraham and Isaac had served and who had been with him all his life would be with these boys and make them both strong and great, but Ephraim should be before Manasseh.

Joseph, the father, was not pleased that Ephraim was placed above Manasseh, yet he must have been very glad to find that his sons would grow up and be an honor to himself, who truly was a great man. There are many boys and girls who disgrace their parents and break their loving hearts by their bad conduct. Sometimes some very good parents have very bad children. What a disappointment such children must be! Let us obey our parents, teachers, and above all God's wishes as they are taught to us when we are little, and then we can fight against Satan's temptations when we are men and women.

Israel was about to die in a strange land, but he told his sons and grandsons that God would be with them and would bring them out of this land to a land they could call home, which He had promised to them. The same God is with us, and through his son a home is promised to us, but not an earthly home as the children of Israel were to have, but a home in heaven which Jesus our Saviour has prepared for us. Let us love, serve, obey and esteem Him and then we will be taken there to be happy forever.

The Lesson in Line and Picture.

BY REV. GEO. J. GONGAWARE.

It frequently occurs that old people have a more ardent affection for their children's children than for their own. Jacob was very fond of Manasseh and Ephraim. "Children's children are the crown of old men." Jacob gave to his sons a blessing but to his grandsons he gave such special blessing that particular reference is made to it in Heb. 11:21. God does not grant the same measure of blessing to all. Manasseh was to be great but Ephraim should be greater, hence, upon Ephraim's head rested the right hand of Jacob and in the name of his God and the God of his fathers he blessed them saying, "The angel which redeemed me from evil bless the lads, and let my name be named on them and the name of my fathers Abraham and Isaac and let them grow into a multitude in the midst of the earth." He commends to the young men their godly ancestors as examples of faith and piety. Heredity and environment are the most powerful factors in directing the life and determining destiny. Ordinarily we do not find roses in the desert or figs among thistles, but it does happen so occasionally. These sons of Joseph had everything in their favor at the beginning and they used well their gifts and opportunities. They proved themselves noble sons of worthy sires.

"God make thee as Ephraim and as Manasseh."

Doubtless Joseph expected his first-born son Manasseh to receive the greater blessing, but Jacob, with the spirit of prophecy, blessed them and said, "In thee shall Israel bless. God make thee as Ephraim and Manasseh" and he set Ephraim before Manasseh. The laying on of the patriarch's trembling hands upon the heads of these youths was not a mere empty form. It was to them the grace of the divine blessing. In this instance as in others the younger is advanced over the elder.

We see the superior wisdom of God's choice in their subsequent history.

How to Teach This Lesson.

PROF. WILLIAM M. SWINGLE.

This lesson is a continuation of the events of the last lesson and the results show us that the plans of God do not always agree with the intentions of man. In this lesson we especially see God's hand in working out the events of history; we feel his presence; we admit his agency. Here we have a beautiful word picture of the aged patriarch with his grandsons before him awaiting his blessing.

Explain to the class that Joseph observed the ordinary rules of eastern etiquette in presenting his eldest son on Jacob's right hand. It was natural and usual that he should expect his eldest son to receive the blessing. He pays a proper regard for the rights of nature until he is assured that they were set aside by God.

Notice that God frequently advances the younger above the elder in assigning the favors of His covenant: Abel above Cain; Absolom above Nahor; Isaac above Ishmael; Jacob above Esau; Moses above Aaron; David and Solomon above their brothers. Why was this done?

Dwell on this custom of "the laying on of hands"—a Jewish ceremony, employed as a mark of favor, the importance of using the right hand, used by our Saviour, the Apostles used it, it has a place in our modern Christian Church.

Analyze the blessing as given and observe that there is a three-fold reference to God as a covenant God, the Shepherd, and the Angel—Redeemer—anticipating the blessed Trinity.

To my mind the strongest lesson to be learned is seen in the beautiful humanity of Jacob in not referring to himself, also in his simple faith acknowledging God as his guide.

"Open our eyes, Thou Sun of life and gladness,
That we may see that glorious world of Thine!
It shines for us in vain, while drooping sadness
Enfolds us here like mist: come Power benign
Touch our chilled hearts with vernal smile,
Our wintry course do Thou beguile" (Keble).

THE CHURCH YEAR.—Which Sunday is this? **School:** Twenty-third Sunday after Trinity. What is the Gospel for today? **School:** Christ and the Tribute Money. Where is it written? **School:** Matt. 22:15-22. What is the Epistle for today? **School:** Paul as an Example. Where is it written? **School:** Phil. 3:17-21.

THE CATECHISM.—What prayer shall we use when we arise in the morning? **School:** I GIVE THANKS UNTO THEE, HEAVENLY FATHER, THROUGH JESUS CHRIST, THY DEAR SON, THAT THOU HAST PROTECTED ME THROUGH THE NIGHT FROM ALL DANGER AND HARM; AND I BESEECH THEE TO PRESERVE AND KEEP ME THIS DAY ALSO, FROM ALL SIN AND EVIL; THAT IN ALL MY THOUGHTS, WORDS, AND DEEDS, I MAY SERVE AND PLEASE THEE. INTO THY HANDS I COMMEND MY BODY AND SOUL, AND ALL THAT IS MINE. LET THY HOLY ANGEL HAVE CHARGE CONCERNING ME, THAT THE WICKED ONE HAVE NO POWER OVER ME. AMEN.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. How did Joseph arrange his children for the blessing? 2. What happened during the blessing? 3. What were Jacob's parting words?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

JACOB BLESSES HIS TWELVE SONS.

Goshen, Egypt. B. C. 1689.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Said. A dying song spoken under the Holy Spirit's influence. As poetry it contains parallelism and imagery. **That—befall.** A prophecy and benediction. **In—days.** From Canaan's conquest to Christ's advent.

3 Reuben, thou art my firstborn, my might and the beginning of my strength, the excellency of dignity, and the excellency of power:

My might. A large family of sons is a source of strength, especially in places and ages where might is right. **Excellency—power.** Rank and authority here belong of right to the first-born, e g., the priesthood and the kingly office. As a fact, no king, judge, or prophet sprang from Reuben.

4 Unstable as water, thou shalt not excel.

Unstable. Light, frivolous, fickle. Water yields to every impression and retains none. **Not excel.** He forfeited the "double portion" to Joseph, the chieftainship to Judah, the priesthood to Levi.

5 Simeon and Levi are brethren.

Brethren. By temper as well as birth. Associates in wrong-doing.

7 Cursed be their anger, for it was fierce: I will scatter them in Israel.

Cursed. Jacob condemns not so much their anger, as the base and violent (fierce) manner of showing it. **Scatter.** Neither tribe had any political importance. Simeon had the southwest corner of Judah's territory; Levi had cities allotted in every tribe. But, while the Simeonites dwindled (Numb. 1:23; 26:14), Levi by zeal against idolatry (Ex. 32:26-28) was restored to favor.

9 Judah is a lion's whelp.

Judah is like a young lion, full of activity and enterprise.

A PRAYER.—O Lord, Whom we worship in spirit and in truth: Give us increase of faith, and grant us the spirit of adoption, that our continual joy and glory may be in Thy Name; through Jesus Christ, our Lord. Amen.

QUESTIONS.

I. Textual.—1. With what words did Jacob summon his sons to hear their future set before them? 2. What was his description of Reuben and his future? 3. Of Simeon and Levi? 4. Of Judah? 5. Of Zebulun? 6. Of Issachar? 7. Of Gad? 8. Of Asher? 9. Of Naphtali? 10. Of Joseph? 11. Of Benjamin? 12. What is the summing up?

II. Historical.—1. When is might right? 2. What constitutes a blessing? 3. What dignity was Reuben's by right and forfeited by him? 4. Why was he called unstable as water? 5. How were his honors distributed? 6. What bonds united Simeon and Levi? 7. What was Judah to be like? 8. What is the "sceptre"? 9. What is meant by the reference to the "lawgiver"? 10. Explain the prophecy about Zebulun. 11. About Issachar. 12. About Dan. 13. About Gad. 14. About Naphtali. 15. About Joseph's fruitfulness. 16. About Benjamin.

III. Doctrinal.—1. What can be said of the human and literary side of Jacob's song? 2. What of its divine side? 3. How far reaching was this prophecy? 4. What political judgment befel Simeon and Levi? 5. How did Levi obtain a reversal of divine disfavor? 6. What are the two explanations of "Shiloh"? 7. How was the prophecy concerning Judah fulfilled? 8. How that concerning "Shiloh"? 9. In what opinion do Jews and Christians unite? 10. How does prophecy grow more particular and personal? 11. How does this prophecy of Shiloh sweep out into the ages and into eternity?

IV. Practical.—1. What do we learn of God's omniscience? 2. How do present tendencies affect future actions? 3. What part do repentance and divine grace play in an evil world? 4. How is the First Commandment illustrated in this lesson? 5. What do we learn concerning instability? 6. And anger? 7. Why should we glorify Jesus? 8. Is bread to be despised because common? 9. What quality is observed in mountaineers? 10. What is one's best earthly legacy?

Gathered about the patriarch Jacob's death-bed his twelve sons listen with awe to the prophetic and poetic unfolding of their future. Reuben forfeits the advantages of the firstborn. Simeon and Levi shall be able to make no show of strength. Judah shall inherit the political supremacy and retain it until "He whose right it is" shall come. Then shall his supremacy assume a grander form in the world-wide kingdom of Messiah. Zebulun shall border on Gennesaret. Issachar shall be indifferent to tribute. Dan, though little, shall hold his own among the tribes. Gad shall issue victorious out of many defeats. Asher shall have agricultural plenty. Naphtali shall rejoice in the freedom of the Galilean mountains. Joseph shall excel all in fruitfulness. Benjamin shall be fierce and warlike. Thus, led by the Spirit, Jacob read their dispositions and their future.

Genesis 49:1-28.

10 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Sceptre. Emblematic of actual executive authority, whether king or magistrate. The **lawgiver** (R. V., ruler's staff) denotes the possession of legal courts and institutions. **Between—feet.** From among his descendants. Jesus was descended from David and Judah. **Shiloh** means "One who brings peace," the Prince of Peace of Isaiah 9, or, "He whose right it is" (Ezek. 21: 27), to whom the kingdom belongs; a beautiful description of Messiah. Except during the Babylonian exile, Judah maintained its distinct existence down to the destruction of Jerusalem, A. D. 70, 40 years after "Shiloh" came and was rejected! The other tribes disappeared at the Captivity. The names Judah, Judea, and Jew supplanted all others. R. V., "**Unto him shall the obedience of the peoples be.**" Judah's supremacy shall assume a grander form: in the universal Christian Church. Jewish commentators consider this a Messianic prophecy. The promised "seed" is narrowed down first to the tribe of Judah, then to Him "born in Bethlehem of Judea."

13 Zebulun shall dwell at the haven of the sea.

Zebulun bordered on the Sea of Galilee.

15 Issachar became a servant unto tribute.

Issachar in lower Galilee, rich, and **a servant**, content to endure injustice because their condition as a whole was prosperous.

16 Dan shall judge his people.

Judge his people. Though inferior, yet always independent.

19 Gad, a troop shall overcome him: but he shall overcome at the last.

Gad. East of Jordan. **Overcome.** Plundered, yet always recovering.

20 Out of Asher his bread shall be fat.

Asher. On Mediterranean Sea. **Fat.** With soil abounding in wheat (**bread**) and oil.

21 Naphtali is a hind let loose.

Naphtali. The mountain land along upper Jordan. Agile as a **hind** or gazelle. Free, unmolested, flourishing.

22 Joseph is a fruitful bough by a well; whose branches run over the wall.

A **bough** or tree near a "fountain" (R. V.) of living water, whose branches overtop the wall about the spring. His fruitfulness shows in a double tribe and vast number of descendants.

27 Benjamin shall raven as a wolf.

Raven. Prey with rapacity. Benjamin the most spirited and warlike.

28 All these are the twelve tribes of Israel: **and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.**

DAILY BIBLE READINGS.

Monday.—I Cor. 1:1-23, The Temple of God.
Tuesday.—Matt. 19:16-30, Danger of Riches.
Wednesday.—Luke 14:12-15, Duty to the Poor.
Thursday.—Mark 13:1-37, The Coming Judgment.
Friday.—Rom. 9:1-33, The True Israel.
Saturday.—Rom. 10:1-21, Righteousness by Faith.

THE STORY APPLIED.

MAIN LESSONS.—Blessings bestowed are conditioned on character exhibited. Scripture is full of prophecies and blessings for every race, every family, every condition, and every individual. Therefore search the Scriptures. Scripture tells us all that is good for us to know of the future. 1. God knows our future to the last detail. 2. He knows also our past and the present disposition and tendencies of our hearts. 3. The future is foreshadowed in the present; "The boy is father to the man." 4. Repentance goes far to undo an evil past, and grace to turn into useful channels sinful native tendencies. 5. The sins of the parents plague the children, and their parents' virtues break in blessings on the children's heads.

v. 4. **Unstable as water.** Risk not your birthright for the gratification of lust. Be stable and pure. Instability is fatal to success. Stick to your principles. Stick to one thing in life.

v. 7. Curb your **anger.** It has made a murderer of many a one. The curse of Cain is on them that do violence and murder.

v. 10. **The sceptre** is his to whom God gives it. Christ Jesus shall be Lord of all. "Every knee shall bow to Him."

v. 20. **Bread** is a common thing, but "the staff of (physical) life."

v. 21. **A hind let loose.** Freedom is in the mountain air.

v. 28. A father's dying blessing! Longed for and prized by every obedient child. God has blessings for all of us. If only we could receive them in faith!

For the Teacher.

By Rev. D. H. Geissinger, D.D., Rev. H. H. Bruning, Ph.D., Rev. Elmer F. Krauss, Rev. Alexis Andreen, and by Rev. A. M. Weber.

Gen. 49:1-28.

JACOB BLESSES HIS TWELVE SONS.—These solemn words, spoken by the aged Jacob to his assembled sons, are not communications of unqualified blessing. They contain a searching analysis of the character and of the conduct of his several sons. With this as a basis, and evidently by the illumination of the Divine Spirit, Jacob predicts the future careers not so much of his sons individually as of their respective descendants, the tribes of which they were to be the respective heads. These words of Jacob furnish a noteworthy "scripture given by inspiration of God, that is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The phrase, "in the last days," opens a perspective through time that reaches even to the final age when "all Israel shall be saved," whose covenant of salvation was sealed to Abraham. We note the fervent glow of the Patriarch's soul in his description of Joseph. How striking is the symbolism by which he portrays Joseph's beautiful character, and his brilliant career! And his blessing upon Joseph is unmingled and measureless! But Judah is preëminent, and that for an obvious reason. The blessing of the birthright falls to Judah. Thus the covenant of redemption is specifically committed to him and to his posterity. This distinction does not depart from Judah until that "Seed of Abraham" appears among his descendants, in whom "all the nations of the earth shall be blessed."

1. And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days.

Gather yourselves together. It is well to attend a pious father's funeral, but better yet to visit and consult him while he lives. The words of dying men, especially of dying parents, are always impressive and ought to be remembered.

I may tell you. Jacob is prepared to announce a solemn benediction on his numerous family. These communications, commonly called blessings, contain words of severe censure. "They were founded on a long and close observation of the character, dispositions and habits of each of his sons." Yet in these utterances the name of the ancestor seems to unfold the future character and history of the tribe, so that Jacob must be considered as having spoken them under the immediate inspiration of the Holy Spirit.

3. Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

Reuben, my first-born. To Reuben the double inheritance and headship of the family belonged. But he who should have been the firmest defender of the honor of the family had violated it (35:22), and therefore he must forfeit the rights of primogeniture, though he shall have the rights of a son. Excellence of dignity and of power should have been the position of Reuben, had it not been for the "unboiling" of his passions and his consequent sin.

4. Unstable as water, thou shalt not have the excellency.

Unstable—not excel. He had no self-government. He was the slave of his appetites and vile passions. He was unstable (i. e., bubbling over) as boiling water. It is the strong character, in full control of the passions, that wins distinction.

5 and 7. Simeon and Levi are brethren.
Cursed be their anger, for it was fierce: I will scatter them in Israel.

Brethren, cursed. Simeon and Levi had brought disgrace upon the house of Jacob; had made his good name "to stink" among the heathen on account of their treachery toward the Shechemites (34:30). For that reason the rights that Reuben had forfeited could not be conferred on them.

I will scatter them. As they had united for evil so God would scatter them in Israel. The tribe of Levi had cities allotted to them in every tribe. What all men would regard a curse, was, by God's grace, turned into a blessing. Levi, by his zeal against idolatry and uncleanness (Ex. 32:26), was scattered in Israel, for Israel's good. Simeon, on account of his adherence to idolatry, was scattered ignominiously in Israel. His tribe sunk to the smallest and held only a few towns within the possession of Judah.

9. Judah is a lion's whelp.

Judah—a lion's whelp. The three older brothers being dispossessed, and Joseph receiving the two-fold territorial portion, the other privileges of the birthright are solemnly transferred to Judah. He is to be the leader, "the lion." As the lion is the king of the forest, so was Judah to have royal sway, through David onwards to the Son of David.

10. The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be.

Sceptre not depart until Shiloh. This is the well-known prophecy of the coming Saviour. The ruler's staff, or sceptre shall remain in the tribe of Judah until that time. Of the tribes of Israel. Judah remained a nation till Christ was born, and it exercised regal dominion, however previously interrupted. Till the captivity the sceptre was in Judah; and from thence in governors of that tribe, or of the Levites that adhered to it (which was equivalent) till Judea became a province of the Roman empire, just at the time of our Saviour's birth. "Shiloh" means the "man of rest," the "peace-bringer," corresponding to the "Prince of Peace" in Isa. 9:6.

Unto him the obedience of the people. To the "Lion of the tribe of Judah" all nations shall render homage and obedience. This gathering of nations to the Prince of Peace and a willing obedience to Him has been going on since the Saviour hung upon the cross (John 12:32), it is growing and shall be completed when He comes.

13. Zebulun shall dwell at the haven of the sea.

Zebulun—dwell at the sea. The portion of Zebulun extended from the Sea of Galilee to near (or quite to) the Mediterranean. Their occupations were maritime, consisting in fisheries on Galilee and merchant vessels on the Mediterranean, which tended greatly to enrich the tribe. Whether we shall be an agricultural, a commercial or a manufacturing people, depends on God.

15. Issachar became a servant under taskwork.

Issachar became a servant. Issachar is likened to a strong ass (v. 14), the image indicating good qualities—patience, docility, great strength, endurance, activity. The men of Issachar were stalwart husbandmen and shepherds, living in quiet toil. They were of a peaceful nature, and would rather rest undisturbed in their fertile valley than carry on the troubles of warfare. They preferred to purchase peace by payment of tribute to the dominant power, which they could easily do from their abundant harvests. They purchased material enjoyments at the sacrifice of independence.

16. Dan shall judge his people.

Dan shall judge. The son of a handmaid may, by the grace of God, become a ruler among his people. Dan means "judgment," and here perhaps is a prophetic reference to the Danite Samson, one of the judges of Israel. The tribe was settled where they were exposed to the invasion of foreign enemies, against whom they carried on warfare more by cunning and stratagem than by physical force, as is shown by Samson's exploits.

19. Gad, a troop shall press upon him: but he shall press upon their heel.

Shall press upon their heel. Gad means oppression. They were settled on the outskirts of the land beyond the Jordan where they were exposed to the frequent attacks from Amorite and Arab marauders. Being of a war-like character they fell upon the enemy behind and were generally successful in repelling the invaders. In the battle of life, those who suffer reverses at first may win in the end.

20. Out of Asher his bread shall be fat.

His bread shall be fat. Asher is promised a rich and fertile territory teeming with everything that could contribute not only to the sustenance but to the comfort of life. He should also be able from his ample stores to supply those luxurious articles which are sought to grace the tables of kings. Asher's possession lay in the fertile stretch of land from Mount Carmel towards Tyre, rich in coin and oil.

21. Naphtali is a hind let loose.

A hind let loose. Naphtali is compared to a hind, whose timid and shrinking nature render it an unapt emblem of war-like qualities. Once only was the tribe distinguished for heroic achievements (Judges 4:10), but then showed bravery and alacrity. Like a hind let loose, Barak and his followers imitated the swiftness of the hind in pursuing the enemy.

22. Joseph is a fruitful bough by a fountain; his branches run over the wall.

Joseph a fruitful bough. The drift of the blessing is to announce the prolific character of the seed of Joseph, the numerous issue that should proceed from his two sons. We should expect this from the excellent character of Joseph, which won not only the love of Jacob, but the favor of the Almighty. Ill usage and chains cannot hinder the prosperity of those whom God would prosper.

27. Benjamin is a wolf that ravineth.

A wolf that ravineth. Benjamin, another of the border tribes, is here compared to a ravenous wolf. The war-like character of this tribe, their activity, fierceness, courage and success in their conflicts with the enemies of Israel are referred to Saul the persecutor, who became Paul the great apostle, was a descendent of Jacob's darling orphan boy, Benjamin. The standard of the tribe was doubtless a wolf.

28. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; everyone according to his blessing he blessed them.

According to his blessing. The Lord has gifts and mercies for all His sons, for each a different blessing, according to His pleasure. How blood will tell! Here in the character of the different sons of Jacob we see the characteristics of their descendants. How careful we ought to be to eradicate the evil we have inherited, and to foster the good. God's grace in Christ Jesus is sufficient for this.

CONCLUSION.—Objections may be raised to the term "blessing," as being inappropriate in reference to the first-born sons; but it is well to remember that even the reproofs, threatenings and chastisements which do us good, are to be accounted as real blessings which we ought to receive with thankfulness.

God grant that when our time comes, that we must depart hence we may be enabled to say something to our near and dear ones that may help to direct their steps towards the promised land.

Bible Class Department.

It is not the sayings of the dying saint, so much as of the inspired prophet that we find in this chapter.

I.—Reuben.

Because of the grievous sin against his father, he was deprived of the pre-eminence which was his by birthright. This priority included a double portion of the inheritance, the priesthood and the kingdom,—all of which went to Joseph, Levi, and Judah, respectively.

II.—Simeon and Levi.

Simeon and Levi, confederates in crime, the same prophetical enunciation was applicable to both their tribes. Simeon at Sinai numbered 59,300. Through their sins, they were afterwards reduced to a mere remnant in Judah (Josh. 19:2-9, I Kings 12:23). Levi received no land inheritance and depended on tithes from the other tribes (Josh. 21:1-40).

III.—Judah.

Judah received the best blessing of the elder sons. "His father's children bowed down before him," when he became the royal tribe, of whom sprang David and David's Almighty Son.

IV.—Zebulun, Issachar, Dan, Gad, Asher.

V.—Naphtali.

Jewish tradition is that Naphatli was a swift runner, and the first to bring to Jacob the tidings that Joseph still lived. Again from Naphtali came messengers who carried the glad tidings of the Gospel throughout all known lands (Isa. 9:1-2; Matt. 4:16).

VI.—Joseph.

The first born of the beloved Rachel, receives only words of blessing and of praise. Two tribes descend from him instead of one, one of these being Ephraim second only to Judah.

VII.—Benjamin.

The tribe of Benjamin was warlike above all the other tribes, (Judges 20:14-46; 2 Samuel 4:2-7; 1 Chron. 12:2). They were a frontier clan, characterized by a strange union of fierceness and gentleness, brave and warlike led by sudden resolves to good or evil.

For Special Study and Comment.

1. Trace the fulfillment of these blessings, through the various tribes.

2. Why is Simeon not mentioned in Moses' blessing, Deut. 33?

3. Had the victories of Saul, David and Solomon any relation to Jacob's blessing?

4. Show that there was a succession of rulers from tribe of Judah, to the time of Christ (W. M. Rehrig).

5. What is the meaning and significance of the reference to the tribes of Israel in Rev. 7:5-8?

For the Teacher of the Little Ones.

BY REV. W. F. SCHOENER.

We have here a family gathered around its father. Such gatherings, when all the children are at home, as a rule are pleasant occasions. In this instance however, the pleasure is overshadowed with sadness. On a dying bed Jacob calls his sons to his side. He desires to bless them before his death. That must have been a solemn meeting. The twelve sons stand, and silently each one awaits a father's last words. They were to hear, according as they had already sown or were yet to sow in life, what their respective harvests would be. No doubt they listened with fear and trembling. Children ought at all times to listen to their parents, and should so fear and love God as not to despise or displease them.

Often on the death bed of a person it is asked how much has he left to each of his children. Especially is this the case where a last will has been made. Jacob in his blessing had no property to divide among his sons. There was something better for him to give. Though he had neither gold nor silver, such as he had he gave to them; for the spirit of prophecy was upon him. A Christian life and conversation as an example, a proper training up in the nurture and admonition of the Lord is at all times the best legacy to leave behind as an inheritance.

Jacob's blessing, we see, was not alike to all of his children. In this, however, he was not partial. Some of them were good and others were otherwise. He had to say that which was pleasant and that which was unpleasant to hear. It is always true, as a man sows so shall he also reap. The good receive good, the kind are shown kindness, and the pure in heart shall see God. To some of his boys Jacob had to say they would not do well; to others that they would succeed for a time; to still others that they would do better; and yet to another that the sceptre should not depart from his house until Shiloh should come,—the Messiah, to whose coming the people of God looked, and around whom the children of God in heaven and on earth are to be gathered.

Looking at this family we see good, bad, and indifferent children within the same circle, all awaiting a parting blessing. What a picture of the Church of Christ on earth! The command of God, among other things, tells us plainly: Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. May we always hear God's voice and follow His will; for He indeed threatens to punish all who transgress His commandments; whilst He promises grace and every blessing to all who keep them.

The Lesson in Line and Picture.

BY REV. W. A. SNYDER.

Jacob is ill and the end of his life seems at hand. Joseph has heard the sad news and has hastened to the home in Goshen. Messengers are sent in haste to the dwellings and pasture lands of the other sons to summon them to the father's side. Soon the family of Jacob are assembled to hear the blessing of the dying man. Joseph sits by his side and supports the feeble frame. Jacob not only blesses each but adds a prophecy concerning each one's future and the future of his seed.

We cannot wonder at the suitability of Jacob's words in each case. They sum up the physical, mental and moral characteristics of each son, and point to the position of the tribe of which he is the head, in the history of the children of Israel. While the past conduct of some abates and modifies the blessing, yet none is excluded from the promised land. We need but trace the history of each tribe to note how truly Jacob spoke. The blessing of a father is to be desired. How many children care so little for parental blessing. They think themselves superior to the aged couple, who have made it their life's work to rear and educate them; they think a father's blessing is valueless! Happy the sons or daughters whose conduct has been such that the father cannot but bless them! Yea, happy the children, who have a God-fearing parent to bless them.

"Their father spake unto them and blessed them."

God's blessing is even more desirable. How short-sighted we often are. God delights in showering blessings upon His people. He is ever ready to feed and clothe, to give shelter and all things necessary. He delights to provide, protect and guard. He wishes to send His Spirit into our hearts to call, enlighten, sanctify and preserve us in the true faith. He allows His Word to be proclaimed to us continually and His sacrament to be administered, and yet how often we spurn His blessing. Our own hands push away God's kindness.

How to Teach This Lesson.

PROF. WILLIAM M. SWINGLE.

It will require the utmost skill and unusual preparation on the part of the teacher to present this lesson successfully. There is so much involved in the prophetic utterances that the limit of time will permit of only the prominent facts.

Jacob is here on his death-bed; all his sons are summoned and stand around the bed; he is about to make his will and allot to each his fitting portion of that land in which he himself has led a pilgrim life for more than one hundred years.

Notice that the prophecy of Jacob sketches, in a general way, the fortunes of the family, but all is leading up to the coming of the Messiah. It must be kept in mind (1) That those blessings have reference more to posterity than to the twelve sons. (2) That the fulfillment is found in the subsequent history of the tribes. (3) That the fulfillment is not in any one event but that they begin with the occupation of Canaan by the twelve tribes.

Then take up each character and try to get the most important attribute of each. (1) Reuben, the first-born, has forfeited his birthright by an act of sin. (2) Levi and Simeon, fierce and undisciplined, punished for cruelty and treachery. (3) Judah, powerful and haughty, receives the birth-right. (4) Zebulun, easy disposition. (5) Issachar, powerful but lazy, becomes a servant. (6) Dan, independent spirit, which spurs him on to bold and crafty deeds. (7) Gad, bold, defeats his enemies. (8) Asher, delicate, prepares kingly dainties (9) Naphtali, eloquent. (10) Joseph, fruitful and powerful. Here we have in his blessing four leading ideas, (1) Fruitfulness; (2) Precaution, consequent on prosperity; (3) Triumphant endurance; (4) Great and general blessings. The account then closes with the blessing of Benjamin, fierce and warlike, who overcame his enemies and was favored with long life.

THE CHURCH YEAR.—Which Sunday is this? **School:** Twenty-fourth Sunday after Trinity. What is the Gospel for today? **School:** The Raising of the Ruler's Daughter. Where is it written? **School:** Matt. 9:18-26. What is the Epistle for today? **School:** Growth in Grace. Where is it written? **School:** Col. 1:9-14.

THE CATECHISM.—1. What shall we say on retiring in the evening? **School:** IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN. 2. What then shall we say? **School:** THEN SAY THE APOSTLES' CREED AND THE LORD'S PRAYER.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What did Jacob request of his sons? 2. What was Joseph's blessing? 3. What was Benjamin's blessing?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

THE DEATH OF JACOB.

Goshen, Egypt, B. C. 1689.

AND he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Charged. Commanded. Formerly (47:29) Joseph alone. **Cave.** Palestine abounds in caves. The purchase of this burial ground is recorded in Gen. 23:9, 17, 18, and was the lesson for October 9, 1898. **Eph-ron—Hittite.** One of the eight original heathen tribes inhabiting Canaan and expelled or subjugated by Joshua.

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

Machpelah. Literally "the double cave," probably an outer and an inner cave. A mosque now covers the cave, enclosed in a quadrangular building, 200 by 115 feet and 60 feet high. **Mamre.** The ancient Amorite, friend of Abram, whose oak grove (Hebrew for plain: 14:18) was near Hebron, a city 20 miles south of Jerusalem. For a time Kirjath-arba.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

Buried the patriarchs and their wives. Burials mentioned in 23:19; 25:9.

32 The purchase of the field and of the cave that is therein was from the children of Heth.

This purchase is mentioned for three reasons (1) To call attention to the family's legal right to the plot. (2) To ensure Jacob's burial there. (3) To show that he died in the same faith as Abraham. In response to a question of Justus Jonas, "Reverend father, are you still determined to stand fast in Christ in the doctrine which you have preached?" the dying Luther replied clearly and distinctly, "Yes." **Children of Heth.** The Hittites.

A PRAYER.—O God, from Whose Hand come life and death: Grant us Thy grace, that whenever it may please Thee to call us from time to eternity, we may be found in the faith, awaiting the fruition of our hopes; through Jesus Christ, our Lord. Amen.

QUESTIONS.

I. Textual.—1. What command did dying Jacob leave? 2. How did he describe his burial-place? 3. Who were buried in that sepulchre? 4. How is Jacob's end described? 5. How did Joseph act after his father's death? 6. What command did he give his physicians? 7. What mourning was made for Jacob? 8. What favor did Joseph then ask of the king? 9. Was it granted?

II. Historical.—1. Narrate the history of the purchase of this burial-place. 2. Describe the plot. 3. Mention the geographical names in the lesson, defining them, and locating the places. 4. What do we learn of the physical geography of Canaan? 5. What do we learn of individuals and tribes inhabiting Canaan? 6. What burials took place at Hebron? 7. Why did Jacob dwell on the purchase of the plot at Hebron? 8. Describe Jacob's posture at his death. 9. What was the embalming process? 10. What time was consumed in mourning? 11. Why could not Joseph approach the king?

III. Doctrinal.—1. What carefulness did Jacob show as to the legal title of his family burial-plot? 2. In what faith did Jacob die? 3. Of whose death are we reminded? 4. In Moses' account of Jacob's death what is taught concerning the spirit? 5. What concerning the relation between believers of various ages? 6. What clearer light does the New Testament give on the communion of saints? 7. What Old Testament saints are mentioned as living, and living together? 8. In the future life shall we have less of knowledge than now, or more? 9. Was Joseph's grief to be censured? 10. Is there anything in modern mourning customs and costumes to be condemned?

IV. Practical.—1. What is the Main Lesson? 2. Wherein do Christians and infidels differ as to their views of death and treatment of the dead? 3. Where are the family brought together at last? 4. Can aught retain the soul in the body? 5. What hope has a Christian? 6. What do we owe a dying parent? 7. When are we excusable and when blameworthy for not performing love's last offices? 8. What unbelieving behavior is seen in some families after a death?

With a glance forward to the blessed reunion with his fathers in the world beyond, when the soul had escaped from its mortal dwelling place, the patriarch Jacob made final provision for his body. It was not to rest in Egypt, the land of his children's sojourn, but to lie in the ancestral tomb in the promised land, where his loved ones already lay. Taking such a promise of his son, he yielded up the ghost and he—the real Jacob—was gathered unto his fathers. Joseph closed his eyes and kissed him a last farewell.

The promise was kept. The body was embalmed, and royal mourning made for the Prince of Israel.

Gen. 49: 29-33; 50: 1-6.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Gathered—feet—bed. He had been sitting upright, with his feet on the ground (v. 12), while pronouncing the benedictory address. Now, wearied with the bodily effort, and the strain on his feelings, he lies down, and probably soon passes to his eternal rest. Two beautiful and striking descriptions of death: (1) **Yielded — ghost** or spirit. The spirit left the body. The body died. The spirit lived. (2) **Gathered—fathers.** Where they were he goes. He is not alone. He is with his own,—a consolatory thought. In the New Testament, this doctrine of the blessed communication of saints in heaven with one another and with the Lord, is yet more clearly brought out (John 14:1-4; Matt. 8:11; Matt. 17:1-5).

1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

The natural outburst of sorrow. Joseph closed his father's eyes (46:4), and imprinted the farewell kiss.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

Egypt famous for its physicians. Embalming was usual at this time, and necessary, in order to preserve Jacob's body during the long journey. The body was deprived of brain and intestines, filled with gums and spices, laid in natron, wrapped up in strips of fine linen, and placed in a decorated mummy-case.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

Forty days consumed in embalming, and, including these, **seventy days** in mourning. The Israelites usually mourned thirty days (Numb. 20: 29). The Egyptians mourned a king seventy-two days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

The dress of a mourner was squalid; his beard unshorn, and his hair in disorder. In this state, Joseph might not approach the king, but must employ others to request leave of absence.

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

DAILY BIBLE READINGS.

Monday.—Rom. 11:1-33, The Election of Grace.
Tuesday.—II Thess. 2:1-17, The Coming of Christ.
Wednesday—II Thess. 3:1-18, The Prayers of the Saints.
Thursday.—II Tim. 3:1-17, Evil Days.
Friday.—II Tim. 4:1-22, Confidence.
Saturday.—Matt. 24:1-14, The Gospel of the Kingdom.

THE STORY APPLIED.

MAIN LESSON.—Our blessed religion teaches us the true dignity of man in teaching the hope of immortality for the soul and a reverent care for the dead body. The infidel thinks that man dieth like the dog. He laughs at our hopes and is ready to give his body over to the flames for cremation. The Christian cares for the soul, and shows respect for the body as the temple of the Holy Ghost, which is to be raised in glory; for the soul first, and then for the body in which the soul once dwelt and will again dwell at the resurrection.

v. 29. **Charged them.** A sacred obligation imposed by the charge of the dying. The word of the dying is received in a court of justice as the strongest kind of evidence. What a momentous thing to stand before the Great God!

v. 31. **A burying-place.** The family often has many houses and homes, but only one burying-place where all meet at last in their long home.

v. 33. **Yielded up.** Neither wealth nor strength of will can detain the soul when God summons it to His presence. **Gathered—fathers.** To lie with his fathers on earth and live with them in heaven is a blessed hope.

v. 1. Blessed privilege to stand at a father's dying bed and perform the last acts of love. Unhappy they whose wanderings or whose sins have made this impossible.

v. 3. **Mourned.** Gracious tears. Hard is that son's or that daughter's heart that can turn straight from a parent's grave to worldly joys and sports. "Yet senseless mortals vainly strive to lavish out their years."

v. 5. **Made me swear.** A solemn vow must be fulfilled. It is a dutiful son that religiously discharges such an obligation to his parents.

For the Teacher.

By Rev. A. L. Yount, D.D., Prof. Wm. Wackernagel, D.D., Prof. Elmer F. Krauss, Rev. W. M. Kopenhaver, Rev. H. H. Bruning, Ph.D., and by Rev. J. W. Early.

Gen. 49:29-33; 50:1-6.

A MAN OF FAITH DYING.—Jacob has now finished his life. He rounded it out by pronouncing an individual blessing upon each one of his sons,—a fitting doxology to a life of faith in the service of God. With what calmness he now contemplates death! It is to him not a day of terrors, an approaching moment of anguish, but a liberation of the tired and longing saint that he may go home to join the company of those who were near and dear to him. How sweet to be able to contemplate death as simply a being gathered home to our kindred. Such a death has in it no terrors. "Though it separate us from our children and people in this, it gathers us to our fathers and people in the other world." And what could be more natural than that he should desire to be buried with those who were to be one with him in the land of spirits. Hence Jacob desired to be buried in the historic grave-yard begun by Abraham and consecrated by his prayers. Having given final directions as to the disposition of his body, he is now ready to compose himself for his final sleep in death, and from sitting on the bedside, he draws his feet into the bed, as one not only patiently submitting to the stroke, but composing himself for a cheerful rest in death. His spirit is soon in the presence of God. Naturally enough such a father's death would cause mourning. The great Joseph, the premier of Egypt, weeps over and kisses the body of his departed father. It is not unbecoming to bemoan the death of our beloved ones.

29. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

This is a repetition of the charge given to Joseph. Death has no terror for him. To him it is a going home, a reunion with those who have gone before. "Jacob's life was one of trial and suffering, and to such death is not bitter" (Luther).

Bury. The practice of God's people has always been to bury the dead. Cremation is a heathen practice.

With my fathers. A natural affection for and a desire to rest in the family vault, which in this case was a large cave. His father and grandfather and his wife were there. "This came to pass to confirm the promise and that the Jews might so much the more eagerly strive to destroy the heathen and possess the land where their fathers were buried" (Luther).

30. in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a burying place:

In the cave—Machpelah. The place, the location and even the purchase are carefully described, because (1) after seventeen years Jacob's sons might have forgotten; (2) the Canaanites might dispute the title.

The "double cave," Machpelah, bought by Abraham from Ephron, the Hittite, for a family burial place at the death of Sarah (Gen. 23), is one of those Bible places about the identity of which there can be no doubt. It was on the slope of a hill on the east of Hebron, "before Mamre," the camping place of the patriarch. Here were laid the bodies of Sarah, of Abraham, Rebecca, and Isaac, Leah and Jacob (in order of their deaths).

It is praiseworthy in a dying servant of God to make proper provision for the disposition of his body after death. To despise and neglect the body, although not of the same value as the soul, has been the practice of heathen philosophers and of monks whose conception of the body was not Evangelical and Christian. The body is the temple of the Holy Ghost, and it shall rise again a beautiful and glorified body.

31. there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah:

It is a mournful comfort to be assured that those who shared their joys and mingled their tears on earth, share the same parcel of mother earth and mingle their dust in death.

32. the field and the cave that is therein, which was purchased from the children of Heth.

"Jacob is the only one of the Old Testament Fathers whom we are allowed to accompany to the very last moment of his life. We notice, that his bedside is surrounded by the light of comfort and peace, as the terrors of death are swallowed up by the sweet hope of that rest which is promised to the people of God. . . . His departure from this life is clothed with great dignity. We see the ancestor of the twelve tribes start on his last journey."

33. And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Jacob, according to the custom of that time, was probably sitting on the side of his bed, leaning on his staff, and having ended his closing words drew himself up, laid down on his bed cheerfully composing himself to rest. "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety" (Ps. 4:8). "Though then dying at that moment, in Egypt, he goes immediately to the congregation of his people. It cannot, therefore be the grave, or the future burying that is meant" (Lange).

"A silent allusion to the resurrection" (Luther).

"Thus the fathers were gathered unto their people as those over whom God keeps a watchful eye and will in his own good time

raise them from the dead" (Luther). If our people are Christ's people death will bring us to them.

1. And Joseph fell upon his father's face, and wept upon him, and kissed him.

Joseph's grief was the most intense, because he, in his youth, had been nearest to his father's heart, had sorely missed his tender love for 24 years, and had been reunited with him in a most remarkable way.

2. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

Among the many officials and servants of an Egyptian lord there were also physicians, and among these were found some whose specialty was the embalming of corpses, which art had been brought to great perfection. (The custom originated in the belief in the future reunion of the soul with the body. A soul that could not find its body was thought to be miserable forever.) The embalmers used chemicals, spices and cosmetics, according to prescribed rules. There were different kinds and grades of embalmment, decided by rank and wealth. Jacob's body received most respectful treatment as if he were of the royal household.

3. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days.

And forty days were fulfilled. The time for embalming during which time and thirty days more they mourned for Jacob. Many Egyptians put on mourning, probably out of respect for Joseph, who was highly honored in Egypt.

The "seventy days' mourning" by the people of Egypt shows that Pharaoh himself had made a public occasion out of affection for his prime-minister. Public mourning for a king lasted seventy days.

4 And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you in the ears of Pharaoh, saying,

During the seventy days of mourning the bereaved family had to stay at home (in ordinary cases seven days suffice). Joseph was not allowed to shave his hair and beard, which prevented him from appearing at court and caused him to employ the intervention of his friends.

Joseph spake unto the house of Pharaoh. It was from a sense of duty that he asked this permission.

5. My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

Made me swear. Promises to the dead, as well as to the living, should be conscientiously carried out. Are all those faithful to their promises who have solemnly engaged with a dying parent or friend to meet them in heaven? But Joseph had to ask permission from his royal master, who could as readily depose him as he had elevated him, to leave the country for a while. Joseph knew that Pharaoh loved him, but he did not presume to forget the adage, "familiarity breeds contempt." He was punctilious in his relations with his master.

6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

"That Joseph gets permission from Pharaoh to bury his father, is here written in order that every one, especially those in office, may be obedient to the State and do nothing contrary to its commands" (Luther).

STRIKING APPLICATIONS.

How calm was the aged patriarch in view of his death! Such is the end of believers, their end is peace.

It shocks some when a dying man makes arrangements for his own burial; but he has the example of the holy men on his side.

It is natural to desire a burial place of one's own, and a Christian would prefer to lie in a "God's acre" with fellow-believers.

The desire to be buried with loved ones gone before is not foolish; it indicates rather that the old love for them is not yet dead.

William Penn, who bought of the Indians the land granted him by royal patents, followed the example of the patriarchs who purchased parcels of the land promised them by Jehovah.

Yielding up the ghost, that is all the Bible tells us of the nature of death; the modern biologist can tell us no more.

Happy is he who can face death in the consciousness of having made a full and satisfactory end of all earthly affairs! Is there anything you want to attend to before death claims you? Do it now. Like Christ, so every Christian, ought to be able to say triumphantly in the hour of death: "It is finished."

To manifest no sorrow at the death of near relatives, would evince a want of feeling. To give way to uncontrolled sorrow is heathen, for we "sorrow not as others which have no hope."

At death, then, we are gathered to our people, to God's people, never to part.

There may be danger in kissing the dead, but who can forbid that sad rite of affection hallowed by holy example of old?

Mourning the dead is sanctioned by Scripture, but a mourner's grief should be tempered with hope.

Even the sacred duty of interring a deceased parent must sometimes yield to higher obligations due one's country.

Bible Class Department.

I.—Jacob Arranges for his Burial (vs. 29-32).

Jacob's heart was set upon being buried in Canaan, not because of natural affection for his native soil so much as because of faith in the promise of God, that Canaan should be the home of his seed. He would not rest with his fathers in the land that was his and his people's by promise. Dying Christians will find pleasure and comfort in fixing their thoughts on the heavenly Canaan and the rest they hope for there after death.

II.—Jacob Dies (v. 33).

Dying in the faith of his fathers, death had no terrors for Jacob. Cheerful and composed he yields up the ghost, like one who lies upon a couch to sleep.

III.—The Mourning for Jacob (1-3).

It is an honor to die lamented. It is right to weep, when we lose those whom we love, and whose lives have been a blessing.

Whoever can turn his weeping eyes to heaven has lost nothing. He only is a loser who looks down on the narrow plains of the present time.

IV.—Arranging to Carry Out Jacob's Last Wish (vs. 4-6).

Joseph's true character is beautifully revealed in the interest and zeal he shows in carrying out his father's dying request. He could have made many excuses, but no, he honors his father, and at once petitions Pharaoh for permission to carry his father's body to Canaan. To honor parents is right; it is the first commandment with promise. (C. G. Grauer).

Practical Points of View.

1. While death separates from our children, it gathers us to our fathers.

2. How strong is true filial affection.

3. The body must be embalmed. How vile our bodies are when separated from the soul.

For Special Study and Comment.

1. Machpelah—its history—who all are recorded to have been buried there?

2. The origin of and reasons for embalming.

3. What are some of the New Testament illustrations of and instructions concerning death.

Library References:—For those in sorrow nothing better can be found than the excellent booklet by Dr. Schmauk called "Heart Broken." "Divine Rod and Staff," Dr. Anspach, is good.

For the Teacher of the Little Ones.

BY MRS. W. L. HUNTON.

We have been learning many things of the life of a loving son. We have gone with him through sorrows and joys. Today we are with him in a great grief. Jacob, his father, is about to go to his heavenly home. Can you tell the name of that son?

The eleven brothers are with Joseph at their father's bedside. Last Lord's day we learned of the blessing every one received. Jacob was not sorry to leave this world. He loved his earthly home, but there was one home that he loved more. He was anxious to go where he would meet those who had already gone to their rest. We all should long for that home.

Once when Jacob was alone with Joseph he made him promise to bury him in the same cave, in the land of Canaan, that Abraham had bought. Here Abraham, Sarah, Isaac, Rebekah and Leah had been buried. He was so anxious to have this done that he repeated his wish in the presence of all his sons.

After Jacob had given this command, "he gathered up his feet into his bed" and goes to his heavenly home. How cheerful and composed he was! Just as if he would say, I will lay me down to sleep. He was anxious to be "gathered unto his people." Not in the cave where but his body was to be laid, but to the place where his soul would be at rest.

When Joseph saw that his father was dead, he fell upon his father's face and wept and kissed him. What great love he had for him! Jacob was old and feeble and must needs die. He was also a care to Joseph, yet Joseph knew that he had lost a good, pious, praying father.

Joseph then had his father's body embalmed according to the custom of the Egyptians. The people of Egypt were particular about how they cared for the bodies of their friends. Christians who know from their Bibles how man was made, in the image of God, are very particular that their bodies are disposed of in accordance with the Word of God.

The Egyptians mourned for Jacob, too. They had learned to love the noble father of Joseph, who had done so much for them. How good it is so to live that when God calls us, the world will feel the loss!

Jacob dies. The sons grieve. Joseph has no remorse like his elder brothers, for he never grieved, nor deceived his father. When the time comes that God wants our dear fathers and mothers, a quickened memory will recall the past. Oh, how kind and good we ought to be to them, so that to our tears at parting may not be added the sad memories of neglect, cruel speeches or disobedience, that have caused heartaches to those who have so dearly loved us.

The Lesson in Line and Picture.

BY REV. H. W. ELSON.

Death is a bad thing as well as a good thing. It is an evil as the fruit of sin; it has become a good in that it has become the gateway to a better world. How we shrink from death in itself! It is dreadful, unbearable to think of, if not connected with the hope of immortality. Nature has implanted within us this intense love of life, and were there no hope of a hereafter, what a horrid blunder Nature would have made in giving man self-consciousness and a foreknowledge of death! Life without hope of a future is a tragedy, and only a tragedy. Take away my religion and you take away my interest in humanity, in my family, in myself.

But life is a different thing when viewed in the light of Christianity, and although the flesh still shrinks from death, its real terrors have been destroyed. Here we have an account of the closing of the long life of the patriarch Jacob. "Few and evil have the days of the years of my pilgrimage been," were his words. Few as compared with the endless cycles of time; evil as compared with a perfect life. Yet Jacob, with all his faults, aimed to live a truly godly life and he had divine assurance that he was accepted of God. What more could any believer want? Jacob perhaps knew far less of the future life than has been revealed to us in the New Testament. But he trusted in God and knew that he had found favor in His sight—and that is everything. To know God aright is life eternal. Jacob no doubt felt this, though it may not have been revealed to him. He had learned this great, abiding truth that the greatest and best thing a man can do is to serve God, not so much because he hopes to win heaven or to escape punishment, but to serve God because he loves Him.

No death can be more beautiful than Jacob's. His body was old, the machinery worn out, and no longer fitted to dwell with the soul, which never grows old. He knew that he was dying; he gathered his children about him, set his house in order and calmly closed his eyes and gave up the ghost. "Let me die the death of the righteous and let my last end be like his."

"And was gathered unto his people."

How to Teach This Lesson.

PROF. WILLIAM M. SWINGLE.

The life of Jacob is a most striking illustration of the difficult sort of natural material which the grace of God has to work upon. Jacob was not by nature a noble character, but the grace of God made him noble in the hour of trial. His experience and his life find many a reflection in human experience. This account of the last hours and the death of one of the most interesting characters in Bible history is beautifully presented here.

Recall the promise made by Joseph to bury his father in the land of Canaan. Locate the spot and describe the tomb. Speak of the other persons who were buried in that place.

Then follows the account of Joseph's affection for his father and the preparation to carry out his dying wishes in the smallest detail. The Egyptian custom of embalming the dead is interesting and can be made the subject of some investigation. Refer to the mummies now to be seen in almost any large museum.

Dwell in the sacredness and solemnity of an oath. The name of God must not be taken in vain. The foundations of human society are weakened when oaths are treated with contempt.

The most conspicuous scenes in this lesson are (1) The solemn charge Jacob gave to his sons, concerning his burial, a repetition of what he before had given to Joseph. (2) The calmness with which he prepared to die and resigned his spirit into the hand of God. (3) The affecting account of Joseph's faith in God and love to his father, by kissing his cold lips, and giving an affectionate farewell. (4) Joseph's request of Pharaoh to give his father a decent burial and the fulfillment of his solemn pledge.

Emphasize Israel's faith as the ground of his every action, and show how sure a foundation and firm a prop in Christian life it is to rob death of its terrors.

"When my last hour is close at hand,
My last sad journey taken,
Do Thou, Lord Jesus, by me stand,
Let me not be forsaken.
O Lord, my spirit I resign
Into Thy loving hands divine;
'Tis safe within Thy keeping."

THE CHURCH YEAR.—Which Sunday is this? **School:** Twenty-fifth Sunday after Trinity. What is the Gospel for today? **School:** Concerning the End of the World. Where is it written? **School:** Matt. 24:15-28. What is the Epistle for today? **School:** Hope and Death. Where is it written? **School:** I Thess. 4:13-18.

THE CATECHISM.—What prayer shall we use upon retiring? **School:** I GIVE THANKS UNTO THEE, HEAVENLY FATHER, THROUGH JESUS CHRIST, THY DEAR SON, THAT THOU HAST THIS DAY SO GRACIOUSLY PROTECTED ME, AND I BESEECH THEE TO FORGIVE ME ALL MY SINS, AND THE WRONG WHICH I HAVE DONE, AND BY THY GREAT MERCY DEFEND ME FROM ALL THE PERILS AND DANGERS OF THIS NIGHT. INTO THY HANDS I COMMEND MY BODY AND SOUL, AND ALL THAT IS MINE. LET THY HOLY ANGEL HAVE CHARGE CONCERNING ME, THAT THE WICKED ONE HAVE NO POWER OVER ME. AMEN.

THE REVIEW.—Name the Subject and recite the Golden Text of last Sunday's Lesson. Where was last Sunday's Lesson written? 1. What charge did Jacob give his sons? 2. Where was he buried? 3. What did Joseph do to the body of Jacob?

THE LESSON FOR TODAY.—What is the Subject of today's Lesson? Where is the Lesson written? Read the Lesson responsively. Recite the Golden Text.

THE BURIAL OF JACOB.

Goshen, Egypt. B. C. 1689.

AND Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

Joseph and the Egyptians took chief charge and gave his father a stately funeral. **Went up.** A journey of 300 miles. **All—Pharaoh. Elders—Egypt.** The highest honor conferred on Jacob, for Joseph's sake. Chief officers of Pharaoh's household, and also of the districts into which Egypt was divided.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

All the house. Not only the heads, but all the sons and servants that were able to go. **Left.** This was not yet the Exodus; all returned to their estates and households in Egypt.

9 And there went up with him both chariots and horsemen: and it was a very great company.

Chariots and horsemen. A cavalry guard of honor and for defense against wandering hostile desert tribes. Chariots (of war) were comparatively as formidable then as artillery now. Chariots (of state) were for high dignitaries.

10 And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

A PRAYER.—Almighty God Who by Thy Son hast promised forgiveness: Grant us grace, that we may hold fast the blessed hope that we shall not die but only sleep, and at last be raised to everlasting life; through the same Jesus Christ, our Lord. Amen.

QUESTIONS.

I. Textual.—1. Who went up with Jacob's body to Canaan? 2. Who remained in Goshen? 3. What added to the dignity of the funeral procession? 4. Where did they make a seven days' lamentation? 5. What did the Canaanites say of this? 6. What did his sons then do? 7. What is the history of the burial-plot? 8. What was done after the funeral? 9. What suspicion did Joseph's brethren feel? 10. What measures did they take to relieve their minds? 11. What confession and petition did they make? 12. How was Joseph affected?

II. Historical.—1. What distance and by what route did the funeral procession travel? 2. Who constituted that procession? 3. Why were chariots and horsemen taken along? 4. Explain the names of places mentioned. 5. Who were the Canaanites? 6. What was the crime which distressed Joseph's brethren? 7. Wherein did this journey differ from the Exodus under Moses? 8. How long did Joseph survive his father? 9. What disposition was made of his body?

III. Doctrinal.—1. Now what did Joseph's brethren plan? 2. What strong arguments did they depend on to save them? 3. Was their suspicion well founded or honorable? 4. What three words define their wrong-doing? 5. What fresh fulfillment of Joseph's dreams do we note here? 6. How does Joseph's age compare with that of the three preceding patriarchs? 7. How did Joseph explain the course of Providence?

IV. Practical.—1. What lesson do we learn from this funeral? 2. How is it seen that what a man sows he shall reap? 3. How are the wicked sometimes delivered from deserved punishment? 4. Can we do too much for sick, aged, or departed friends? 5. Is it Christian to revenge oneself? 6. How should one treat a dead parent's wishes and teachings? 7. What is the manly and Christian course when one has done wrong? 8. How did Joseph endure prosperity?

We have come to the closing scenes in Genesis. Never was Egyptian more sincerely mourned than Joseph's father. Never a grander funeral procession than wound its way three hundred miles across the desert, about the Dead Sea, over Jordan, to old Hebron. "A very great company" went up—children, grand-children, officials of the palace, officials of the Hebrews, with "chariots and horsemen." At the threshing-floor of Atad they made special mourning. Then parting from the company, the Twelve Patriarchs, the Sons of Jacob, themselves—Joseph among them—carried their father's body onward, and reverently laid him with his fathers.

With mixed emotions they returned to Egypt. To solve a harrowing fear a deputation visited Joseph, and prostrating themselves besought forgiveness for their unbrotherly deed of years ago. Joseph's tender feelings were deeply stirred. He calmed their fears and justified the works of God.

Gen. 50:7-17.

Deterred by some difficulty or danger from taking the shortest route by the seashore, they went round by the east side of the Salt (Dead) Sea, and on entering the land came to a **threshing-floor of Atad** (Atad: thorn-bush). **Mourning.** A last sad farewell. The natives perpetuated the memory of this striking event by naming the spot **Abel-mizraim**, "the mourning of the Egyptians."

Canaanites. Descendants of Ham's youngest son (Gen. 10:6, 15).

12 And his sons did unto him according as he commanded them:

13 **For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.**

Sons carried. The main body seems to have halted "beyond Jordan." The burial is related with legal formality and exactness.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

The whole company then returned as they came.

15 And when Joseph's brethren saw their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

Peradventure. Perhaps. They had seen no signs of resentment; but, if he felt any hatred, they were now in his power. **Requite.** Pay back.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

Messenger. Perhaps one of their number. **Thy father.** Our common father. **Command.** As head of the house, Jacob had, in family matters, the right to command even Joseph.

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

Trespass. In selling him as a slave. Trespass is to pass over the boundaries, that is, to turn to the right or the left from the straight road of right. **Sin** is the opposite of holiness, righteousness, obedience. Its bitter fruit is **evil**, done or suffered. **Servants — fathers.** Fellow believers. **Joseph wept.** At the distress and doubts of his brethren. To his prostrate brethren he gave the strongest assurances of his forgiveness and explanation of God's ways (vs. 19-21). At the age of 110 years, after having seen Ephraim's great-grandchildren (v. 23), Joseph, then a king for 80 years, prepares for his own death as Jacob had prepared for his (vs. 24-25). His body was carried to Canaan at the Exodus (Ex. 13:19).

DAILY BIBLE READINGS.

Monday.—Matt. 24:29-50, Signs of the End.
Tuesday.—Matt. 22:23-33, The God of the Living.
Wednesday.—I Cor. 15:11-50, The Resurrection Life.
Thursday.—Heb. 3:7—4:13, Heavenly Rest.
Friday.—Heb. 11:8-16, The Better Country.
Saturday.—Heb. 12:18-29, The City of God.

THE STORY APPLIED.

MAIN LESSONS.—1. "Honor to whom honor is due." Tears and eulogies are well bestowed on the aged saint,—on the public benefactor, not because he is rich or high-born, but because he has lived well, and served God and man faithfully. 2. "What a man soweth, that shall he reap." Joseph's brethren sinned early in life in Canaan: that sin returned to plague them time and again in Egypt. Joseph lived a pious life, and virtuous, from youth upward: he received his reward in a peaceful conscience and a happy end.

v. 7. **To bury—father.**

v 8. **Their little ones.** A picture of the separation finally effected. How often parents go on their last journey to the tomb, leaving their little ones behind them!

v. 15. **Requite.** "Revenge is sweet" to fallen nature. It takes much grace to forgive and forget. Only Joseph's generosity and high principle stood between his brethren and just punishment.

v. 16. **Thy father did command.** A godly father's word weighs as much after death as before, with a pious son.

v. 17. **Forgive.** To err is human; to confess a fault and ask forgiveness is Christian. **Wept.** Joseph was unspoiled by prosperity. He kept his tender, humane and brotherly feelings throughout it all. The possession of power did not render him hard and arbitrary.

For the Teacher.

By Rev. A. L. Yount, D.D., Prof. Wackernagel, D.D., Prof. Elmer F. Krauss, Rev. N. R. Melhorn, Fred W. Friday and by Rev. A. M. Weber.

Gen. 50: 7-17.

DECENT BURIAL A TOKEN OF OUR FAITH.—Jacob died at the advanced age of 147 years, a man of faith, to whom God had fulfilled the pledge that he should depart full of years. As he had requested, he was carried back to his former home near Hebron and buried in the family burying ground, the cave of Machpelah. A great funeral cortage composed of his descendants together with a military escort of Egyptians, with royal chariots, followed him to the resting place of the body. Joseph now visited his boyhood home for the first and only time, since his unwilling absence began, after a separation of at least forty years. He went back to honor his venerable father, thus to keep the fourth commandment, which although it had not yet been inscribed on the tables of the law, was from the beginning written in the hearts of all good sons and daughters of the race.

But why not have buried Jacob decently in the land of Goshen? Why go back to the family burying ground? The answer is, that thus he and all the house of Jacob would confess their faith in the God of Abraham their father. The burial of the dead is not simply, so far as Christians are concerned, a method of getting rid of the bodies of their dead in a decent way, instead of casting them out to be devoured by birds and unclean animals. It is a standing avowal of our faith in the resurrection, as well as an expression of affectionate regard for those now gone. Our burial service is a significant ceremonial which should never be employed in the case of the laying away of the bodies of those who die out of Christ. While common decency, a respect for relatives and ourselves, and the common sanitary regulations require that even infidels should be buried properly, the Christian Church should be far more careful than sometimes appears to be the case, as to when and where she declares: "We commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in hope of the resurrection to eternal life." We have no such hope in the case of those who die out of the Church and the faith delivered to the saints. It is a common thing for those who neglect and refuse to make a confession of faith in the Gospel, and live in constant violation of all the holiness of life which it enjoins, to ask for the benediction of the Church of Christ over its dead at their burial. The Church can not consistently give it. It is in effect putting a premium upon such indifference and rebellion, and encouraging the careless and wilful in their wrong course. Our solemn burial office is too sacred and significant to be thus abused.

7. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

Went up to bury his father. Upon Joseph, the most prominent son, devolved the duty of burying the father, though all the brothers took part. They went up from the land of Goshen to Hebron where the family burial cave was situated, a journey of about three hundred miles.

With him the servants of Pharaoh. Even the godless bestow honor upon the child of God who has rounded out a consistent life with a victorious death. The attaches of the court (elders of his house) and the officers of state (elders of the land) thus show honor to the father of their ruler Jacob.

8. and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

All his father's house. All of the immediate relatives, descendants and servants that could go went on this long funeral journey. The little ones with the material possessions they left in Egypt. That the family should all go, was as much a Jewish custom as it is a habit of the present day.

9. And there went up with him both chariots and horsemen: and it was a very great company.

A very great company. A military escort accompanied them. The funeral cavalcade, composed of a large attendance of the nobles of Egypt, the military with its trappings, the long line of mourners, exhibited an imposing appearance. That there went up with Joseph such a great company not only shows the high esteem in which he was held, but it also furnishes an illustration of the Egyptian fashion of large and stately funeral processions. The custom existed in all Egypt and in every age of its history.

10. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days.

Threshing-floor of Atad, beyond Jordan. Atad, "the plain of thorn-bushes," is on the border between Egypt and Canaan. There is a dispute as to its location, whether on the southern border of the land of Canaan, or the eastern shore of the Jordan. "Beyond Jordan" is applied to either side, depending on the standpoint of the speaker or writer. On this depends also the settlement of the question whether the route taken was the direct one or that afterwards taken by the Israelites on their journey to the promised land.

Mourning seven days. The time ordinarily spent by Orientals on occasions of solemn mourning, a custom followed by the Arabs to this day. "As the last opportunity of indulging grief was always the most violent, the Egyptians made a prolonged halt at this spot, while the family of Jacob proceeded by themselves to the place of sepulchre."

11. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan.

Abel-mizraim. The attention of the Canaanites was naturally attracted to the cere-

monies, and the locality henceforth bore the name Abel-mizraim, "meadow, or mourning, of the Egyptians."

12. And his sons did unto him according as he commanded them:
13. for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite, before Mamre.

His sons carried him. They obeyed the father's charge (49:29, 30). The carrying is literally true, by the Jewish method. The bier was simply a board on which the body, with its sepulchral wrappings, was placed, and the bearers carried it by means of staves. Nor do the Jews use coffins, and only in connection with Joseph's burial does the Bible mention one. As Jacob's body had been embalmed, a coffin was probably employed for its reception.

Cave of Machpelah. This cave, bought by Abraham (23:16-20), is the burial place of Abraham, Isaac and Jacob, and of Sarah, Rebecca and Leah. It is now one of the most sacred shrines of the Mohammedans. When Turkish vigilance in watching this cave, around which they have built a wall 50 feet high, shall have relaxed, and investigation of the cavern is permitted, it is perfectly possible that Jacob's body may be found in good state of preservation.

14. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Returned into Egypt. The last sad rites completed, they went their way homeward, to abide there till God called them forth again. God's plan for the possession of their promised inheritance was not yet perfected. The iniquity of the people of the land was not yet full.

15. And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him.

Joseph hate us. Sinners find it difficult to believe in human goodness. His brothers judge Joseph by their own standards. Only the dishonest man is always doubting the honesty of others. Only the impure suspects the purity of others. He who trusts not is not to be trusted. Charity thinketh no evil.

The evil which we did. Behold the persistence of the memory of evil deeds! Like the spots on Lady Macbeth's hands, they will not out. Conscious guilt is always alive to fear. Their fears were groundless, yet conscience taught them what was true, i. e., that sinners deserve to be requited according to their works. Only the blood of Jesus avails to cleanse the soul and give the guilty conscience peace.

16. And they sent a message unto Joseph, saying, Thy father did command before he died, saying,

Sent a message. This was a proof either of cowardice or of a pressing sense of shame. If there is an unsettled difficulty between you and a brother, proceed at once to settle it. It may do to open the negotiations by messenger, or by letter; it is certainly more noble and manly to go to him in person. Thus Joseph's brethren did and received assurance of forgiveness (vs. 18-21). *Father did command.* At all times, especially in the hour of death, the child of God endeavors to secure the blessedness of the peacemakers, who shall be called the children of God.

17. So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him.

Trespass of servants of God. In making up our differences with our fellow-men, we must take our Heavenly Father into account. In offending one of God's children, we introduce an element of discord into God's family and need to secure His pardon as well as that of the offended one.

Joseph wept. Joseph shed tears of pain over their distrust, tears of emotion over their humiliation, tears of sympathy with their anxiety. Joseph's brethren little knew his heart, or appreciated his motives. The bare idea of their cherishing such thoughts moved Joseph to tears. The child of God is grieved to be considered capable of an unworthy act. Even if bitter feelings had been in his heart, was he "in the plan of God" to interfere with His guidance of things? Had it not clearly appeared that, whatever evil they might have thought to do, "God meant it for good"?

CONCLUSION.—"Though our pious friends have lived to a good old age, and we are confident they are gone to glory, we may well regret our own loss, and should pay respect to their memory. The attention paid the dead, though commonly the effect of custom, should result from faith in the doctrine of the immortality of the soul and the resurrection of the body. Therefore we commit the body, with decent respect, to the ground, 'in sure and certain hope of the resurrection to eternal life' of all true believers."

"The 'grievous mourning' of the Egyptians might be objected to as merely formal. In the customs of polite nations, in the matter of court mourning, there is, no doubt, much that is mere outward form. Yet even these ought not to be despised as having no value. They are an outward witness of what men ought to be, and what they ought to feel. They show respect for departed worth, sympathy with survivors, and a thoughtful and solemn recognition of our common mortality."

Bible Class Department.

I.—The Burial and the Mourning (vs. 7-13).

Jacob's sons carry their father to Canaan for burial because it was his request. But it was Jacob's desire to be buried there because of his abiding faith in the promises God had made to him and to his fathers. Nevertheless the sons must have shared their father's faith, for Joseph gave a similar "commandment concerning his bones." Their faith must have made this journey very significant to them (W. F. Bacher).

II.—The Return to Egypt (v. 14).

When we return from the cemetery we say we have left our loved one behind. The true believer should more correctly say our loved one has left us behind.

There are duties and responsibilities for us in life which forbid us to continue in the place of mourning. We rightly cherish the memory of our departed loved ones; we sinfully grieve if we allow the brief separation to interfere with our usefulness in this world.

III.—Confession and Forgiveness (vs. 15-17).

The guilty are always haunted with the ghosts of their misdeeds and shrink from the possibility of a deserved punishment.

"Joseph wept." Men's sins often cause great grief to innocent persons who are affected by their misdeeds.

Joseph freely forgives them, again revealing the beauty of his character; at the same time he appears as an eminent type of the Saviour.

Practical Points of View.

1. At no time, more than when called to mourn the loss of our dear ones, do we need the sympathy of friends.

2. Abel-Mizraim—a name with a meaning. There is history in names—they should tell of our fellowship with the Well-beloved.

3. How beautiful when children honor the wishes and cherish the memory of their parents. Neither love nor honor is shown when the will is contested before the body fairly rests in the grave.

4. They who forgive most, shall be most forgiven.

For Special Study and Comment.

1. How does Scripture teach us to dispose of the dead?

2. What is the origin of cremation and the proper attitude of the Christian towards it?

For the Teacher of the Little Ones.

BY REV. F. W. WACKERNAGEL.

God-fearing old Jacob was dead, and his dutiful son Joseph, who had the Fourth Commandment in head and heart, lamented his father's death. Death will not destroy his esteem. As an adopted Egyptian, Joseph honored his father by a costly embalming, the greatest desire of any Egyptian heart, from the belief that the fate of the soul depended on the preservation of the body. For seventy days lamentations were heard, after which Joseph, respecting his father's wish, whose faith in God's promise of Canaan shines out strongly even in death's hour, to be buried beside Abraham and Isaac in the cave of Machpelah, requested of Pharaoh the permission to respect that wish which is at once granted.

The Funeral Procession. It was a stately procession indeed. The Egyptians contributed to its grandeur because Jacob was esteemed by them and they lamented their loss seventy days. Though we should not wait until his death to honor a man godly and kind, yet when death overtakes him, reverence expressed in following his remains to the grave or in laying a flower upon his coffin, should not be wanting.

Joseph's family, his brethren and his father's house made up the procession, and there were also the servants of Pharaoh, courtiers and ministers of State, and to lend splendor and to give it safe conduct, a force of Egyptian horse and charioteers were sent along.

The Mourning and the Burial. At Atad the procession halted. For seven days the relatives and servants of Jacob and the Egyptians mourned the loss of this man "with a great and very sore lamentation," and to such an extent did they mourn that the Canaanites took notice and thereafter called Atad the "meadow," or "mourning of the Egyptians."

After the Burial. The mourners returned into Egypt. After death has visited a family, its members ought be drawn closer by their common loss. But a suspicion seems to have crossed the minds of Joseph's brethren. Because in other days they had acted unbrotherly toward Joseph, and because now that their father was dead, they thought Joseph would avenge himself upon them. But they little knew his heart. Joseph was a noble son of a noble father, God-fearing, loving, forgiving. The bare idea cherished by his brethren moved Joseph to tears. Even if bitter feelings had been in his heart, the death of the father, though bitter, sweetened him, nor would he interfere with God's plans in sending him and his brethren to Egypt. He was "in the plan of God" and he assured his brethren that he would lovingly care for them and their little ones as long as he lived.

The Lesson in Line and Picture.

BY REV. JOHN W. RICHARDS.

Our picture shows us the last great day of thanksgiving in Jacob's earthly career. When God's saints are called out of the world there must be something of joy as well as sorrow in every believing heart. They rest from their labors, and enter into the joy and reward of their Lord. All the promises to Jacob of the heavenly Canaan were fulfilled as they laid his body to rest in the land of promise below. The inheritance covenanted unto us in our baptism, and the seat at the eternal marriage-feast sealed to us at the Lord's Supper become ours in fact as well as right, only after the redemption of the body. There is much therefore, of Christian common-sense in the burial reform movement, that would do away with the darkened house, gloomy crape and mourning dress. The bunch of flowers above the crape is the beginning among us of a public exhibition of our believing joy as well as our sorrow.

Even in the solemn mourning which the Egyptians made for Jacob, there is an element of thanksgiving. This was a stately funeral. All the great men of Egypt followed him to the grave. There were military honors paid to this quiet shepherd-patriarch, though they do not appear in this scene, which represents the sons at the private interment in the cave of Machpelah.

"Carried him into the land of Canaan."

Again the events of Jacob's life called for thanksgiving. God had been better to him than he expected. More than once he had spoken of dying for grief, and going to the grave bereft of his children. And, behold, he dies happy, and as the picture shows, all of his children follow him to the grave. Joseph, whom for many a year he counted slain, stands there with a crown upon his head. And little Benjamin instead of being a hostage in a strange land, has long been the comfort of his old age. The very Egypt he had hated in those days, became his home, and Pharaoh, once feared, his friend and patron. The folded hands of one figure suggest the fitting close of such a life's last Vesper service—"Thanks be to God,"

How to Teach This Lesson.

PROF. WILLIAM M. SWINGLE.

More than ordinary interest is awakened by the account given in this lesson of the funeral of Jacob. It was a stately funeral. He was attended to the grave, not only by his own family, but by the courtiers and all the great men of the kingdom, who in token of their regard for Joseph, show their respect to his father.

Note Jacob's simple act of faith in asking to be buried in the land of Canaan and contrast it with the number, pomp and splendor of this remarkable procession. It has no parallel in history and is to be interpreted more as a mark of respect for Joseph—the living, than of Jacob, the dead.

Describe the long and tiresome journey and tell why they went by way of "Atad beyond Jordan." Speak of the custom of the country with regard to funerals, tombs, monuments.

Notice the change in the attitude of Joseph's brethren after their return from the funeral. Their guilty consciences made them suspicious; they thought that Joseph would punish them for their wickedness. A few of the practical lessons to be learned may be summarized as: (1) Unnecessary display at funerals is to be deplored, but a decent respect according to a man's situation is commendable. (2) Show that God was better to Jacob than he deserved. (3) That every event is controlled by the will of God and it may teach us an important lesson. (4) That it is God-like to forgive our enemies, as Joseph does his brethren. (5) God often brings good out of evil, but we should not feel at liberty to do evil that good may come of it. (6) The life of the righteous is a fragrant remembrance in the world. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The promise of the morrow
  Is glorious on that eve,
Dear as the holy sorrow
  When good men cease to live.
When brightening ere it die away
  Mounts up their altar flame,
Still tending with intensest ray
  To heaven whence first it came. (Keble.)

THE GREAT TEACHER.

BY WOODROW WILSON.

The great teacher has always dignity, restraint, propriety, adequateness; what time he loses these qualities, he ceases to be great. His style neither creaks nor breaks under his passion, but carries the strain with unshaken strength. It is not trivial or mean, but speaks what small meanings fall in its way with simplicity, as conscious of their smallness. Its playfulness is within bounds, its laugh never bursts too boisterously into a guffaw. A great style always knows what it would be at, and does the thing appropriately, with the larger sort of taste.

This is the condemnation of tricks of phrase, devices to catch the attention, exaggerations and loud talk to hold it. No teacher can afford to strive after effect, if his striving is to be apparent. For just and permanent effect is missed altogether unless it be so completely attained as to seem like some touch of sunlight, perfect, natural, inevitable, wrought without effort and without deliberate purpose to be effective. Mere audacity of attempt can, of course, never win the wished-for result; and if the attempt be successful, it is not audacious. What we call audacity in a great teacher has no touch of temerity, sauciness or arrogance in it. It is simply high spirit, a dashing and splendid display of strength. Boldness is ridiculous unless it be impressive, and it can be impressive only when backed by solid forces of character and attainment. Your plebian hack cannot afford the showy paces; only the full-blooded Arabian has the sinew and proportion to lend them perfect grace and propriety.

A FLOWER EMBLEM.

It is said that there is a flower in South America which is visible only when the wind blows. The shrubs belong to the cactus family and the stem is covered with warty-looking lumps in calm weather. These lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead when the wind subsides. Fit emblem this is of many Christians who in ordinary times exhibit but little of active grace and are supposed to be unsympathetic and indifferent, but when reverses and afflictions come to themselves or others, when there is a call for what they can do or give, open out into the loveliness of charity and minister joy to all about them by their grave.—Peloubet.

A VERY LITTLE SERMON.

Never check an impulse of friendliness, give it expression. Perhaps you may do it clumsily or fail to see an answering or appreciative sign in return but do not be kept from repeating it the first opportunity you have. It is a seed the angels look after, and you will be surprised at its wonderful growth after shelter under the great tree which grows from your little mustard see of a kindness. A promise, certain of fulfillment, goes with every command of God. He commands you, through a still small voice in your heart, to speak a kindly word to some comparative in Sunday-school or to your seat in church, and accompanying the command is a blessed promise. "They that turn many to the Lord shall shine as the stars forever and ever." A word, a smile, a friendly call or hand clasp, blessed of God, may turn a soul "to the Lord." Try it. F. A. KAEHLER, D.D.

PROMPTNESS.

A foolish maxim that, the more haste the less speed. It is a play upon words, cynical if not sinister. Speed makes haste; let Fate make haste, whether it be ill, or whether it be well.

There is no pity in torturing a victim gradually. The murderer murders no less when he murders by a slow poison; more brutal he. An act drawn out is all the more an act. The condemned adjure the executioner, Be quick. In the suspense, one dies a thousand deaths. When one is falling from a precipice, he seems to fall so slowly, to be such a long time falling, a second of time appears to be an hour.

Comrades, cried Marshal Ney, fire at my heart; Ridley, brave as a lion, brave as an eagle, brave as an angel, standing knee-deep in the fire, riveted to the stake, called out, I cannot burn, and lurched himself where the fire was the hottest.—Hugh Smith Carpenter.

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